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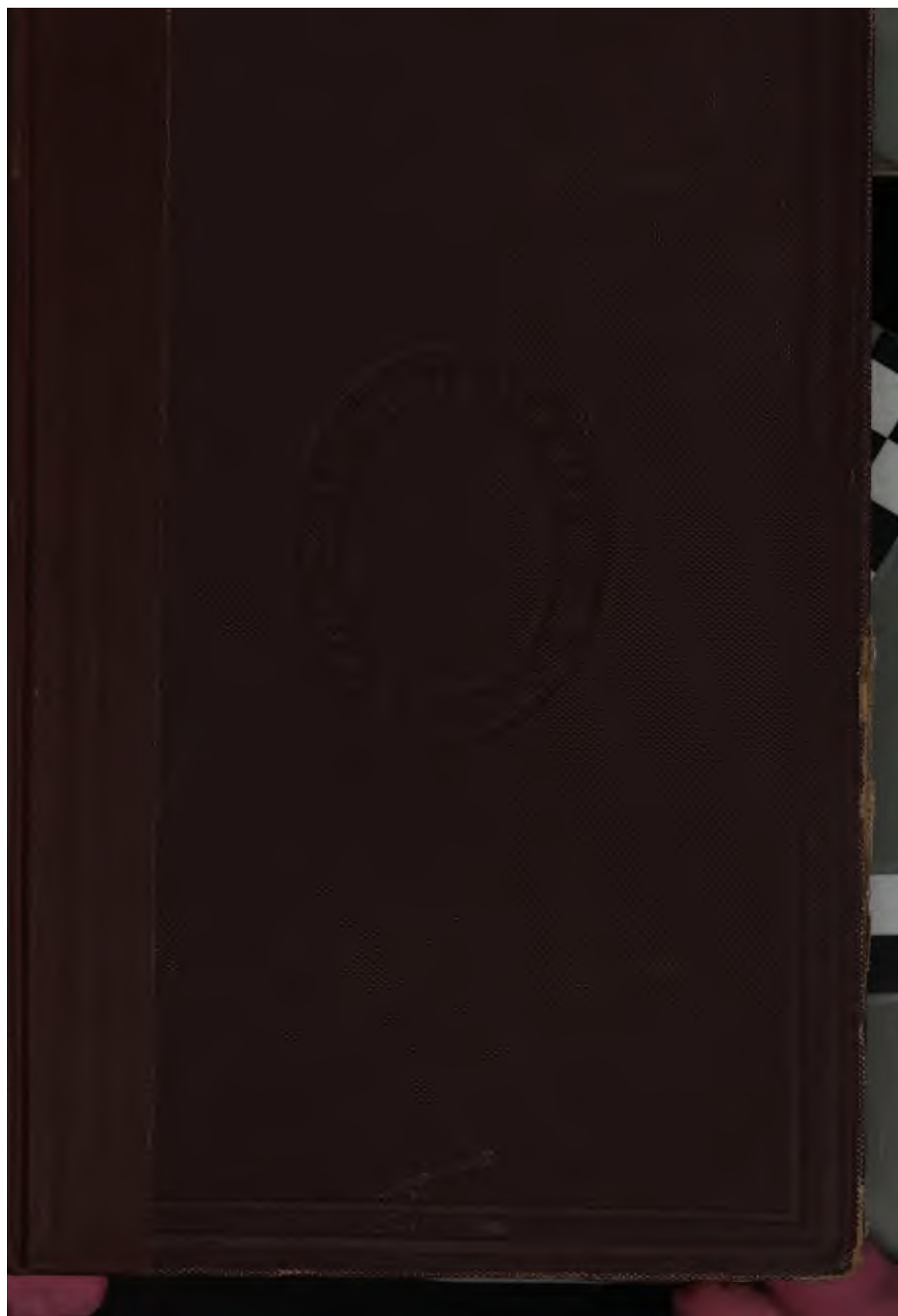
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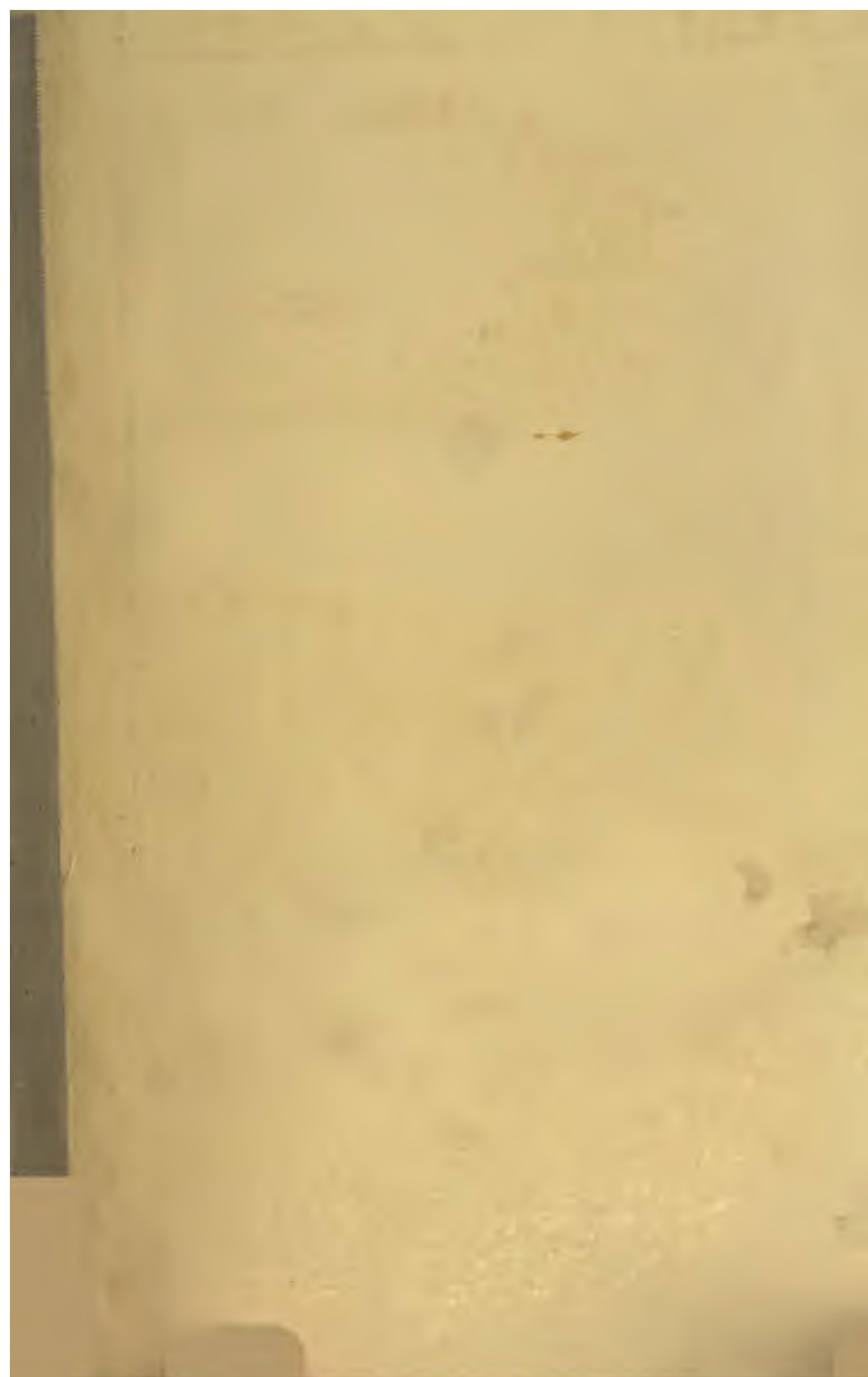
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WITH ENGLISH NOTES.

VOL. II.

EDITED BY

F. A. PALEY, M.A.

EDITOR OF "ÆSCHYLUS" AND "EURIPIDES,"
CLASSICAL EXAMINER TO THE UNIVERSITY OF LONDON.

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S O P H O C L E S,

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V O L. II.

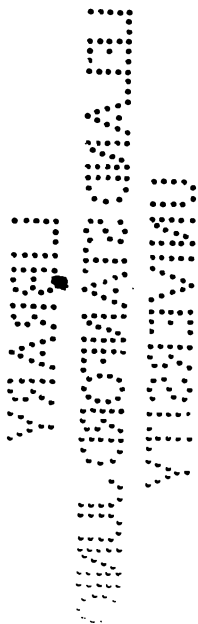
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P R E F A C E.

It has been said by one of the most distinguished of English Scholars that "an adequate Edition of Sophocles remains yet to be achieved in England."¹ And by the term "adequate" he evidently means one which, both in its critical revision of the text and its sound interpretations of it, shall satisfy all the conditions of grammatical accuracy and poetic justice.

The English Editions of Sophocles as a whole are not numerous, although of the separate plays many have been published with more or less success. Mr. Blaydes, who carried through with great pains, and with minute care even in the smallest details of criticism and interpretation, the First Volume of Sophocles in the *Bibliotheca* series, has since completed the other plays with equally conscientious care in separate editions. The three plays contained in Vol. I. (Oed. R., Oed. Col., Antigone) have lately appeared also in Vol. I. of the Clarendon Press Series, with a very full and elaborate Preface on the Language of Sophocles, a complete *apparatus criticus*, and explanatory English notes, by Professor Campbell. It was nevertheless the desire of the Publishers to complete (if possible, in a volume of moderate length) the Edition of Sophocles in the *Bibliotheca Classica*. My own considerable experience in editing Greek Plays induced them to request me to undertake a work, the difficulty of which, even to one who has been familiar with the author for quite half a century, might well deter the most ardent and the most industrious of younger scholars.

This difficulty, which is universally acknowledged, arises not

¹ Professor Kennedy, *Studia Sophoclea*, Part i. p. 1, Introduction.

less from peculiarities in the style of the Author and from the present state of the text, than from the wide difference of opinion which prevails as to what constitutes a good or "adequate" edition. For whereas one school, that of Mr. Blaydes, and to some extent that of G. Dindorf and E. Wunder,² assumes an extensive and deep-seated corruption in all the existing MSS., and regards conjectural emendation as the only chance we now have of restoring the text; the other school, of which Professor Campbell and myself are followers,³ consider it wiser and safer as a general rule to adhere to the written texts, where it is metrically, logically, and grammatically possible to do so. Of course, each of these terms may and does provoke a controversy as to what really *is* this or that; but I think it may be stated generally, that the moderately and reasonably conservative critic is one who is by no means convinced that anomalies and irregularities in any such points always indicate corruptions. He makes great allowances (of course, within certain limits) for the flexibilities of a very versatile language, the idiosyncrasies exhibited in style and thought, and even for the possible aberrations of genius and the caprices of overstrained art. Hence he regards all emendation which is *merely* ingenious, and not self-evidently either right or necessary (a category which includes the main portion of universally accepted emendation), as at best guess-work, though possessing, of course, various degrees of probability. Such corrections are for the most part temporary and transient, since superior luck or cleverness in guessing may at any time, and not unfrequently does, throw doubt and discredit on conjectural readings which have obtained, even for some

² Dr. Badham and Prof. G. Cobet have also done much in tentative criticism, and indeed, have exhibited the greatest acuteness in the objections they have raised to our vulgate readings.

³ I believe (though I have not his permission to do so) I may add Professor Jebb's name as an Editor of Sophocles on these principles. Mr. Linwood's edition is avowedly founded on the *strictly* conservative method of criticism. This last, as Mr. Blaydes rightly says, has the appearance of a somewhat hurriedly prepared work, based chiefly on Hermann, and passing over without notice many passages of much difficulty.

considerable time, a partial acceptance.⁴ It is clear therefore that the texts of ancient authors reconstructed on such unsafe foundations as a flimsy tissue of guess-work are not likely to prove lasting fabrics. And what notions, we may ask, can young students form of the value of Greek Literature, if they are taught to think that our present texts are little better than fields for the exercise of guessing? Or how comes it that, if so many passages are really unsound, the correction of them by conjecture is so rarely successful, and so many remedies are applied in vain to the healing of them?

"No ancient authors," says Mr. Blaydes,⁵ assuming the very point in dispute, "have come down to us in a more corrupt state than our Tragedian, owing in great measure, I conceive, to the obscure and peculiar style of his language.—So that, after all, our chief hope of restoring the text to something of its pristine purity lies in conjectural emendation." He adds, "And it seems to me that this is a far more rational and profitable mode of editing a confessedly difficult Greek author like Sophocles, than that of following servilely, if safely, in the well-worn track of others." If only ten, or even one, *per cent.* of these guesses are accepted, he says, "in time we may hope to elaborate a text infinitely purer even than what it is now," i. e. after so many successful corrections have been made.

Acting on this principle as an Editor of Sophocles, Mr. Blaydes has altered the text in some hundreds of places, while his conjectures, proposed in the notes only, amount, I think, to some thousands, as he often makes ten or twelve or even more suggestions on a single passage. Every one of these I have read impartially and considered; but I am sure I have not admitted into my recension of the text half a dozen out of the whole. It seems to me that Mr. Blaydes treats Sophocles too

⁴ As an instance, in Agam. 1262, Porson, altering Λ into Δ , read $\text{Αἰδοῦ πάλας δὲ τᾶσδ' ἐγὼ προσενέπω}$, the MSS. giving $\tau\acute{\alpha}\varsigma \lambda\acute{\epsilon}\gamma\omega$. But there are very good reasons for thinking the poet really wrote $\tau\acute{\alpha}\sigma\delta' \acute{\epsilon}\chi\omega \text{ προσενέπειν}$, as $\acute{\epsilon}\gamma\omega$ is hardly ever added without a marked emphasis, and several examples occur of $\acute{\epsilon}\chi\omega$ and $\lambda\acute{\epsilon}\gamma\omega$ being confused or interchanged by transcribers.

⁵ Preface to *Philoctetes*, ed. 1870, p. iv.

little as a poet and an early master of the Attic language, and too much as a field for the exercise of ingenious guessing what he *may* have written. He deals with Sophocles as an accomplished master would treat the iambic exercise of an advanced pupil. He would smooth down or eliminate anomalies of syntax which may often be accounted for on more than one plausible theory. Sophocles *may* have adopted a purposely involved and somewhat sophistical style. He *may* have been really destitute of that grammatical finish and precision which came in with the increased practice in a written literature. The obscurities of his style *may* be due, not to the mistakes of transcribers, but to the *pregnant* or somewhat curtailed mode of expression, which leaves words or clauses to be mentally supplied; to a habit of "making his words imply something which people in general would not expect in them;"⁶ or lastly, what is called the "irony" or "disguised phraseology" and habitual *double entendre* of the author may have complicated his meaning, and we may not, at this distance of time, have enough of the Greek genius in us fully to unravel it.

It seems to me, that critics who do not take into account any or all of the foregoing probabilities mistake a mere knack of ingenious guessing, or of trying how many changes can be made in certain given syllables, for that true and high art, that almost intuitive faculty,—so difficult to attain and given to so few,—which knows by an almost infallible tact what might have been said, could have been said, and ought to have been said.

There is, and there can be, no real test of what is sound and what is corrupt in the text of a Greek poet, beyond the matured judgment and the well-formed conclusions and *consensus* of reasonable and well-trained scholars. These, and these only, early educated and long practised in the art of verse-writing, are the *σπουδαῖοι* whose verdict ordinary students must be content to accept. Even grammatical laws, which are but a collection and classification of observed phenomena, can never

⁶ K. O. Müller, *Hist. Gr. Lit.* (cited by Mr. Blaydes, Pref. Bibl. Cl. p. xvii)

form such absolute canons in the earlier stage of a language, that no deviation from them is ever to be tolerated.⁷

Of course, conservative critics are taunted with "defending absurdities." "Plerique" (writes G. Dindorf⁸), "ut hodie quoque non raro fieri videmus, unam tantum in arte critica fugiebant audaciae et temeritatis speciem, quae in mutandis codicum scripturis cernitur; non fugiebant alteram, quae in e fendendis et explicandis iutiosis cernitur."

But the reasonable and judicious critic does not tamely submit to such a charge, that of trying to make sense out of nonsense. He retorts, with at least equal plausibility, that the restless emendators by no means unfrequently *alter because they fail to understand*. Their minds, devoted to devising plausible changes, are drawn away from contemplating that versatility of Greek tragedy which is apt, as it is able, to express in recondite terms sentiments and propositions which emendators think to improve by simplifying them. Of course, there is a limit to be drawn somewhere, and it must be admitted that there are very many passages in tragedy which, without being certainly corrupt, seem as it were to hover on the confines of sense and nonsense. These must be dealt with according to circumstances; an asterisk or an obelus in the text, with a corresponding suggestion in the note, is generally better than an uncertain alteration of the MSS. reading.

The canon then of the conservative critic is this: *Let well alone, and alter nothing without some well-established necessity*, or, at least, some *very strong* reason for altering. This is the line which Mr. Linwood⁹ has laid down for himself, and also Mr. Palmer,¹ the editor of the *Oed. Col.* and the *Ajar*.

⁷ Mr. Blaydes says (p. xxxi) that "we should not hesitate to suspect, and, if possible, to correct, whatever appears palpably ungrammatical or inexplicable." That we may be deceived by *appearances* is a truth which a critic should bear in mind.

⁸ Preface to the Teubner Sophocles (1866), p. lxviii. Mr. Blaydes also complains that "orthodox scholars are often paying homage to error at the expense of truth" (Pref. p. xxvii).

⁹ *Monitum* to his fourth edition, 1877: "Indies illud magis persuasum habeo, gravissime eos in veteres scriptores peccare, qui omnia quae apud illos corrupta leguntur pro arbitrio emendanda suscipiunt."

¹ Pref. to *Oed. Col.* p. x. "Much better it is to leave what is thought to be a

Assuredly no editor has a right to assert that a passage or idiom is wrong (even if it is in itself doubtful) *merely* because no exact parallel to it has been produced. The Greek plays we possess are only a small portion of the whole number composed; and we cannot construct a complete grammar of the tragic language from the comparatively small remnant that has survived.² The judicious critic, while he trusts more to explanation than to conjectural emendation, will not refuse to admit certain changes which common sense approves and common consent has ratified. For nothing is further from his wish (even from a true regard for the credit of his author) than to extort sense from what is really nonsense. Primarily, a Greek drama was a spectacle; the action of the speaker was seen, and his manner, looks, gesture, and emphasis were so many practical comments on his meaning. With us, a Greek play is simply a literary work, which we interpret by the test of our Lexicons and Grammars. And we are so accustomed to study the facts of language that we are apt to become unreasonably suspicious. I agree with Mr. Palmer,³ that "patience in investigating, the looking at a sentence in all its points of view, and especially in connexion with its context, and the realizing to ourselves the fact, that it was intended to be spoken with all the animation and force which characterize the language of persons deeply interested in the most critical and stirring events of real life, will frequently help to bring the true meaning to light."⁴ There are, of course, passages where there is no dispute at all about the reading, but much doubt as to the author's meaning, like those which lately gave faulty passage faulty still, than to exercise a misplaced ingenuity by putting on it a false patch."

² Cobet (Var. Lect. p. xiii) lays it down as a canon "*nihil proferre in medium nisi cuius idoneum exemplum ex probato auctore suppetat*," and it is wise as a general rule to have some precedent to support every conjecture, although a conjecture may be right even as ἀπαξ λεγόμενον.

³ Preface to Oed. Col. (1860).

⁴ If we heard the bitter emphasis on *πικρὸν Σίγειον*, 'that odious Sigeum,' Phil. 355, we should feel that Mr. Blaydes is quite wrong in praising G. Burges for *καγὼ 'π' ἄκρον*, and in admitting *καγὼ 's ἄκρον* into his own text. Neither of these could have been used by a tragic poet.

rise to a controversy between two very eminent Greek Scholars and Professors, Oed. Tyr. 44—5 and Antig. 31—2.⁵ In such cases ethical or logical considerations, consistency with character and circumstances, and the admitted usages of language, are the only guides we can have in coming to a decision.

As there are some minds which are cautious almost to a fault, so there are others in which a desire to strike out new and clever emendations becomes a habit and almost a passion. I have no doubt at all that, like other mental habits, it actually grows upon one. Those who are possessed of this feeling or this ambition try their skill upon every passage which presents the smallest departure from a rigid regularity. And in order to extol the merit and the value of the conjecture, they naturally greatly exaggerate the difficulty of the vulgate reading. Thus in time they contract, as Mr. Palmer says,⁶ “a prejudice in favour of doubt.” Editions of Greek authors based on these principles are invariably ephemeral. The very next editor probably rejects all the changes introduced, and goes back to the readings of the MSS. and the scholia. To produce a really good edition of such a poet as Sophocles,—great and interesting as he ever must be to all who have a feeling for humanity combined with a taste for literature, but still more great and much more interesting to the accomplished Greek scholar,—the most refined judgment, the most chastened poetic sense, the most intimate knowledge of tragic diction, are constantly called into play. A very sound acquaintance with the facts of the language generally, and also of the particular dialect and idioms of that branch of it which prevailed at Athens in the time of Pericles, is a not less necessary qualification.⁷

The highest faculty in the critic of a Greek Play is not

⁵ Journal of Philology, iv. p. 182 seqq., and v. p. 1 seqq.

⁶ Pref. to Oed. Col. p. vi. I quite agree with Prof. Campbell (Preface, p. xiv), “It is when we approach the language of Sophocles with alien preconceptions, and view it through the foreign medium of a grammar-laden consciousness, that this and much else in Greek appears crooked and obscure.”

⁷ On this subject see the important remarks of Professor Kennedy in *Studia Sophoclea*, i. p. vii—ix (Introduction).

ingenuity, but discretion. And mere ingenuity is something different from acuteness. The former has little to do with judgment, while the latter partakes largely of that sense of propriety which knows what ought to be said, as well as of that linguistic skill which can pronounce with something like certainty at least what might have been said. *Mere* guesses very often indeed violate the first conditions of a reasonable probability. I could quote hundreds of so-called "emendations" of the text of Sophocles, against which I should myself be inclined to write the *nigrum theta*, "*Impossible*."^s There are hundreds more of which I should say "possible," but which, if I thought them worth recording in a note, I should never think of admitting into the text; there are a good many which I should recommend for special consideration as "plausible;" and lastly, there are many which carry a probability so strong, and show a fitness so evident, or depend on such well-established principles and precedents of palaeography, that their admission can hardly be a matter of much doubt.

On the authority of our existing MSS. much might be said, but any remarks on the subject would not easily be expressed in brief. My own opinion is, that the authors of the Attic tragedies wrote their compositions on wooden tablets (*πίνακες*), perhaps overlaid with wax; that these, the autograph copies, were laid up in the archives of the state; and that from them, with the authentication and brief history of each play from the *didascalie* or literary records, the Alexandrine scholars, in an age when there was a great demand for a written literature, made or obtained their transcripts. I have had some experience in collating Greek MSS., and my own opinion of their general care and fidelity is by no means an unfavourable one. Interpolations of glosses and substitutions of words on the authority or by the caprice of early grammarians do undoubtedly occur;

^s "We are often justified in saying, Sophocles may have written what we find: he cannot have written what is proposed instead. It has not the Sophoclean colouring; it is like a raw touch on a picture ill-restored." Prof. Campbell, "Essay," p. 107.

but I do not myself believe that our MSS. of the Greek plays are corrupt to anything like the extent that some have supposed. But opinions on this subject differ somewhat widely. Hermann, on Elmsley's *Medea*, (Pars ii. init.) observes, "Est haec communis sors eorum qui arti criticae operam dant, ut initio nihil non corruptum esse suspicentur; ubi autem maturuit scientia, paullatim intelligunt, multo minus corruptos ad nos pervenisse veteres scriptores, quam a criticis esse corruptos." Commenting on this passage (quoted by me in the Preface to Aeschylus, p. vii, note), Professor Kennedy remarks, "Our experience bears an opposite testimony. During the task of editing [the *Agamemnon*] we think we have seen more corruption than we suspected before."⁹ On the other hand Prof. Conington says, "In general I may say that the result of my experience has been to make me think more highly of the MSS. and less highly of editorial ingenuity."¹ Mr. Blaydes observes of the MSS. of Sophocles, that "in a multitude of passages they all combine in giving what is either palpably wrong or extremely suspicious."²

The pleasing dream of a gradual recovery of the genuine texts by the process of emending by the light of our increasing knowledge, does not hold out much encouragement to those who believe in the extensive depravation of the present MSS. Texts founded on such a theory are as shifting and ephemeral as quicksands. For, as Prof. Conington well remarks,³ "the question is not simply, as some appear to think, between two readings, neither, doubtless, the product of the author, the one making sense, the other nonsense, but between a reading which, if not genuine, is the wreck of the genuine one, and another, which is confessedly only a makeshift till the genuine one be found." Hence, although any number of conjectures may fairly be offered in notes, an editor should be very chary of altering the text

⁹ Addenda to the *Agamemnon*, p. 208.

¹ Preface to *Choeph.* p. viii.

² Preface to *Philoctetes*, p. iv. Cobet (*Var. Lect.* p. xxiv) goes further, and disparages the whole host of ordinary MSS. as "nulli rei utiles et contemnendi."

³ Preface to *Choeph.* p. ix.

without very sound reasons, or a very high probability in his favour.

One of the most earnest and eloquent supporters of conjectural criticism, and one of the most successful in the practice of it, is Prof. C. G. Cobet, the well-known author of *Variae Lectiones*, *Novae Lectiones*, and *Miscellanea Critica*. Admitting⁴ that it is not only the "*imperita multitudo*," but "*bona pars eruditorum*" who hold in dislike this arbitrary alteration of the ancient texts, he nevertheless pleads for the necessity of it, if the ancient writers are to be properly understood. "*Nihil est sanæ rationi perniciosius quam mature assueferi id, quod male sanum et absurdum est, inepte et temere interpretando conquire et ferre, nonnunquam et probare et admirari, et tamdiu iudicio suo vim inferre donec hebescat et tandem depravatum et obtusum omnia quæ propter vitium intelligi non possunt, nullo negotio sibi explicare posse videatur.*"⁵ He points (and this is a favourite argument with critics of his school) to the great number of generally accepted corrections which now find a place in our best texts, and asks whether any one seriously thinks that all the errors that have been accumulated through ages have yet been removed? Perhaps a not unreasonable answer to this would be, that the flagrant and palpable errors having been cleared away, not much is left except to guesses of that wild and purely tentative kind that carry no serious conviction to critics of the more sober, or as some would say, of the more timid school. The canon which he lays down for "safe" criticism is this; "to propose nothing that cannot be defended by an example from a good author; and to show that transcribers do habitually make mistakes in the same word and in precisely the same way."⁶ Of the existing Greek MSS. he has as bad an opinion as Mr. Blaydes: "*nullus superest liber MS. quantumvis antiquus et integer, qui non sit passim et*

⁴ *Var. Lect.* ed. 2 (1873), p. viii.

⁵ *Ibid.* p. ix. This is what Mr. Blaydes calls (*Pref.* p. xxvii) "*scrupulously adhering to mumpsimus, and not having sumpsimus at any price.*"

⁶ *Ibid.* p. xiii.

vitiosis scripturis commaculatus et lacunis hians et alienis additamentis interpolatus: *optimus ille est, qui minimis urgetur.*"⁷

In truth, the higher criticism of Greek tragedy is like that of pictures, statuary, or any other branch of the fine arts. One must be educated to it, and have learnt from early youth the methods and the points, the beauties and the weaknesses, the harmonious and the harsh in this kind of composition, according to the standard of the Attic ear.⁸ A person who takes to Greek late in life, and has never gone through the much ridiculed school-discipline of writing iambics, does not usually succeed as a critic. He is too fond of reducing tragic diction to common-places; he does not see that exactness of expression is often interfered with by the emotion of the speaker, by metrical necessities, by suppressing some idea that formed part of the train of thought; perhaps too he does not make allowance for irregularities which are actually artificial and intentional, which most certainly seems the practice of Sophocles. He did not like to seem common-place; indeed, the tragics generally, as Cobet has well observed,⁹ "*lubenter usurpant ex Atticis [Attico sermone] ea quae non essent toti plebi in ore.*" *Pedantry* and *affectation* would be too strong words to apply to such a poet as Sophocles; yet my long study of the author emboldens me to say, that a sophistical and rhetorical quaintness was not displeasing to him. Involved idioms, the meaning of which is not at once obvious, were a studied part of his art. This indeed is precisely what we see, and in a very exaggerated form, in the later dialogues of Plato, the *Philebus*, *Sophistes*, and *Politicus*.¹

On the relative merits of the MSS. of Sophocles not a word remains to be said after the very full and learned estimate and

⁷ Ibid. p. xxiii. To my mind, this is a somewhat random and exaggerated style of writing.

⁸ I can hardly understand how Mr. Blaydes can propose to read in Phil. 959, *φόνον δὲ ῥύσιον φόνον τίσω τάλας*, as "a more harmonious arrangement" than the vulgate *φόνον φόνον δὲ ῥύσιον τίσω τάλας*.

⁹ Var. Lect. p. 338.

¹ For myself, I should hardly say, so decidedly as Prof. Campbell (Preface, p. xiii), that to attribute to Sophocles "a degree of subtlety passing into eccentricity would be of course ridiculous." I would rather say, "may perhaps be unjust."

catalogue of them given in Prof. Campbell's Preface. Perhaps he inclines to attribute to the inferior MSS. rather more weight than the results justify; but on the other hand, to reject them all as simply worthless, with Cobet,² seems a somewhat rash and hasty proceeding. Of the Scholia I myself entertain a generally high opinion. They are epitomized from Alexandrine commentaries (*ὑπομνημονεύματα*) by a learned hand, and they not only generally give the right explanation, but they often confirm or help to restore passages upon which doubts reasonably exist. In editing the four plays in this Volume I have been very carefully through the whole of them, and like E. Wunder in his edition, I have often quoted them as forming the simplest and most appropriate comment.

The translation of the words and phrases of Sophocles into anything like equivalent English, is a task so excessively difficult as to be in many cases well-nigh impossible. Of course, the Author's general meaning,—what he intended to express,—is sometimes clear, or tolerably clear, when the mode in which he has expressed it has no parallel at all in our language. Hence literal translations often read very awkwardly (detering some, perhaps, by their apparent harshness, from the study of Sophocles), and a more lax rendering must be given, if elegance of idiom is, as it ever should be, in justice to a great poet, an object to be held in regard. Our use of a very large number of Latin words is in itself a drawback in the rendering of Attic Greek. I have taken the greatest pains in this edition to render every phrase as accurately as possible, and have in very many instances attempted to improve on the renderings given in other editions, which, I must say, are often extremely unsatisfactory.

The language of Sophocles has been analyzed and explained by Prof. Campbell in an Introductory Essay so complete and so elaborate that it may well be called and even used as a Commentary to every difficult passage in the extant Plays of the Poet, aided by

² Var. Lect. p. xxiv. "*Aeschyli et Sophoclis Codex Medicus est unus testis, unde pendent caeteri omnes, et sunt propterea omnes perinde inutiles.*" Mr. Blaydes on the other hand calls "an accurate verbal collation of these MSS. a great desideratum" (Pref. p. xxvi).

the full index to the passages explained given at the end of the volume. "Some such review of the language of Sophocles" (the Author says in p. 106) "as that which has been imperfectly attempted in this Essay, appears to be necessary in order to interpret him with an approach to certainty." Sophocles, so to say, should be his own grammar; a grammar *sui generis*, because his language is of a kind in which "the government of one word by another is often suggested rather than actually determined," and "the order and coherence of words and clauses are natural rather than grammatical" (p. 5). I entirely agree with Professor Campbell, that "many places would never have been suspected of corruption, if the unfixed, growing, and transitional nature of the language had been fully recognized" (p. 106).

Mr. Blaydes on the other hand lays it down as a principle of editing, that "if we are ever to appreciate the genius of former ages, we must surely relinquish the pertinacious adherence to the letter of MSS."³ He thinks that in Sophocles alone "thousands of passages still remain to be restored to their pristine integrity." In the *Antigone* alone, he has called in question the readings in upwards of sixty passages in the first two hundred lines. On this principle, a poem has almost to be reconstructed, and ancient literature would derive its chief value from being a good exercise for critical ingenuity.

In conclusion, I have only to express my confident hope that Mr. Blaydes will not be offended at the remarks I have made on his edition. He will find that I have made constant and thoughtful use of it, though I have so often differed from him. We are both alike lovers and students of one of the greatest of Greek Poets, and we have an equal desire to advance sound scholarship by teaching it, at all events, on strictly logical principles.

³ Preface to Sophocles, vol. i. (Bibl. Cl.), p. xxvii.

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ΣΟΦΟΚΛΕΟΥΣ ΦΙΛΟΚΤΗΤΗΣ.

ΥΠΟΘΕΣΙΣ.

Ἀπαγωγή Φιλοκτήτου ἐκ Λήμνου εἰς Τροίαν ὑπὸ Νεοπολέμου καὶ Ὀδυσσεὺς κατ' Ἑλένου μαντείαν, ὃς κατὰ μαντείαν Κάλχαντος, ὥς εἰδὼς χρησμοὺς συντελοῦντας πρὸς τὴν Τροίας ἄλωσιν, ὑπὸ Ὀδυσσεὺς νύκτωρ ἐνεδρευθεὶς, δέσμιος ἦχθη τοῖς Ἑλλησιν· ἡ δὲ σκηνὴ ἐν Λήμνῳ. ὁ δὲ χορὸς ἐκ γερόντων τῶν Νεοπολέμῳ συμπλεόντων. κείται δὲ καὶ παρ' Αἰσχύλῳ ἡ μυθοποιῶν, ἐδιδάχθη ἐπὶ Γλαυκίππου.¹ πρῶτος ἦν Σοφοκλῆς.

ΥΠΟΘΕΣΙΣ ΕΜΜΕΤΡΟΣ.

Χρήσσης Ἀθηνᾶς βωμὸν ἐπικεχωσμένον,
ἐφ' οὐπερ Ἀχαιοῖς χρησθὲν ἦν θῦσαι, μόνος
Ποίαντος ἦδ' αἰὲς ποτ' Ἡρακλεῖ συνών.
ζητῶν δὲ τοῦτον ναύατη δείξει στόλῳ,
πληγείς ὑπ' ἔχεως, εἰλίπτε' ἐν Λήμνῳ νοσῶν.
Ἑλένος δ' Ἀχαιοῖς εἶφ' ἀλώσεσθ' Ἴλιον
τοῖς Ἡρακλέους τόξοισι παιδί τ' Ἀχιλλέως.
τὰ τόξ' ὑπῆρχε παρὰ Φιλοκτῆτι μόνῳ·
πεμφθεὶς δ' Ὀδυσσεὺς ἀμφοτέρους συνήγαγεν.

¹ Ol. xcii. 8.

INTRODUCTION.

THE *Philoctetes* may be regarded as in some respects one of the best-written and most interesting of the extant Greek Tragedies. Certainly the complexity and ingenuity of the plot, the picturesqueness of the scenery, the studied composition of the verse, and that favourite Sophoclean mode of exciting the sympathy of his hearers, the sudden alternations of hope and fear, combine to place this in the highest rank among the plays of its author. The subject, one of the very many taken from the lost epics on the *Troica*, was treated also by Aeschylus and Euripides in plays of the same name, and further enlarged upon by our poet in his *Philoctetes at Troy*. Of the play of Euripides, which was brought out along with the *Medea*, we know a good deal from an epitome given of it by Dion Chrysostom.¹ Though the present play was composed by its author at the advanced age of 85,² B.C. 409, we are told in the Greek Argument that it gained the first prize.

As, in the case of the *Electra*, and very nearly so in that of the *Antigone*, we have extant plays on the same subject composed by rivals and in the spirit of rivalry,³ so we may feel confident that the well-worn theme of Philoctetes and his lame foot⁴ was treated with especial care to excel by each of the great masters. Though there is a very brief and merely allusive mention of Philoctetes in the *Iliad*, the story itself was very fully developed in the poems we are

¹ See Eur. Frag. Philoct. ed. Dind. 779—81.

² Blaydes, Preface, p. 4. (The latest play, the *Oedipus at Colonus*, was exhibited B.C. 401, after the author's death.)

³ Choephoroe, *Electra* (Soph. and Eur.), Sept. cont. Theb., *Antigone*, *Phoenissae*. The former represents the *Troica*, the latter the *Thebaica*, current in the literary age of Pericles, both alike being attributed to Homer.

⁴ Hom. Il. ii. 723. Pind. Pyth. i. 52, φαντὶ δὲ λαμρόθεν ἔλκει τειρόμενον μεταβάλλοντα ἑλθεῖν ἥρωας ἀντιθέους Πόλιαντος νῖδιν τοξόταν. The passage in the *Iliad* is not very ancient, for τόξων εὖ εἰδότες ἴφι μάχεσθαι (720) violates the use of the digamma.

accustomed to distinguish as "Cyclic." I have shown in detail, in a separate publication,⁵ what had not before been sufficiently recognized, that the *Philoctetes* has many points of the closest coincidence with the extant poem, apparently reduced and epitomized from the older Cyclics, the "Posthomeric" of Quintus Smyrnaeus. The much greater celebrity of these "non-homeric" stories, as we are wont to call them, in the age of Pericles, is a subject of great interest, and one that has never been adequately explained.

Edward Wunder, in his elaborate Preface or Introductory Essay, has gone so fully into the literary and mythological history of this play, that it seems unnecessary here to repeat the results of his inquiries at any length. Suffice it therefore to remark, that we know the story of Philoctetes being bitten by a snake in the island of Chrysa⁶ was related in the "Cypria," and the details of the capture of Troy by the aid of Philoctetes in the "Little Iliad" and the *Ἰλίου Πέποις*. The legend turned on the ancient prophecy recorded by Pindar,⁷ that Troy was destined to be captured by a descendant of Aeacus, and the breach in the wall would be made in the part which was raised by mortal hands.

The outline of the plot is as follows. Ulysses comes on the stage with Neoptolemus, who has been induced to join the expedition to Troy (v. 61) in consequence of a prophecy extorted from Helenus, that the city of Ilium can only be taken by the bow of Hercules, now in the possession of Philoctetes, wielded by the son of Achilles, the fourth in descent from Aeacus.

Ulysses had taken an active though subordinate part (v. 6) in

⁵ Quintus Smyrnaeus and the "Homer" of the Tragic Poets. (Second edition, 1879.) F. Norgate, King Street, Covent Garden.

⁶ This name was given to a town in the Troad, to an island supposed to be near Lemnos and Tenedos, and to a nymph or goddess. Wunder devotes some space to the question whether she was the same as Athena. The name points rather to a worship of the Moon-goddess, as Chrysaor was the Sun-god. Her temple had no roof (*ἀκαλυφής*, v. 1327), that the moon might shine on the statue or emblem in the *ναός*. Probably some lunar eclipse had been thought to show her hostility, and this view will account for the epithet *ἀμύφων* in Phil. 196. The story of a guardian serpent is often associated with Sun-worship, e. g. the golden apples of the Hesperides, and the golden fleece, could not be gained till the presiding dragon was either killed or sent to sleep. Hercules, himself a sun-god, strangled two snakes in his cradle; indeed, the arrows inherited from him by Philoctetes belong, of course, to the character of an archer-god, the Apollo of the later Doric cult.

⁷ Ol. viii. 30.

putting Philoctetes ashore on a desert headland of the island of Lemnos, in consequence of the gangrene in his foot and the discomforts resulting therefrom to the Grecian camp in the Troad. Remembering the general characteristics of the cave or grotto in which the sick man had been placed ten years before (v. 312), he now bids Neoptolemus warily to inspect the place, since the lives of both are endangered should Philoctetes come suddenly upon them with his unerring bow. His own safety he secures by placing a sailor of his crew, who has accompanied them to the spot, as a scout; and the plan proposed is, that if Neoptolemus should fail by persuasion to induce Philoctetes to go with them to Troy, the same man should be sent from the ship in the disguise of a trader, to announce a pretended plot against Neoptolemus, and to advise his immediate departure. This device is so carried out, that Philoctetes, fearing that he will once more be left to his solitary misery, implores him to carry him off, but under the impression that the voyage will not be to the Troad, but to the home of Poeas, the father of Philoctetes, near Mount Oeta in Thessaly.*

Ulysses takes especial care at the outset to impress Neoptolemus with the sense that he is acting under orders. He propounds a most immoral and fraudulent plan for deceiving Philoctetes. Neoptolemus is to pretend that he is sailing home (240. 383), having left the expedition in disgust because the arms of his father Achilles have been adjudged to Ulysses; and he is to abuse Ulysses in order to gain the confidence of Philoctetes, who is the natural enemy of Ulysses. He is to get possession of the bow in the first instance, and above everything else. The right or the wrong of the proceeding may be discussed afterwards: but in fact everything is right which is expedient (111).

Neoptolemus, in his ingenuous simplicity, proudly replies that neither he nor his father was in the habit of acting by fraud (90). But Ulysses laughs at his scruples; he says that sophistry now prevails where chivalry was formerly in esteem; and he appeals to the vanity and love of glory in the youth by telling him he will, if he succeeds, be called at once clever and brave (119).

* On the age of Neoptolemus, his first visit to Troy, and other critical details, the student will find a valuable paper by Professor Jebb in Vol. ii. pp. 70—81, of the *Journal of Philology*.

The chorus, consisting of older men who had sailed from Greece with Neoptolemus, now enter into some conversation with him as to the best means of carrying out his design. They consent to act under his instructions, and to do everything to get Philoctetes in their power, while they express great commiseration for his unhappy condition (170).

Philoctetes now comes forth from his cave, bow in hand. He tells a long tale of woe, and is surprised to find in Neoptolemus a stranger to his sufferings and his ill-treatment (253). When Neoptolemus assures him that he has equal reason to detest both Ulysses and the Atridae (321), and believes them to be thoroughly heartless and unjust, he at once secures the confidence of Philoctetes. He tells him that he was brought to Troy from Scyros by Ulysses and Phoenix (344), who had persuaded him to go on the assurance that, Achilles being dead, no one could take Troy but the son of that hero; a statement only in part true, for the bow of Hercules was also necessary to that result (1335). He then (361) relates the injustice done him by the award of his father's arms being given in another's favour, and he especially inveighs against the very persons whom he knows that Philoctetes hates the most, Ulysses and the Atridae.

After some inquiries, in the way of conversation, about the leading members of the Grecian host at Troy, and the concluding assurance of Neoptolemus (455) that he has done with the Trojan expedition and is bound for his island home at Scyros, the youth pretends to bid good-bye to Philoctetes, and to be off at once to avail himself of a favouring breeze. Philoctetes now implores him in the most moving terms not to be left behind. He will go anywhere, even in the ship's hold; he will give no trouble, and will promise not again to cause annoyance to the crew by his malady. The chorus add their advice that Neoptolemus should give him a passage (517). Neoptolemus professes some hesitation, but pretends to assent, to the great delight of Philoctetes (530).

But the departure is suddenly arrested by the arrival of the messenger, as before agreed upon. He pretends that he had touched at Lemnos in his voyage, as a trader, to Peparethus, and that learning casually from the crew that they belonged to Neoptolemus (550), he had thought it right to communicate to him a plan which

was being formed in the Grecian camp, to send envoys to bring back Neoptolemus to Troy (562), other envoys being at the same time sent in quest of Philoctetes, whom however he does not now name (573). Accordingly, Neoptolemus is advised to get away instantly (577); and Philoctetes, who now (591) learns that it is himself who is to be brought back to Troy by the envoys, Ulysses and Diomedes, either by persuasion or by force (617), and that the reason of it was the prediction of Helenus, earnestly beseeches Neoptolemus to carry him away from the island, to escape the detested fate of again being subjected to the caprice and the tyranny of the Atridae.

Neoptolemus pretending to assent, asks, as if in casual curiosity, if *that* is the famous bow of Hercules? (654.) Philoctetes, full of gratitude for the promised delivery, allows him to hold and to handle it. The chorus sing a short ode on the consequences of ingratitude, as illustrated by the punishment of Ixion in Hades. Again the departure is delayed by a sudden paroxysm of pain in the diseased foot. With cries and shrieks of agony Philoctetes begs Neoptolemus to hold his bow, charging him on no account to hand it to another, while he takes a short repose, after which, he says, he will be sufficiently recovered to go to the ship. He makes Neoptolemus promise that he will wait, and sinks into slumber. The chorus, in an address to the gentle spirit of balmy Sleep, throws out a hint that the man might perhaps be carried to the ship still asleep. Soon, however, he awakes (866), and thanks his deliverers for staying by him as they had promised. Once more they are about to start on the journey, when a sudden compunction comes upon the true-hearted Neoptolemus. He tells Philoctetes plainly (915) that it is to Troy that they are about to sail, and that it is with a view to the capture of the city by the aid of him and his bow (920). He declines, however, to restore the bow, upon which Philoctetes breaks out into the most bitter invectives against him (927). He seems inclined to relent, when Ulysses interferes, and with a voice of authority forbids him to restore it. Philoctetes is told that he must go to Troy either by his own consent or by main force (983). As, however, the prophecy required voluntary action (1332), and as Philoctetes cannot live on the island without his bow, which is now in the hands of the enemy, a compromise is at last effected. The bow must not be given back (1233. 1293), but the owner must go

with it. Persuasion is applied, and the promise held out to him of being cured of his malady by the physicians of the Grecian camp, and of sharing in the glory of capturing Troy together with Neoptolemus (1335). After an ineffectual effort to induce Neoptolemus to keep his first promise to send him home (1367. 1399), and a firm refusal ever to revisit the camp of the Atridae if he can help it, he is addressed by the apparition of Hercules, who tells him that it is destined that he shall take Troy and slay Paris by the invincible arrows which the father of Philoctetes had received as a reward for setting fire to his funeral pile on Mount Oeta (1432). Committing himself to Destiny (1466), and bidding a touching farewell to the scene of his long sufferings, he departs with a prayer to the sea-nymphs for a favourable voyage.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΔΥΣΣΕΥΣ.

ΧΟΡΟΣ.

ΣΚΟΠΟΣ ὡς ΕΜΠΟΡΟΣ.

ΝΕΟΠΤΟΛΕΜΟΣ.

ΦΙΛΟΚΤΗΤΗΣ.

ΗΡΑΚΛΗΣ.

ΣΟΦΟΚΛΕΟΥΣ ΦΙΛΟΚΤΗΤΗΣ.

ΟΔΥΣΣΕΥΣ.

Ἀκτὴ μὲν ἦδε τῆς περιρρύτου χθονὸς
 Δήμνου, βροτοῖς ἄστιπτος οὐδ' οἰκουμένη,
 ἔνθ', ὃ κρατίστου πατρὸς Ἑλλήνων τραφεῖς
 Ἀχιλλέως παῖ Νεοπτόλεμε, τὸν Μηλιά

1. ἀκτὴ μὲν. Five of the plays of Aeschylus, and the Ajax and Trachiniae, begin with this introductory particle, which usually stands alone and without the antithetic δέ. Mr. Blaydes supplies, "but we have still to look for the cave."

2. ἄστιπτος Dind. with MS. Laur. *Vulgo ἄστειπτος*. Curtius (Gr. Et. p. 214) gives the root στεπ, στεφ, *stip*. The notion of treading down hard, and so of packing close, will explain most of the cognate words, e. g. στιβάς, a bed of leaves, from a root στιβ. The short ι occurs in ἀστιβής, the diphthong in στέιβω. As in εὐπιθής and εὐπειθής, πιθ and πειθ, φυγ and φευγ, τρίς and τρίβ, there may well have been a double form of the root. See inf. 33. Generally, the long root is found in the present, the short in aorists and compounds. The headland where the ship has touched, and where Philoctetes had been left, is here called 'untrodden by (other) mortals.' The Schol. Med. on Prom. V. 2, ἔβατον εἰς ἐρημίαν, remarks, καὶ Σοφοκλῆς τὸ αὐτὸ περὶ Φιλοκτῆτου λέγει, viz. to increase the sympathy with the sufferer. Lemnos itself, inf. 221, is spoken of as a wholly uninhabited island, yet οἱ πρὶν ἔντοποι are mentioned in 1171. Mr. Blaydes observes that from Il. i. 594, xxi. 40, it was believed to have been well peopled in the time of the Trojan war. It is to be remarked that οὐδέ is not often used in Attic Greek

like *neq*, unless οὐ precedes, or some previous negation is implied. Inf. 756, δεινὸν γὰρ, οὐδὲ βῆττον, and 995, ὥς δούλους οὐδ' ἐλευθέρους.

3. τραφεῖς. The genitive depends on the implied notion of θρέμμα, as in Aesch. Theb. 792, θαρσεῖτε, παῖδες μητέρων τετραμμένοι, 'mothers' children that ye are,' i. e. without manly courage. So γεγώς, φυτευθεῖς, λοχευθεῖς τινος, and other examples given in Mr. Blaydes' note.

4. Νεοπτόλεμε. Like Θεοκλύμενον in Eur. Hel. 9, the name is here quadrisyllabic. It may indeed be questioned if the verse was not interpolated to supply a genitive in agreement with πατρὸς, by some one who thought πατρὸς τραφεῖς an anomaly. Philoctetes is called Μηλιεύς from the bay in the vicinity of his father's home on or by Mount Oeta. See Trach. 194. Ulysses says, 'it was by me that he was put ashore here, but then I was ordered to do it by those in authority, because (or, at a time when) he was suffering from a noxious corroding humour in his foot, and when it was found impossible for us to put our hands to libation or sacrifices without disturbance from his cries' (ἐκήλοις). The points here to be noticed are, the apologetic tone of the passage, the emphatic ἐγώ, the causal use of the participle καταστάζοντα (rendering the proposed transposition of 6, 7, quite unnecessary), and the ὅτε referring to the

Ποίαντος νῖδον ἐξέθηκ' ἐγὼ ποτε, 5
 ταχθεὶς τόδ' ἔρδειν τῶν ἀνασσόντων ὕπο,
 νόσω καταστάζοντα διαβόρω πόδα,
 ὅτ' οὔτε λοιβῆς ἡμῖν οὔτε θυμάτων
 παρῆν ἐκῆλοις προσθιγεῖν, ἀλλ' ἀγρίαῖς
 κατεῖχ' αἰεὶ πᾶν στρατόπεδον δυσφημίαις, 10
 βοῶν, στενάζων. ἀλλὰ ταῦτα μὲν τί δεῖ
 λέγειν; ἀκμὴ γὰρ οὐ μακρῶν ἡμῖν λόγων,
 μὴ καὶ μάθῃ μ' ἤκοντα κάκχέω τὸ πᾶν
 σόφισμα τῷ νιν αὐτίχ' αἰρήσειν δοκῶ.
 ἀλλ' ἔργον ἤδη σὸν τὰ λοιφ' ὑπηρετεῖν, 15
 σκοπεῖν θ' ὅπου 'στ' ἐνταῦθα δίστομος πέτρα

particular time when the command was given.

6. ταχθεὶς, *jussus*, the simple for the compound with πρὸς or ἐπὶ. So in Eum. 279, φωνεῖν ἐτάχθην πρὸς σοφοῦ διδασκάλου. Oed. Col. 850, ὅφ' ὦν ἐγὼ ταχθεὶς τάδ' ἔρδω.

7. καταστάζειν πόδα, like νοσεῖν κῶλον in 41, κάρα στάζων ἰδρῶτι Aj. 10. Cf. inf. 823.

9. For ἔκηλος, 'in comfort,' as we say, and its relation to ἐκὼν and εὐκηλος, see Curtius, Gr. Et. pp. 135. 569. *New Cratylus*, § 273.

10. κατεῖχε. 'He held, or kept, the whole camp (at Troy) in alarm and distress with his wild cries of reproach against the gods.' Aesch. Pers. 426, οἰμωγὴ δ' ὁμοῦ κωκύνουσιν κατεῖχε πελαγίαν ἅλα. Such ill-omened expressions, βλασφημίαι Eur. Ion 1189, were thought to mar the efficacy of a religious ceremony, which was the reason why the question τίς τῆδε; was put at a sacrifice, and the answer given, before the ceremony could proceed, was πάντες ἀγαθοί, Ar. Pac. 968. Below, v. 1034, this is given as the reason for then getting rid of Philoctetes.

11. Trach. 786, ἐσπᾶτο γὰρ πέδονδε καὶ μετάρσιος, βοῶν, ὕζων.—τί δεῖ λέγειν; 'but no more of this at present.' A formula for briefly dismissing a matter, as Aesch. Eum. 826, καὶ γὰρ πέποιθα Ζηνί, καὶ τί δεῖ λέγειν; Eur. Hec. 939, ἀλλὰ ταῦτα μὲν τί δεῖ θρηνεῖν;

12. ἀκμή. 'The time is not now for us to talk at length, lest he should be made aware that I have come, and I

should lose the benefit of the entire plan by which I hope forthwith to get him into my power.' Our idiom does not admit of translating the καί, which implies a further event consequent on the statement made; cf. inf. 46. So El. 22, τὴν οὐκέτ' ὀκνεῖν καιρὸς, ἀλλ' ἔργων ἀκμή. Plat. Crit. p. 49, A, ἡ πᾶσαι ἡμῖν ἐκεῖναι αἱ πρόσθεν ὁμολογίαι ἐν ταῖςδε ταῖς ὁλίγαις ἡμέραις ἐκκεχυμέναί εἰσι; Theognis v. 109, ἦν ἐν ἀμάρτης, τῶν πρόσθεν πάντων ἐκκέχυται φιλότης. Ar. Ran. 855, τὸν κρόταφόν σου—θενὼν ὑπ' ὀργῆς ἐκχέη τὸν Τήλεφον (a play on τὸν ἐγκέφαλον). Virg. Georg. iv. 492, 'ibi omnis effusus labor.'

14. For τῷ, here used as a relative, we might easily read ὅτῳ, though ῷ is more appropriate to the definite antecedent.

15. ὑπηρετεῖν. 'To work under my directions in what has yet to be done,' viz. the securing of Philoctetes, whom it was dangerous to approach armed with his bow.

16. ὅπου ἐστὶ ἐνταῦθα, *ubi sit circa haec loca*, 'whereabouts in this part of the island.' The general, but not the exact, locality is known to Ulysses from the memory of his former visit.—δίστομος, 'with a double entrance;' see 159. 952. The cave is described as having the morning and the evening sun resting on the entrances in winter, and as cool and refreshing from its tunnel-like passage in summer. Ulysses seems to describe it as a place not ill-fitted for a human habitation, and so indirectly to reply to the charge of heartlessness in leaving his comrade in such a spot. Hermann,

τοιιάδ', ἵν' ἐν ψύχει μὲν ἡλίου διπλῇ
 πάρεστιν ἐνθάκησις, ἐν θέρει δ' ὕπνον
 δι' ἀμφιτρήτος αὐλίου πέμπει πνοή.
 βαιὸν δ' ἔνερθεν ἐξ ἀριστερᾶς τάχ' ἂν 20
 ἴδοις ποτὸν κρηναῖον, εἴπερ ἐστὶ σῶν.
 ἄ μοι προσελθὼν σίγα σήμαιν' εἴτ' ἔχει
 χῶρον πρὸς αὐτὸν τόνδ' ἔτ', εἴτ' ἄλλη κυρεῖ,
 ὡς τὰπίλοιπα τῶν λόγων σὺ μὲν κλύης,
 ἐγὼ δὲ φράζω, κοινὰ δ' ἐξ ἀμφοῖν ἴη. 25

ΝΕΟΠΤΟΛΕΜΟΣ.

ἄναξ Ὀδυσσεῦ, τοῦργον οὐ μακρὰν λέγεις.
 δοκῶ γὰρ οἶον εἶπας ἄντρον εἰσορᾶν.

ΟΔ. ἄνωθεν, ἢ κάτωθεν; οὐ γὰρ ἐννοῶ.

ΝΕ. τόδ' ἐξῦπερθε, καὶ στίβου γ' οὐδεὶς κτύπος.

by explaining *ubi in sole sedere posset Philoctetes*, adopts the second explanation of the Schol., καθεδρα πρὸς ἡλίου θερμαινομένη, and Neue thinks this meaning, 'a sitting in the sun-shine,' is confirmed by πάρεστιν.

20. τάχ' ἂν ἴδοις. He does not speak with certainty about the spring, since that may run dry at certain seasons. —σῶν, 'still in existence.' There is no probability whatever in Mr. Blaydes' suggestions εἴπερ ἐτι βέει or νάει.

22. It is best and simplest to construe ἄ with προσελθὼν, and σίγα with the participle rather than with the imperative. 'Go up close to these objects (cave and spring) with noiseless step, and make a sign to me whether he still keeps in this spot, or is somewhere away.' But Hermann and Wunder regard ἄ as the subject to ἔχει, 'whether they lie towards this place or are somewhere else.' For εἴτ' ἔχει, which violates the usual rule of the pause at the end of a tragic senarius, see Aj. 1101, ποῦ δὲ σοὶ λαὸν ἔξεστ' ἀνάσσειν ἂν ὅδ' ἡγεῖτ' ὀλοοθεν; and other similar verses collected by Mr. Palmer in his Appendix on that passage (p. 119). And for κυρεῖ used without a participle, El. 313, νῦν δ' ἀγροῖσι τυγχάνει. Aj. 9, ἐνδον ἔρτι τυγχάνει.

23. τόνδ' ἔτ' is Elmsley's correction for τόνδ' or τόνδε γ', where the γε would be absolutely unmeaning, while the inquiry, if Philoctetes is still there, is quite

appropriate. The MSS. have πρὸς αὐτὸν, which may be defended by δς πρὸς ἐσπέρους τόπους ἔστηκε, Prom. 348. 'Whether he still keeps near this (wild) spot, or is somewhere else now.' Mr. Blaydes thinks πρὸς is "undoubtedly wrong," and reads χῶρον τὸν αὐτόν. But no transcriber would have altered this, if he had found it.

24. ὡς κ.τ.λ. Preliminary inquiry and examination must be made, in order that the rest of the plan may be carried out.—By κοινὰ, perhaps ὠφέληματα, benefits to the army or to the generals may be specially meant; or simply, 'that it may be carried out by us in common.' This is said, to qualify the apparent assumption of superior authority on the part of Ulysses in v. 15.—φράζω, 'that I may explain (point out) what is to be done next.' Notice the use of the present, as inf. 49, and the ὕστερον πρότερον for ἐγὼ μὲν φράζω, σὺ δὲ κλύης.

26. τοῦργον. 'What you tell me to make the object of my search, is not far off.' So ἔργον is used even for a person about whom trouble is taken, Ar. Pac. 511, οἳ τοι γεωργοὶ τοῦργον ἐξέλκουσι, κάλλος οὐδὲς, i. e. τὴν θεὰν περὶ ἣν σπουδάζομεν. Aesch. Ag. 1628, τοῦργον οὐχ ἐκὰς τόδε.

29. ἐξῦπερθε. 'Aloft here.' Probably, as on other occasions in both tragedy and comedy, the σκηνή or wall behind the stage represented the cave at some

- ΟΔ. ὄρα καθ' ὕπνον μὴ καταυλισθεῖς κυρῇ. 30
 ΝΕ. ὀρώ κενὴν οἶκησιν ἀνθρώπων δίχα.
 ΟΔ. οὐδ' ἔνδον οἰκοποιός ἐστί τις τροφή ;
 ΝΕ. στιπτή γε φυλλὰς ὥς ἐναυλίζοντί τῳ.
 ΟΔ. τὰ δ' ἄλλ' ἔρημα, κοῦδέν ἐσθ' ὑπόστεγον ;
 ΝΕ. αὐτόξυλόν γ' ἐκπωμα, φλαουρουργοῦ τινος 35
 τεχνήματ' ἀνδρὸς, καὶ πυρεῖ ὁμοῦ τάδε.
 ΟΔ. κείνου τὸ θησαύρισμα σημαίνεις τόδε.
 ΝΕ. ἰοῦ ἰοῦ· καὶ ταῦτά γ' ἄλλα θάλπεται
 ῥάκη, βαρείας του νοσηλείας πλέα.
 ΟΔ. ἀνὴρ κατοικεῖ τούσδε τοὺς τόπους σαφῶς, 40
 καῖστ' οὐχ ἐκὰς πον. πῶς γὰρ ἂν νοσῶν ἀνὴρ
 κῶλον παλαιᾷ κηρὶ προσβαίη μακράν ;

elevation. In this case, we must suppose Neoptolemus ascends in order to inspect the cave, and thus he continues the conversation at a little distance from Ulysses.

Ibid. κτύπος, if the right reading, means 'there is no sound of a step;' cf. Orest. 140, λεπτὸν ἔχνος ἀρβύλης τίθετε, μὴ κτυπέτε. Schol. περιπάτου. But τύπος would be 'no mark of a path,' as στίβοι φιλόνορες are the marks or impressions left by a sleeper on a couch, Aesch. Ag. 411. See inf. 48. 157. 163. 487. Either word gives a fair sense, and either reading is much more like Sophocles than Mr. Blaydes' unmetrical suggestions τὸδ' ἐξῆπερθ' ἐστίν, στίβου δ', or τὸδ' ἐξῆπερθ', ἀλλὰ στίβου 'στ' οὐδεὶς κτύπος.

30. μὴ—κυρῇ. 'Lest just now he should be asleep in his cave.' The reply is, 'I see a place that is used for a habitation, but it is empty, and has no human creature in it.'—κατακλιθεῖς, though preferred by Mr. Blaydes, is an inferior reading, and has much less authority.

32. τροφή. A general term, *fomentum*, anything that can give comfort and help to constitute a household (*οἶκος*). Dind. not improbably, yet needlessly reads ἐστ' ἐπιστροφή.

33. στιπτή (sup. 2), pressed down, or pressed together, so as to form a στίβας. Hesych. στιπτός· πυκνός, ἢ στερεός καὶ πεπιλημένος.

34. οὐδέν, i. e. οὐδὲν ἄλλο.

35. Hesych. αὐτόξυλον· αὐτοδημιούργητον ξύλον, ἢ ξύλινα. The word should

mean either 'of mere wood' (which is perhaps the sense intended) or 'wood and all,' like αὐτόχθονος in Agam. 536. There are similar compounds of αὐτός (see Mr. Blaydes' note), the original meaning of which was perhaps ἀληθινόν τι, something genuine and made of the actual material it professed. Wunder follows the Schol. in explaining it μονόξυλον.—Hesych. τεχνήματα· κατασκευάσματα.

36. καὶ πυρεῖα. 'And with it here are fire-sticks,' i. e. sticks for producing fire by rubbing, or perhaps (from 296 inf.) stones knocked together to produce a spark.

37. κείνου. 'The store which you inform me of must certainly be his.' The emphatic word is placed first. Eur. El. 497, παλαιὸν τε θησαύρισμα Διονύσου τόδε. Ion 1393, ὁ δ' ἐν μέσῳ χρόνος πολλὸς δὴ τοῖσδε θησαυρίσμασι.

38. ἰοῦ. 'O dear! here are other things too,—rags that are being warmed (in the sun), full of nastiness from some grievous disease.'—*ιοῦ*, our *ugh!* an expression of disgust. Wunder is surely wrong in taking it here as an exclamation of delight.

42. προσβαίη, 'get to any place that is far off.' Mr. Blaydes says, too dogmatically, "the words cannot bear this sense," and he reads ποι βαίη, the objection to which is, that an enclitic word seldom stands first after the pause in a senarius, unless, as in v. 39, the word is inserted between words of which it forms a part. See on v. 285.

- ἀλλ' ἢ ᾗ φορβῆς νόσταν ἐξελήλυθεν,
 ἢ φύλλον εἴ τι μώδυνου κάτοιδ' ἐπ' οὖν.
 τὸν οὖν παρόντα πέμψου ἐς κατασκοπῆν, 45
 μὴ καὶ λάβῃ με προσπесών· ὥς μᾶλλον ἂν
 ἔλοιτ' ἐμ' ἢ τοὺς πάντας Ἀργείους λαβεῖν.
 NE. ἀλλ' ἔρχεται τε καὶ φυλάσσεται στίβος.
 σὺ δ' εἴ τι χρήσεις, φράζε δευτέρῳ λόγῳ.
 OΔ. Ἀχιλλέως παῖ, δεῖ σ' ἐφ' οἷς ἐλήλυθας 50
 γενναῖον εἶναι, μὴ μόνου τῷ σώματι,
 ἀλλ' ἦν τι καινὸν, ὃν πρὶν οὐκ ἀκήκοας,
 κλύης, ὑπουργεῖν, ὥς ὑπηρέτης πάρει,
 NE. τί δῆτ' ἄνωγας;
 OΔ. τὴν Φιλοκτῆτου σε δεῖ
 ψυχὴν ὅπως λόγοισιν ἐκκλέψεις λέγων. 55
 ὅταν σ' ἐρωτᾷ τίς τε καὶ πόθεν πάρει,
 λέγειν, Ἀχιλλέως παῖς· τόδ' οὐχὶ κλεπτέον·

43. ἀλλ' ἢ. 'But either he has gone out on a journey to get food, or (to find) a leaf from some comforting plant, if he knows of it hereabouts.' Hesych. *νόδυνον· ἀνώδυνον*. Formed like *νάνυμος*, *νήνεμος*, by lengthening the syllable in compensation for clipping the *ἀνά*, which in negation has the sense of *un* in *unlike*. —ἐπὶ φορβῆς, if the right reading, seems to mean 'in the direction where food lies.' But there is probability in Mr. Blaydes' correction ἐπὶ φορβῆν, 'in quest of food.'

44. Mr. Blaydes reads *κατεῖδ' ἐπ' οὖν* on his own conjecture.

45. τὸν παρόντα. A mute has been standing by as an attendant on Ulysses. He afterwards comes on as the pretended *ἐμπορος*, v. 542. He is called *σκοπὸς* in v. 125.

47. ἐμέ. Ulysses well knows the hatred in which he is held by Philoctetes for putting him ashore at Lemnos. See 315. Hence he says Philoctetes would rather get hold of *him* than all the rest of his enemies. Mr. Blaydes reads *βαλεῖν*, 'to shoot,' but this does not well suit τοὺς πάντας.

48. οἴχεται is a probable reading; see Oed. Col. 574.—*φυλάσσεται*, a passive form like *φανήσομαι*, *τιμῆσομαι*, *οἴσομαι*, *λέξομαι*, and many others.

49. δευτέρῳ λόγῳ. The first directions related to action; the second address is rather of a moral and hortatory character. The distinction is perhaps rhetorical.

53. ὑπηρέτης. It is remarkable how Ulysses presses this point; see 15. 24. The son of Achilles was under obedience to the army, or Ulysses would hardly have used such expressions; unless, perhaps, his versatility is described, and his power of bending others to his will even in a bad cause. He knows, or suspects, the chivalrous and honourable character of the youth, and he reminds him that he must act in all things strictly under the direction of his superiors.

55. λέγων seems corrupt, even though δεῖ σε ὅπως might be an ellipse for *σκοπεῖν ὅπως*. But probably *σκοπεῖν* should here be substituted for λέγων, or *δόλοισιν* should be read for λόγοισιν. Linwood thinks the syntax confused between δεῖ σε ἐκκλέπτειν and δεῖ ὅπως ἐκκλέψεις, as in Ajax 556. Mr. Blaydes reads *σε δεῖν—λέγω*, which sounds tame, as λέγω is too far removed, and δεῖν would have depended on ἄνωγα.—ἐκκλέψεις, see inf. 968.

56. ὅταν σ'. The context surely requires ὅταν δ', and MS. Harl. (ap. Blaydes) has ὅταν τ'.

57. λέγειν. See inf. 1409.

πλείς δ' ὡς πρὸς οἶκον, ἐκλιπὼν τὸ ναυτικὸν
 στράτευμ' Ἀχαιῶν, ἔχθος ἐχθήρας μέγα,
 οἷ σ' ἐν λιταῖς στείλαντες ἐξ οἴκων μολεῖν, 60
 μόνην ἔχοντες τήνδ' ἄλωσιν Ἰλίου,
 οὐκ ἠξίωσαν τῶν Ἀχιλλείων ὀπλων
 ἐλθόντι δοῦναι κυρίως αἰτουμένῳ,
 ἀλλ' αὐτ' Ὀδυσσεὶ παρέδοσαν λέγων ὅς' ἂν
 θέλῃς καθ' ἡμῶν ἔσχατ' ἐσχάτων κακά. 65
 τούτων γὰρ οὐδὲν ἀλγυνεῖ μ'· εἰ δ' ἐργάσει
 μὴ ταῦτα, λύπην πᾶσιν Ἀργείοις βαλεῖς.
 εἰ γὰρ τὰ τοῦδε τόξα μὴ ληφθήσεται,
 οὐκ ἔστι πέρσαι σοι τὸ Δαρδάνου πέδον.

58. πλείς, i.e. καὶ ὅτι πλείς ὡς πρὸς οἶκον. There seems no need to read πλεῖν, with Mr. Blaydes. — ἐκλιπὼν, 'having given up,' 'having proved a defaulter in,' &c.

59. ἐχθήρας. Supply αὐτοὺς, ἔχθος being a secondary and cognate accusative. El. 1034, οὐδ' αὖ τοσοῦτον ἔχθος ἐχθαίρω σ' ἐγώ.

60. ἐν λιταῖς, 'under entreaties,' 'in the circumstances of being entreated.' This is virtually identical, as Mr. Blaydes says, with the dative of the instrument.

61. Hesych. ἄλωσιν· φόνον, πόρθησιν. In Agam. 589 it means *the fact*, here *the mode* of the capture.

62. οὐκ ἠξίωσαν. 'They did not consider you deserving of the arms of Achilles, so as to give them to you when you came and demanded them of right.' It is likely that v. 63, which is wholly unnecessary to the sense, was interpolated. The result of the ὀπλων κρίσις is given by Q. Smyrnaeus v. 319, νίκην δὲ καὶ ἄμβροτα τεύχεα δῶκαν πάντες ὁμοφρονέοντες εὐπτολέμῳ Ὀδυσῇ. It was, without doubt, one of the most celebrated and popular episodes in the "Homer" of the Tragic times.

64. The nominative λέγων shows that λέγειν in 57 stands for λέγε, and does not depend upon δεῖ in 54.—ἔσχατ' ἐσχάτων is a singular reduplication. Perhaps we should read κακῶν, 'the words that go furthest in expressing the worst charges.'

66. Whether we read τούτῳ γὰρ οὐδὲν ἀλγυνεῖ μ', or ἀλγυνεῖς, or τούτων γὰρ οὐδὲν, or οὐδέ μ' (or οὐδὲν μ') ἀλγυνεῖς,

which has the most authority, the sense is virtually the same. The use of οὐδὲ, 'you will not even vex me at all,' may be defended; see on 1055 inf.—εἰ δ' ἐργάσει κ.τ.λ., 'whereas, if you intend to do not what I advise (but something else), you will make a throw that will bring sorrow (disappointment) on all the Argives.' There is some doubt about the meaning of βαλεῖς, which can hardly stand for ἐπιβαλεῖς. Mr. Blaydes well compares Eur. Ion 751, οὐκ εἰς ἀπίστους δεσπότης βαλεῖς χαράν. A probable correction would be (as he also proposes) λύπη πάντας Ἀργείους βαλεῖς, 'you will assail them with,' or make them suffer from, grief. So Trach. 940, ὥς νυν ματαίως αἰτία βάλοι κακῇ. Aesch. Theb. 1048, οὐ, πρὶν γε χώραν τήνδε κινδύνῳ βαλεῖν. If for καταβαλεῖς, the verb might mean 'you will lay the foundation of grief.' But the metaphor from dice seems the most probable. So Theb. 1028, ἐγὼ σφε θάψω, κἀνὰ κίνδυνον βαλῶ.

68. εἰ γὰρ κ.τ.λ. The prophet Helenus had declared that Troy could not be taken without the aid of Philoctetes and his bow co-operating with the son of Achilles. See inf. 1335. According to Q. Smyrnaeus ix. 327, οὐ γὰρ δὴ πέπρωτο δαήμεναι Ἰλίου ἔσται, πρὶν γε Φιλοκτήτας βίην ἐς ὄμιλον Ἀχαιῶν ἐλθόμεναι πολέμοιο δαήμονα δακρυόεντος. The bow and arrows had been given to Poes, the father of Philoctetes, by Hercules in return for his assistance in lighting his pyre on Mount Oeta. See Apollodorus, Bibl. ii. 7, 7.

- ὥς δ' ἔστ' ἐμοὶ μὲν οὐχί, σοὶ δ' ὁμιλία 70
 πρὸς τόνδε πιστὴ καὶ βέβαιος, ἔκμαθε.
 σὺ μὲν πέπλευκας οὐτ' ἔνορκος οὐδενὶ
 οὐτ' ἐξ ἀνάγκης οὔτε τοῦ πρώτου στόλου,
 ἐμοὶ δὲ τούτων οὐδέν ἐστ' ἀρνήσιμον.
 ὥστ' εἴ με τόξων ἐγκρατὴς αἰσθήσεται, 75
 ὄλωλα καὶ σὲ προσδιαφθερῶ ξυνών.
 ἀλλ' αὐτὸ τοῦτο δεῖ σοφισθῆναι, κλοπεὺς
 ὅπως γενήσῃ τῶν ἀνικῆτων ὄπλων.
 ἔξοιδα καὶ φύσει σε μὴ πεφυκότα
 τοιαῦτα φωνεῖν μηδὲ τεχνᾶσθαι κακά· 80
 ἀλλ' ἡδὺ γάρ τοι κτῆμα τῆς νίκης λαβεῖν,
 τόλμα· δίκαιοι δ' αὖθις ἐκφανούμεθα.
 νῦν δ' εἰς ἀναιδὲς ἡμέρας μέρος βραχὺ
 δός μοι σεαυτὸν, κᾶτα τὸν λοιπὸν χρόνον
 κέκλησο πάντων εὐσεβέστατος βροτῶν. 85
- NE. ἐγὼ μὲν οὖς ἂν τῶν λόγων ἀλγῶ κλύων,
 Λαερτίου παῖ, τούσδε καὶ πράσσειν στυγῶ.
 ἔφυν γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῆς,

70. ὁμιλία, 'a way of dealing with him that is sure and safe.'

72. ἔνορκος. Ulysses had joined the expedition as one bound by the common oath of the suitors to avenge Helen (Iph. Aut. 58, Thuc. i. 9), since he himself was one of the suitors (Apollodor. iii. 10, 8), but he had joined it reluctantly, and not, like Neoptolemus, from a love of chivalry as a volunteer. Hence Philoctetes would feel less resentment against him, than against one who had acted under constraint, and had done him an injustice. Mr. Linwood gives the sense thus: 'If Neoptolemus had sailed under a solemn pledge, Philoctetes would not have believed that he really had the power to return when he pleased.' The reluctance of Ulysses was a tradition in the older tale, whence Aeschylus, Ag. 841, makes Agamemnon say, *μόνος δ' Ὀδυσσεύς, ὅσπερ οὐχ ἐκὼν ἐπλεῖ, ζευχθεὶς ἔτοιμος ἦν ἐμοὶ σειραφόρος*. Q. Smyrn. v. 191, *ἡ δὲ τόδ' ἐξελάθου, ὅτ' ἐς Ἰλίου ἱερὸν ἕστει ἐλθέμεναι ἀλέειναις ἅμ' ἀγρομένοισιν Ἀχαιοῖς, καὶ σε καταπτύσσοντα καὶ οὐκ ἐθέλοντ' ἐφέπεσθαι ἡγαγον Ἀτρεΐδαι*; Od. xxiv. 115—119.

See inf. on 344.

75. τόξων ἐγκρατὴς. 'While he has his bow and arrows in his hands.'

79. καὶ φύσει. Most of the editions admit the conjecture of Erfurd, *ἔξοιδα, παῖ*, &c. Ingenious this may be; but it is not necessary, and it makes a serious difference in the meaning. Ulysses tells Neoptolemus that he must play the thief, and deceive the man by a trick. He adds, that he well knows he is not a trickster *by disposition also*, as well as by assuming a part. The full sense then is, *ἔξοιδα ὅτι οὐ καὶ φύσει πέφυκας, εἰ καὶ σοφία τοιαῦτα φωνεῖν ἐπέσθης*. Linwood takes a slightly different view: *ἔξοιδα καὶ τοῦτο, σὲ κ.τ.λ.* 'I know too well enough that,' &c.

82. ἐκφανούμεθα. 'We will make out afterwards that we are fair and honest in our dealings.' The low morality of Ulysses is consistent with his ordinary tragic character.

84. Trach. 1117, *δός μοι σεαυτὸν, μὴ τοσοῦτον ὥς δάκνει θυμῷ δύσσοργος*.

88. The repetition of *πράσσειν* shows that *οὐδὲν* is here emphatic.

- οὐτ' αὐτὸς οὐθ', ὥς φασιν, οὐκφύσας ἐμέ.
 ἀλλ' εἴμ' ἔτοιμος πρὸς βίαν τὸν ἄνδρ' ἄγειν 90
 καὶ μὴ δόλοισιν· οὐ γὰρ ἐξ ἑνὸς ποδὸς
 ἡμᾶς τοσοῦσδε πρὸς βίαν χειρώσεται.
 πεμφθείς γε μέντοι σοὶ ξυνεργάτης ὀκνῶ
 προδότης καλεῖσθαι· βούλομαι δ' ἄπαξ καλῶς
 δρῶν ἐξαμαρτεῖν μᾶλλον ἢ νικᾶν κακῶς. 95
- ΟΔ. ἐσθλοῦ πατρὸς παῖ, καὐτὸς ὦν νέος ποτὲ
 γλῶσσαν μὲν ἀργὸν, χεῖρα δ' εἶχον ἐργάτιν
 νῦν δ' εἰς ἔλεγχον ἐξιὼν ὀρῶ βροτοῖς
 τὴν γλῶσσαν, οὐχὶ τάργα, πάνθ' ἡγουμένην.
- NE. τί οὖν μ' ἀνωγας ἄλλο πλὴν ψευδῇ λέγειν; 100
- ΟΔ. λέγω σ' ἐγὼ δόλῳ Φιλοκτήτην λαβεῖν.
- NE. τί δ' ἐν δόλῳ δεῖ μᾶλλον ἢ πείσαντ' ἄγειν;
- ΟΔ. οὐ μὴ πίθηται· πρὸς βίαν δ' οὐκ ἂν λάβοις.
- NE. οὕτως ἔχει τι δεινὸν ἰσχύος θράσος;
- ΟΔ. ἰοὺς ἀφύκτους καὶ προπέμποντας φόνον. 105
- NE. οὐκ ἄρ' ἐκείνῳ γ' οὐδὲ προσμῖζαι θρασὺ.

91. ἐξ ἑνὸς ποδός. Some participle like *ὀρμώμενος* may be supplied from the context. 'With one foot,' we should say. The single power that he possesses is measured by *his foot*, since that was the ailing member.—*τοσοῦσδε*, in apposition with *ἐνός*, 'one against three.' Otherwise, *τοσοῦτος* often means 'of such stature.'

94. ἄπαξ seems a better reading than *ἄναξ*, which is here a mere expletive to the verse. 'I had rather err *once* for all by doing right, than to be ever trying for victory in a bad cause.' Thus the aorist *ἐξαμαρτεῖν* is rightly combined with the present *νικᾶν*. He regards the fraud as a wrong act, *ἁμαρτία*, but as committed in a good cause, the victory of the Greeks. This may be bad, he says, but it is less bad than wishing always to prevail where only self-interest, and not public benefit, is the motive.

97. γλῶσσαν. A similar sentiment occurs in Aesch. Theb. 554, *ἄνῃρ ἄκομπος, χεῖρ δ' ὀρᾷ τὸ δράσιμον*.

99. ἡγουμένην. 'Taking the lead in everything.' A tribute to the influence of rhetoric, which had long been paramount in Athens.

100. τί οὖν. For the *hiatus* compare Aesch. Suppl. 306, *τί οὖν ἔτευξεν ἄλλο δυσπότημῳ βοῖ;* and the similar verse Eum. 902, *τί οὖν μ' ἀνωγας τῇδ' ἐφυμνήσαι χθονί;* The sense is, 'Are you not then virtually urging me to tell a lie?'

101. For the metre of this verse compare 1369, *ἔα κακῶς αὐτοὺς ἀπόλλυσθαι κακοῦς*. The meaning is, 'what I tell you is (not expressly to speak falsehoods, but) to get Philoctetes by a trick.' 'My orders are (simply),' &c.

102. ἐν δόλῳ, sc. *ἐχοντα*, for *δολώσαντα*. Cf. 60.

103. οὐ μή. 'There is no chance of his complying; and by force you are not likely to get hold of him.' The only resource therefore is cunning.

106. οὐκ ἄρα. This line, as inf. 114, is better read without an interrogation: 'Then, of course, if he is such a man as *that* (so armed), it is not safe even to come near him.' The student must not regard *ἐκείνῳ* as a synonym of *αὐτῷ*, as he would not confound *illi* with *ei*.—*θρασὺ*, a word implying a rash confidence, and consequent presumption of safety. The reply is, 'No! it is *not* safe, unless you shall have got him in your power

- ΟΔ. οὐ, μὴ δόλῳ λαβόντα γ', ὥς ἐγὼ λέγω.
 ΝΕ. οὐκ αἰσχρὸν ἤγει δῆτα τὰ ψευδῇ λέγειν ;
 ΟΔ. οὐκ, εἰ τὸ σωθῆναί γε τὸ ψεῦδος φέρει.
 ΝΕ. πῶς οὖν βλέπων τις ταῦτα τολμήσει λαλεῖν ; 110
 ΟΔ. ὅταν τι δρᾷς ἐς κέρδος, οὐκ ὀκνεῖν πρέπει.
 ΝΕ. κέρδος δ' ἐμοὶ τί τοῦτον ἐς Τροίαν μολεῖν ;
 ΟΔ. αἰρεῖ τὰ τόξα ταῦτα τὴν Τροίαν μόνα.
 ΝΕ. οὐκ ἄρ' ὁ πέρσων, ὥς ἐφάσκειτ', εἴμ' ἐγώ.
 ΟΔ. οὐτ' ἂν σὺ κείνων χωρὶς οὐτ' ἐκείνα σοῦ. 115
 ΝΕ. θηρατέ οὖν γίγνuit' ἂν, εἴπερ ᾧδ' ἔχει.
 ΟΔ. ὥς τοῦτό γ' ἔρξας δύο φέρει δωρήματα.
 ΝΕ. ποίῳ ; μαθὼν γὰρ οὐκ ἂν ἄρνοίμην τὸ δρᾶν.
 ΟΔ. σοφός τ' ἂν αὐτὸς καγαθὸς κεκλή' ἄμα.
 ΝΕ. ἵτω· ποιήσω, πᾶσαν αἰσχύνην ἀφείς. 120
 ΟΔ. ἧ μνημονεύεις οὖν ἃ σοι παρήνεσα ;
 ΝΕ. σάφ' ἴσθ', ἐπέπερ εἰσάπαξ συνήνεσα.
 ΟΔ. σὺ μὲν μένων νυν κέῳον ἐνθάδ' ἐκδέχου,
 ἐγὼ δ' ἄπειμι, μὴ κατοπτευθῶ παρῶν,

by some trick, according to my proposal,' viz. in 101.

108. δῆτα, i. e. since δόλος virtually is ψευδῇ λέγειν. 'Not so,' rejoins Ulysses, 'if a lie brings safety.'—τὰ ψευδῇ MSS. τὸ ψευδῇ Bruck, Dind.

110. πῶς οὖν. 'With what face then will one venture to utter such falsehoods?' This in fact means, 'I scruple to tell a lie;' hence the answer (an unprincipled one), that advantage is to be preferred to honesty. 'But how,' inquires the other, 'can *his* coming to Troy be of service to *me* ?'

113. αἰρεῖ. This is a good example of a "praesens propheticum," which often occurs in predictions. See the note on Aesch. Ag. 125, χρόνῳ μὲν αἰρεῖ (MS. ἀγρεῖ) Πριάμου πόλιν ἄδε κέλευθος. 'This bow and arrows *alone* are to take Troy.' By *alone* he means, 'this and nothing but this.' But Neoptolemus takes it to mean, without *him*, and observes, 'Then it is not *I* who am to be the capturer of Troy, as the seer said.' See inf. 1335, 1434. Ulysses explains that the two must act together, the bow with the man and the man, viz. the particular man, with the bow. An

ancient oracle had been delivered, as recorded in Pind. Ol. viii. 45, that Troy would be taken in the fourth generation after Aeacus (τὸ διῦτερον, inf. 1439), and that it would be previously captured by Peleus and Telamon.

114. Some of the inferior copies give ὁ πέρσων γ', and so Neue, Wunder, and Linwood. But γε is wanting in the best MS. (L.) Mr. Blaydes reads ὁ πέρσων σφ'.

116. θηρατέα, viz. τὰ τόξα. 'Then we must try to get it, if it is really as you say.'

117. ὥς κ.τ.λ. '(Certainly;) since by doing this you win two advantages.' These flattering honours are, the credit of cleverness for a successful trick, and of bravery for being the captor of Troy. Ulysses cunningly works upon the simple but chivalrous youth, by telling him he may be doing wrong, but that it will be in a good cause.

119. κεκλήθω. A form of the perfect optative like μεμνήμην and κεκτῆμην.

122. συνήνεσα. When once I have promised, he proudly says, I remember the orders given me; 'As I promised, I will not forget to perform.'

καὶ τὸν σκοπὸν πρὸς ναῦν ἀποστελῶ πάλιν. 125
καὶ δεῦρ', εἴαν μοι τοῦ χρόνου δοκῇτέ τι
κατασχολάζειν, αὖθις ἐκπέμψω πάλιν
τοῦτον τὸν αὐτὸν ἄνδρα, ναυκλήρου τρόποις
μορφὴν δολώσας, ὥς ἂν ἀγνοία προσῇ·
οὗ δῆτα, τέκνον, ποικίλως αὐδωμένου 130
δέχου τὰ συμφέροντα τῶν αἰὲ λόγων.
ἐγὼ δὲ πρὸς ναῦν εἶμι, σοὶ παρεῖς τάδε·
'Ερμῆς δ' ὁ πέμπων δόλιος ἡγήσαιο νῶν
Νίκη τ' Ἀθάνα Πολιάς, ἥ σώζει μ' αἰεῖ.

ΧΟΡΟΣ.

τί χρὴ τί χρὴ με, δέσποτ', ἐν ξένη ξένον στρ. α.
στέγειν; ἥ τί λέγειν πρὸς ἄνδρ' ὑπόπταν; 136
φράζε μοι.
τέχνα γὰρ τέχνας ἐτέρας προὔχει

125. τὸν σκοπόν. The attendant who had before been sent *εἰς κατασκοπήν*, v. 45. At present he is to go back to the fleet, and if Neoptolemus and Philoctetes appear to be long in arranging matters, he will return disguised as a skipper, so that Philoctetes may not recognize him. See inf. 542.

127. The *κατὰ* in *κατασχολάζειν* has the peculiar force which it bears in *καταχαρίζεσθαι*, *καταχρησθαι*, *καταπροδύναι*, and many others, 'to waste part of the time in idleness.' Linwood does not believe *χρόνου* is a partitive genitive, but thinks it is "explicandi causa additus."

129. The final *a* in *ἀγνοία* is usually short, and may be here lengthened before *πρ.* But *ἀγνοία* may be defended, and it seems better than *ἀγνοίᾳ*, which leaves no proper subject to *προσῇ*. So Trach. 350, *ἃ μὲν γὰρ ἐξείρηκας, ἀγνοία μ' ἔχει* (*ἀγνοίᾳ* MSS.).

130. οὗ δῆτα κ.τ.λ. 'And so when he, my boy, tells a crafty tale, make the most of any serviceable hint in whatever he may say.' For *οἱ αἰὲ λόγοι* compare *τὸν αἰὲ βίον*, 'a precarious life,' Oed. Col. 1584.

132. *παρὲς*, 'having made over to you,' 'having placed in your hands this duty.'

134. The patriotic appeal to the ancient statue of the goddess in the Erechtheum,

the preserver of Athens as well as the patroness of Ulysses in the story, would bring applause on the close of the scene.

135. The chorus of old men, companions of Neoptolemus in his voyage to Lemnos, have as yet but little to say or do in forwarding the action of the piece. In a conversation with Neoptolemus *ἀπὸ σκηνῆς* they express a general approval of the policy of caution, and some feeling of pity for the afflicted and helpless state of one who has fallen so low (180).

Ibid. δέσποτ'. The best MSS. have *δέσποτα μ'*, which, if the choriambus could be allowed in this place by the antistrophic verse 150, which is of pure iambic feet, should at least be *δέσποτ'*, *ἐμ' ἐν ξένῃ κ.τ.λ.* 'What, O what, my lord, am I to keep close, or what to utter, to a suspicious man?'—*ὑπόπτῃς*, *suspicious* (Ellendt), one who is known to regard all who approach him as his enemies.

138. *τέχνα γάρ*. 'For craft is superior to other craft, and so too is judgment, in him in whose kingly hands the god-like sceptre from Zeus is wielded.' Cf. Oed. R. 380, *τέχνη τέχνης ὑπερφέρουσα*. The simple sense is, that kings have more of cunning and cleverness than ordinary mortals.

- καὶ γνώμα παρ' ὅτῳ τὸ θεῖον
Διὸς σκῆπτρον ἀνάσσεται. 140
σοὶ δ', ὦ τέκνον, τόδ' ἐλήλυθεν
πᾶν κράτος ὠγύγιον· τό μοι ἔννεπε
τί σοι χρεὼν ὑπουργεῖν.
NE. νῦν μὲν ἴσως γὰρ τόπον ἐσχατιαῖς
προσιδεῖν ἐθέλεις ὄντινα κεῖται, 145
δέρκου θαρσῶν· ὁπόταν δὲ μόλῃ
δευνὸς ὀδίτης τῶνδ' ἐκ μελάθρων,
πρὸς ἐμὴν αἰεὶ χεῖρα προχωρῶν
πειρῶ τὸ παρὸν θεραπεύειν.
XO. μέλον πάλαι μελημά μοι λέγεις, ἄναξ, ἀντ. ἀ. 150
φρουρεῖν ὅμμ' ἐπὶ σῶ μάλιστα καιρῶ·
νῦν δέ μοι
λέγ' αὐλὰς ποίας ἐνεδρος ναίει
καὶ χώρον τίν' ἔχει. τὸ γάρ μοι
μαθεῖν οὐκ ἀποκαίριον, 155
μὴ προσπεσῶν με λάβῃ ποθὲν,
τίς τόπος, ἢ τίς ἔδρα, τίν' ἔχει στίβον,
ἔναυλον, ἢ θυραῖον;
NE. οἶκον μὲν ὀρᾷς τόνδ' ἀμφίθυρον
πετρίνης κοίτης. 160

142. ὠγύγιον, from the darkness of a remote antiquity. Cf. Eum. 1036, βᾶτε—γὰρ ὑπὸ κεύθεσιν ὠγυγίοισι, and the note there.—τὸ, 'wherefore,' i. e. as possessing authority.

144. νῦν μὲν. 'At present, as you probably desire to see the exact spot in this far-off coast which he has made his home, fear not to make use of your eyes; but so soon as he shall have come forth from his grotto here, with a step full of danger to you, go forward in whatever direction my hand may point, and try to make the best use of your opportunities.'—ἐσχατιαῖαι are properly pasture-lands far up the country and away from the coast, reserved for young stock in the spring-time (Theocr. xiii. 25). Here the headland is meant, the ἀκτὴ ἀστιπτος of v. 1.—ἀεὶ, cf. 131.—χεῖρα, viz. the beck of a hand. Aesch. Suppl. 507, καὶ δὴ σφε λείπω χεῖρι καὶ λόγῳ σέθεν.

151. φρουρεῖν ὅμμα, 'to keep a watch-

ful eye especially for your convenience,' or opportunity for action. Lit. 'to be watchful as to my eye.'

154. τὸ γάρ. 'For this best suits my purpose,' viz. my plan of caution will be assisted by knowing the exact spot where he is likely to be found. The scene doubtless represented a rocky and cavernous coast.

157. στίβον. See on 29. By στίβος ἔναυλος is meant the δαμάτων ἐπιστροφῆαι, the walking about in the cave, while θυραῖος denotes the path or track leading straight up to it, in pursuing which he is said στίβον ὀγμεύειν in 163, by a metaphor from the swathe or breadth of corn or grass cut by a reaper (Theocr. x. 2). Hesych. in v. ὀγμος· ὃ δὲ τῶν θεριζόντων στίχος ὀγμεύειν λέγεται.

159. ἀμφίθυρον. See v. 16. Hesych. ἀμφίθυρος· οἰκία ἔχουσα ἀμφοτέρωθεν θύρας. (With a lacuna, perhaps left for mentioning the present passage.)

ΧΟ. ποῦ γὰρ ὁ τλήμων αὐτὸς ἄπεστιν;

ΝΕ. δῆλον ἔμοιγ' ὥς φορβῆς χρεία
στίβον ὀγμεύει τόνδε πέλας που,
ταύτην γὰρ ἔχειν βιοτῆς αὐτὸν
λόγος ἐστὶ φύσιν, θηροβολοῦντα
πτηνοῖς ἰοῖς σμυγερὸν σμυγερῶς,
οὐδέ τιν' αὐτῷ

παιῶνα κακῶν ἐπινωμῶν,

ΧΟ. οἰκτεῖρω νῦν ἔγωγ', ὅπως
μή του κηδομένου βροτῶν
μηδὲ σύντροφον ὄμμ' ἔχων
δύστανος, μόνος αἰεῖ,
νοσεῖ μὲν νόσον ἀγρίαν,
ἀλύει δ' ἐπὶ παντί τῳ
χρείας ἰσταμένῳ. πῶς ποτε πῶς δύσμορος ἀντέχει;
ὦ παλάμαι θεῶν,
ὦ δύστανα γένη βροτῶν,
οἷς μὴ μέτριος αἰών.
οὗτος πρωτογόνων ἴσως
οἰκῶν οὐδενὸς ὕστερος,

στρ. β'.

170

ἀντ. β'. 180

166. Hesych. σμυγερὸν ἐπίπονον, οἰκτρὸν, μοχθηρὸν, πονηρὸν, ἐπίβουλον, ἀνιαρὸν, χαλεπὸν.

168. ἐπινωμῶν. 'That he does not apply to his own case any healer of his afflictions.' Or perhaps, with Linwood, 'neque quonquam esse, qui medicum ei malorum admoveat.' In either case, παιῶνα is a strange substitute for φάρμακον. Q. Smyrn. ix. 357, ἀμφὶ δ' ἄρ' αὐτῷ οἰωνῶν πτερὰ πολλὰ περὶ λεχέεσσι κέχυντο, ἄλλα δέ οἱ συνέραπτο περὶ χροῖ, χεῖματος ἄλκαρ λευγαλέον· δὴ γὰρ μιν ἐπὴν ἔλε λιμὸς ἀτερπῆς, βάλλον ἀσχετον ἰδν, ὅπη νόος ἰθύνεσκε· καὶ τὰ μὲν ἄρ' κατέδαπτε, τὰ δ' ἔλκεος οὐλομένοιο ἀμφερίθει καθόπερθε μελαίνης ἄλκαρ ἀνίης.

169. The chorus now adopt the glyconic metre, the rhythm and music of which were adapted to pathos, as the dochmiac was to the expression of mental excitement.

170. μή. This appears to have some attraction or affinity to ὅπως. Yet logically it should be οὐ, there being no condition, but the statement of a

fact. 'I feel pity for him, how he bears his illness, having no one to care for him.' This is a rare use. A similar verse, though we cannot be sure of its genuineness, is Aesch. Theb. 436, τίς ἄνδρα κομπάζοντα μὴ τρέσας μενεῖ; 'Who will await the attack of a boastful man without trembling?'

174. ἀλύει. 'He is bewildered at every new want that presents itself.' It seems that ἰσταμένῳ is substituted for what should have been a noun, ἐπὶ πάσῃ τινὶ χρείας προσόδῳ or ἐφόδῳ. For πᾶν τι χρείας is not an idiom of ordinary occurrence.

176. Hesych. παλάμαι αἱ χεῖρες, καὶ αἱ τέχναι.—θεῶν is Lachmann's, for θνητῶν, which is metrically faulty (or at least, an unusual licence), and is a mere tautology instead of an antithesis to βροτῶν.

179. μέτριος, moderate (or, as we say, average) in its suffering.

180. Hesych. πρωτογόνων· πρώτων φανέντων. Compare Aj. 636, ἐκ πατρός ἡκων γενεῆς ἄριστος.

πάντων ἄμμορος ἐν βίῳ
 κείται μῦνος ἀπ' ἄλλων
 στικτῶν ἢ λασίων μετὰ
 θηρῶν, ἐν τ' ὀδύναις ὁμοῦ 185
 λιμῷ τ' οἰκτρὸς ἀνέκεστα μεριμνήματ' ἔχων *κυρεῖ
 ἃ δ' ἀθυρόστομος

ἄχῳ τηλεφανῆς πικρᾶς
 οἰμωγᾶς ὕπ' ὀχεῖται. 190

NE. οὐδὲν τούτων θαυμαστὸν ἐμοί.
 θεῖα γὰρ, εἴπερ καὶ γώ τι φρονῶ,
 καὶ τὰ παθήματα κείνα πρὸς αὐτὸν
 τῆς ὁμόφρονος Χρύσης ἐπέβη,
 καὶ νῦν ἃ πονεῖ δίχα κηδεμόνων, 195
 οὐκ ἔσθ' ὥς οὐ θεῶν του μελέτῃ,

184. στικτῶν ἢ λασίων. 'Dappled or fur-clad.'

186. βαρεῖ, which is Boeckh's reading for βαρεῖα, should, from its position, be a verb, = βαρύνεται, were there authority for such a form. As an epithet to λιμῷ it is utterly out of place. Probably the poet wrote ἔχωνκυρεῖ. See El. 1176. 1331. The old reading, βαρεῖα δ' ἀθυρόστομος ἄχῳ, though it gives good sense, hardly falls in with the glyconic metre. Yet βαρεῖ ἀθυρόστομος δ' ἄχῳ is deserving of consideration. Schneidewin reads μεριμνήματ' ἔχων βορᾶς. One of the commonest interchanges is β and κ. Thus in Orest. 225, for ὦ βοστρύχων πινῶδες ἄθλιον κάρα, the true reading is perhaps βάρος. In Aesch. Suppl. 547, βασίλος seems a corruption of κάσιδος.

188. ἀθυρόστομος. Cf. Ar. Ran. 838, ἔχοντ' ἀχάλιον ἀκρατὲς ἀπόλωτον στόμα. 'The free-tongued echo is borne along from far by (or to the sound of) his piercing wail.' Hesych. τηλεφανῆς μακρόθεν φαινόμενη. Inf. 1460 the mountain is said to send an echo in response to his cries. Here also the idea seems to be of a moving sound borne along on the wings of a loud lamentation. The ordinary phrase is ὀχεῖσθαι ἐπὶ τινος, as ἐπ' ἀγκύρας, ἐπ' ἐλπίδος, &c. On the other hand, ὑπὸ often means 'to the notes of' some tune or song. The reading of the MSS. ὑπόκειται gives no conceivable meaning, and was corrected

by Hermann. Schneidewin gives πικραῖς οἰμωγαῖς ὑπακούει, i. e. 'responds to.'

193—5. καὶ κείνα—καὶ νῦν. Both the former suffering, when he was bitten by a snake at Chrysa, and the present affliction of his disabled foot, came to him by the dispensation of the gods, θεῖα ἐπέβη. By ὁμόφρων Χρῦση the nymph who was the guardian of the island Chrysa is thought to be meant. Ellendt explains *invasit*, and compares Aj. 138, σὲ δ' ὅταν πληγὴ Διὸς—ἐπιβῇ. The syntax κακὸν (ἐκ) τινὸς ἐπιβαίνει πρὸς τινα is very strange, and one cannot help thinking a verse has been lost;

καὶ τὰ παθήματα κείνα πρὸς αὐτὸν
 [ἦλθ', ὅτε πρῶτον ἠὲ πελιδίων]
 τῆς ὁμόφρονος Χρύσης ἐπέβη,

i. e. 'when first he set foot on Chrysa.' Cf. Q. Smyrn. ix. 383, ὥς τοῦ ὑπὶ χερσὶν ἔλκος ἀέξετο πυθομένοιο ἰοῦ ἄπο, στυφελοῖς τὸν οἱ ἐνομόρξατ' ὀδοῦσι λυγρὸς ὄφις, τὸν φασὶν ἀναλθέα τε στυγερόν τε ἐμμεναι, ὅπποτε μιν τέρση περὶ χέρσον ἰόντα ἡέλλιοι μένος. This tends to show, what few now doubt, even from the name *Chrysa*, that all the stories about the poisoned arrows, the slaying of the hydra, the bite of the snake in the temple of Apollo, the scorching robe sent to Hercules in the *Trachiniae*, even the bow of Ulysses, are but 'solar legends.'

196. ὥς οὐ, supply πάσχει or πονεῖ from the context.—τοῦ μὴ, 'to prevent

τοῦ μὴ πρότερον τόνδ' ἐπὶ Τροίᾳ
τεῖναι τὰ θεῶν ἀμάχητα βέλη,
πρὶν ὅδ' ἐξήκοι χρόνος, ᾧ λέγεται
χρηναί σφ' ὑπὸ τῶνδε δαμῆναι. 200

ΧΟ. εὖστομ' ἔχε, παῖ. ΝΕ. τί τόδε; στρ. γ'.

ΧΟ. προῦφάνη κτύπος

φωτὸς σύντροφος ὡς τειρομένου του,
ἣ που τῇδ' ἣ τῇδε τόπων.
βάλλει βάλλει μ' ἐτύμα 205

φθογγὰ του στίβον κατ' ἀνάγκαν
ἔρποντος, οὐδέ με λάθει
βαρεῖα τηλόθεν αὐδὰ

τρυσάνωρ· διάσημα γὰρ θροεῖται.

ΧΟ. ἀλλ' ἔχε, τέκνον, ΝΕ. λέγ' ὅ τι. ἀντ. γ'. 210

ΧΟ. φροντίδας νέας·

ὥς οὐκ ἔξεδρος, ἀλλ' ἔντοπος ἀνῆρ,
οὐ μολπᾶν σύριγγος ἔχων,
ὥς ποιμὴν ἀγροβότας,
ἀλλ' ἣ που πταίων ὑπ' ἀνάγκας
βοᾷ τηλωπὸν ἰῶαν,
ἣ ναὸς ἄξενον αὐγά-
ζων ὄρμον· προβοᾷ γὰρ, *ἣ τι δεινόν.

ΦΙΛΟΚΤΗΤΗΣ.

ὠὸ ξένοι,

him from aiming at Troy the invincible arrows of the gods, till the time should have expired at which it is said to be destined that it should be taken by them.' Aesch. Ag. 363, ἐπ' Ἀλεξάνδρῳ τείνοντα πάλαι τόξον.—ἐξήκοι, *ad finem perductum esset*, the pluperfect sense depending on the past counsels of the gods alluded to in θεῶν τοῦ μελέτη.

201. κτύπος. See sup. 29. Even of words or sounds φανῆναι is often used; cf. Trach. 1, λόγος μὲν ἐστ' ἀρχαῖος ἀνθρώπων φανείς.—σύντροφος, 'sonitus laborantis comes, i. e. proprius ei,' Ellendt. A harsh expression; but Sophocles is rather fond of the compound; cf. 171.—At this point of the conversation a faint cry is heard, as of one in

distress. The chorus conjecture (215) that he has fallen down, or perhaps is uttering a cry of surprise at the sight of the ship.

206. στίβον must depend on ἀνάγκαν, 'with a forced step.' But στίβον, following ἔρποντος as a cognate accusative, seems better; and so Schneidewin edits.

209. τρυσάνωρ, 'man-afflicting,' 'vires fatigans s. crucians,' Ellendt, should rather, from the context, mean ἀνδρὸς τειρομένου.—For θροεῖ Dind. and Linwood read θρηγεῖ, and in the antistrophe τι γὰρ for γὰρ τι, after Wunder. Perhaps θροεῖται, the metre as sup. 136, and in v. 218 προβοᾷ γὰρ, ἣ τι δεινόν, 'his cries show something is the matter.'

219. Philoctetes comes from his cave,

- τίνες ποτ' ἐς γῆν τήνδε ναυτίλῳ πλάτῃ 220
 κατέσχετ' οὐτ' εὖορμον οὐτ' οἰκουμένην ;
 ποίας πάτρας ὑμᾶς ἂν ἡ γένους ποτὲ
 τύχοιμ' ἂν εἰπών ; σχῆμα μὲν γὰρ Ἑλλάδος
 στολῆς ὑπάρχει προσφιλεστάτης ἐμοί·
 φωνῆς δ' ἀκούσαι βούλομαι· καὶ μή μ' ὄκνω 225
 δείσαντες ἐκπλαγῆτ' ἀπηγριωμένον,
 ἀλλ' οἰκτίσαντες ἄνδρα δύστηνον, μόνον,
 ἔρημον ὧδε καῖφίλον καλούμενον
 φωνήσατ', εἴπερ ὥς φίλοι προσήκετε.
 ἀλλ' ἀνταμείψασθ'· οὐ γὰρ εἰκὸς οὐτ' ἐμὲ 230
 ὑμῶν ἀμαρτεῖν τοῦτό γ' οὐθ' ὑμᾶς ἐμοῦ.
 NE. ἀλλ', ὦ ξέν', ἴσθι τοῦτο πρῶτον, οὐνεκα
 Ἑλληνές ἐσμεν. τοῦτο γὰρ βούλει μαθεῖν.
 ΦΙ. ὦ φίλτατον φώνημα. φεῦ τὸ καὶ λαβεῖν
 πρόσφθεγμα τοιοῦδ' ἀνδρὸς ἐν χρόνῳ μακρῷ. 235
 τίς σ', ὦ τέκνον, προσέσχε, τίς προσήγαγεν
 χρεῖα ; τίς ὁρμή ; τίς ἀνέμων ὁ φίλτατος ;

perhaps descending on to the stage, though from v. 29 it is clear the cave itself was at some elevation. He asks the usual questions addressed to strangers,—who they are, why they have come, and whether as friends or as foes.

220. There appears to have been an ancient variant, the best copies giving *καὶ ποίας πάτρας*, others *ναυτίλῳ πλάτῃ*. There can be no doubt that the latter is in itself the better reading; but Dindorf rejects it as an interpolation, and reads, after Nauck, and with Schneidewin, *καὶ ποίας τύχης*, and in the next verse *ποίας ἂν ὑμᾶς πατρίδος* for *ποίας πάτρας ὑμᾶς ἂν*, or *ἂν ὑμᾶς*. Mr. Blaydes edits *καὶ ποίας πάτρας* and *πατρίδος* in 222, though both can hardly be right.

225. *φωνῆς ἀκούσαι*, viz. *εἰ καὶ Ἑλλήνων ἐστί*. Aesch. Theb. 71, *πόλιν—Ἑλλάδος φθογγὴν χέουσιν*.

228. *κακούμενον* Brunek for *καλούμενον*, i. e. *ὄντα*, 'one who calls himself friendless.' This is not a very satisfactory correction, and it is perhaps more probable that the verse is interpolated. Schneidewin gives *καὶ φίλων τητῶμενον*, while Hermann and others take *καλού-*

μενον transitively, 'imploing you.'

231. *τοῦτο*, 'in this respect.' The Greeks said *τυχεῖν τινός* when they gained the ear of a person, as Aesch. Suppl. 161, *μὴ τυχεῖν θεῶν Ὀλυμπίων*. Eur. Hipp. 328, *μείζον γὰρ ἢ σοῦ μὴ τυχεῖν τί μοι κακόν*; In the opposite sense *ἀμαρτεῖν τινός* is to fail in obtaining a request. Hesych. *ἀμαρτεῖν*· Σοφοκλῆς ἐν Φ. ἐπὶ τοῦ ἀποτυχεῖν. Wunder, from the scholium *τῆς προσηγορίας*, reads *τοῦδέ γ'*.

232. *οὐνεκα*, for *ὁθύνεκα*, i. e. *ὅτι*. Cf. 839. Oed. Col. 34.

234. *φεῦ τὸ καὶ κ.τ.λ.* 'Ah, what a pleasure even to get a word spoken to one by such a man as you!' i. e. a Greek, and of friendly aspect.

236. *τίς*. Probably *χρεῖα* must be taken with the former as well as with the latter pronoun. Hesych. *προσέσχε*· *προσῆλθε*, *προσέπλευσε*, *προσώρμισε* (προσώρμισε?). The transitive use is here remarkable. Perhaps the true reading is *πῶς, ὦ τέκνον, προσέσχες*; *ἢ προσήγαγεν χρεῖα τίς ὁρμῆς*; Schol. *προσορμίσαι ἐποίησεν*.

237. *τίς ὁρμή*; 'What was the object of your voyage?'

- γέγωνέ μοι πᾶν τοῦθ', ὅπως εἰδῶ τίς εἶ.
 NE. ἐγὼ γένος μὲν εἰμι τῆς περιρρύτου
 Σκύρου· πλέω δ' ἐς οἶκον· αὐδῶμαι δὲ παῖς 240
 Ἀχιλλέως, Νεοπτόλεμος. οἶσθα δὴ τὸ πᾶν.
 FI. ὦ φιλτάτου παῖ πατρός, ὦ φίλης χθονός,
 ὦ τοῦ γέροντος θρέμμα Λυκομήδους, τίνι
 στολῶ προσέσχες τήνδε γῆν, πόθεν πλέων ;
 NE. ἐξ Ἴλιου τοι δὴ τανῦν γε ναυστολῶ, 245
 FI. πῶς εἶπας ; οὐ γὰρ δὴ σύ γ' ἦσθα ναυβάτης
 ἡμῖν κατ' ἀρχὴν τοῦ πρὸς Ἴλιον στολόου.
 NE. ἦ γὰρ μετέσχες καὶ σὺ τοῦδε τοῦ πόνου ;
 FI. ὦ τέκνον, οὐ γὰρ οἶσθά μ' ὄντιν' εἰσοράς ;
 NE. πῶς γὰρ κάτοιδ' ὅν γ' εἶδον οὐδεπώποτε ; 250
 FI. οὐδ' ὄνομ' ἄρ' οὐδὲ τῶν ἐμῶν κακῶν κλέος
 ἦσθου ποτ' οὐδὲν, οἷς ἐγὼ διωλλύμην ;
 NE. ὥς μηδὲν εἰδότης ἴσθι μ' ὦν ἀνιστορεῖς.
 FI. ὦ πόλλ' ἐγὼ μοχθηρὸς, ὦ πικρὸς θεοῖς,
 οὐ μηδὲ κληδὼν ὦδ' ἔχοντος οἴκαδε 255

238. πᾶν τοῦτο. The answer seems to show that the former questions, *τίνας ἐστὲ* and *ποίου γένους*, are included in these two words, which are repeated by Neoptolemus in 241, 'Now you know all.' Aesch. Prom. V. 627, λέξω τορῶς σοι πᾶν ὑπερ χήρεις μαθεῖν.

242. Mr. Blaydes' reading ὦ κ φίλης χθονός is certainly no improvement.

243. Λυκομήδους. In the early epics which formed the "Homer" of antiquity, the stories of Achilles at the court of Lycomedes king of Scyros, and his marriage with his daughter Deidamia, were very famous; and this was a favourite subject with the vase-painters. In the Iliad it is only just alluded to, xvi. 326, *ἥ ἐ τὸν δὲ Σκύρου μοι ἐνι τρέφεται φίλος υἱός*. Apollodorus, Bibl. iii. 13, 8, *ὡς δὲ ἐγένετο ἐνναετὴς Ἀχιλλεύς, Κάλχαντος λέγοντος οὐ δύνασθαι χωρὶς αὐτοῦ Τροίαν αἰρεθῆναι, Θέτις προιδούσα ὅτι δεῖ στρατευόμενον αὐτὸν ἀπολέσθαι, κρύψασα ἐσθῆτι γυναικεία, ὡς παρθένον παρέθετο. Κάκεϊ τρεφόμενος, τῇ Λυκομήδους θυγατρὶ Δηϊδαμείᾳ μίγνυται· καὶ γίνεταί παῖς Πύρρος αὐτῷ δ κληθεὶς Νεοπτόλεμος αἰθῆς*. This was a subject of the *Cypria*; see Welcker, Ep. Cycl.

p. 507, from Proclus. Lycomedes is mentioned by Q. Smyrnaeus, vii. 292, Scyros as the home of Neoptolemus, in iii. 120. 754, vi. 87.

244. τίνι στολῶ. 'On what expedition?'

245. τανῦν γε. This is said in regard to the return voyage which he contemplates in company with Philoctetes.

249. ὄντινα. A short way of saying, *οὐ γὰρ οἶσθα ὅστις εἰμι ὃν νῦν εἰσοράς*; We might read, without a question, *οὐ γὰρ οἶσθά γ'*, 'I suppose you don't know me.'

252. οὐδὲν, 'at all,' perhaps does not agree with κλέος.

254. Where the Romans said *me miserum!* the Greeks said ὦ δύστηνος (Eur. Hel. 461), or ὦ ἐγὼ δύστηνος, μοχθηρὸς, &c. (Trach. 1047, ὦ πολλὰ μοχθήσας ἐγώ). The pronoun was added also in the vocative, ὦ δύστηνε σὺ, while the Romans merely said *o miser!*

255. οὐ μηδέ. *Cujus ne fama quidem domum venerit*. The clause is causal, 'wretch that I am if (i. e. since, as you say) no news of me in my present sad plight has (reached) home, nor made its way anywhere in the land of Greece.'

- μηδ' Ἑλλάδος γῆς μηδαμοῦ διήλθε που.
 ἀλλ' οἱ μὲν ἐκβαλόντες ἀνοσίως ἐμὲ
 γελῶσι σὺν' ἔχοντες, ἡ δ' ἐμὴ νόσος
 αἰεὶ τέθηλε καπὶ μείζον ἔρχεται.
 ὦ τέκνον, ὦ παῖ πατρός ἐξ Ἀχιλλέως, 260
 ὄδ' εἴμ' ἐγὼ σοι κείνος, ὃν κλύεις ἴσως
 τῶν Ἡρακλείων ὄντα δεσπότην ὅπλων,
 ὁ τοῦ Ποιάντος παῖς Φιλοκτήτης, ὃν οἱ
 δισσοὶ στρατηγοὶ χῶ Κεφαλλήνων ἀναξ
 ἔρριψαν αἰσχροῦς ὦδ' ἔρημον, ἀγρία 265
 νόσῳ καταφθίνοντα, τῆς ἀνδροφθόρου
 πληγέντ' ἐχίδνης ἀγρίῳ χαράγματι
 ξὺν ἧ μ' ἐκεῖνοι, παῖ, προθέντες ἐνθάδε
 ᾤχοντ' ἔρημον, ἡνίκ' ἐκ τῆς ποντίας
 Χρύσης κατέσχον δεῦρο ναυβάτη στόλῳ. 270
 τότε ἄσμενοί μ' ὥς εἶδον ἐκ πολλοῦ σάλου
 εὖδοντ' ἐπ' ἀκτῆς ἐν κατηρεφεί πέτρᾳ,
 λιπόντες ᾤχονθ', οἷα φωτὶ δυσμύρῳ
 ῥάκη προθέντες βαιὰ καὶ τι καὶ βορᾶς
 ἐπωφέλημα σμικρὸν, οἷ' αὐτοῖς τύχοι. 275

See inf. 409. From διήλθε the simple verb is to be supplied to οἶκαδε.—For που perhaps πῶ, 'up to this time.' The existence of the rumour, rather than the actual transmission of it, is expressed by μηδαμοῦ.

263. ὃν οἱ κ.τ.λ. Mr. Blaydes has an excellent note on the frequent termination of verses in Sophocles with words closely belonging to the next line. Hence he infers that in the recitation "one verse ran into another without any observable pause."

267. χαράγματι, 'the scratch,' i. e. the fang, the result being poetically substituted for the instrument. The story was told in the Cypria. Proclus (ap. Welcker, Ep. Cycl. ii. p. 507), ἔπειτα καταπλέουσιν εἰς Τένεδον, καὶ εὐχουμένων αὐτῶν Φιλοκτήτης ὑφ' ὕδρου πληγὴς διὰ τὴν δυσσομίαν ἐν Δήμῳ κατελείφθη.

268. ξὺν ἧ, sc. νόσῳ, 'with which disease upon me they left me here all alone and went off.' It is difficult to

render προθέντες, which has the notion of exposure to the first comer, τοῦτι-όντος ἀρπάσαι Oed. Col. 752. Inf. 274 it means simply 'setting before me.'

271. ἄσμενοι, 'delighted,' viz. at the opportunity of leaving me without violence or any contest of words. Dindorf and others spoil the sense by reading ἄσμενον. Philoctetes does not mean that he was glad to sleep, but that they were glad to leave him when he was asleep after his long toss on the sea. And so Wunder rightly explains it.

272. πέτρᾳ for πέτρῳ seems a necessary correction, and it is due to Mr. Blaydes. Conversely πέτρων προβλήματα, 'a defence against stones,' is equally required in Aesch. Theb. 673 for πετρῶν. The word πέτρα often means 'a grot,' as Καρυκὶς πέτρα in Eum. 22.

275. αὐτοῖς is here *ipsis*, as inf. 316. They left me, he says, a scant score of provisions; may they some day have no better themselves!—οἷα φωτὶ, 'such as would do for,' &c.

σὺ δὴ, τέκνον, ποίαν μ' ἀνάστασιν δοκεῖς
 αὐτῶν βεβώτων ἐξ ὕπνου στήναι τότε ;
 ποῖ ἐκδακρῦσαι, ποῖ ἀποιμῶξαι κακά ;
 ὀρώντα μὲν ναῦς ἅς ἔχων ἐναυστόλουν
 πάσας βεβώσας, ἄνδρα δ' οὐδέν' ἔντοπον, 280
 οὐχ ὅστις ἀρκέσειεν, οὐδ' ὅστις νόσου
 κάμνοντι συλλάβοιτο· πάντα δὲ σκοπῶν
 ἡῦρισκον οὐδὲν πλὴν ἀνιάσθαι παρὸν,
 τούτου δὲ πολλὴν εὐμάρειαν, ὦ τέκνον.
 ὁ μὲν χρόνος δὴ διὰ χρόνου προὔβαινέ μοι, 285
 κᾶδει τι βαιῇ τῇδ' ὑπὸ στέγῃ μόνον
 διακονεῖσθαι. γαστρὶ μὲν τὰ σύμφορα
 τόξον τόδ' ἐξηύρισκε, τὰς ὑποπτέρους
 βάλλον πελείας· πρὸς δὲ τοῦθ', ὃ μοι βάλοι
 νευροσπαδῆς ἄτρακτος, αὐτὸς ἂν τάλας 290
 εἰλυόμεν δύστηνος ἐξέλκων πόδα
 πρὸς τοῦτ' ἄν· εἴ τ' ἔδει τι καὶ ποτὸν λαβεῖν,

276. ἀνάστασιν, the cognate accusative. 'What do you suppose were my feelings when I rose from my slumbers and found them gone?'

278. ποῖα. The meaning is not so much ποῖα κακά, as ποῖα οἰμώγματα ἀποιμῶξαι τὰ παρόντα κακά. Grammatically, however, ποῖα must, of course, be construed with κακά.

281. ὅστις. This approximation to the Latin idiom, *qui mihi opem ferret*, is worthy of notice. We should rather have expected ἀρκέσοι. — συλλάβοιτο, 'assist me in the malady with which I was afflicted,' lit. 'take a hand in the disease for (or with) me who was suffering from it.'

285. χρόνος διὰ χρόνου. 'Month after month,' we should say. The διὰ gives the idea of succession, as Trach. 29, νύξ γὰρ εἰσάγει καὶ νύξ ἀπαθεῖ διαδεδεγμένη πόνον. The MSS. give ὁ μὲν χρόνος οὖν, for which perhaps we should read οὖν, though the enclitic is mostly used with imperatives. Nothing can be more unwarrantable than Mr. Blaydes' alteration, ὁ μὲν χρόνου ποὺς δὴ βραδὺς προὔβαινέ μοι, where δὴ occupies a wrong place even metrically, as coming immediately after the caesura. The tragics do not write such verses as this, ὁ μὲν

πατήρ γὰρ μοι δέδωκε ἵππον καλὸν, or (if found at all) they are very exceptional. Cf. 298, where however γὰρ οὖν are regarded as combined. See sup. v. 42.

287. διακονεῖσθαι, 'to serve myself,' Ar. Ach. 1015, ἤκουσας ὡς μαγειρικῶς — αὐτῷ διακονεῖται ;

289. ὃ μοι βάλοι, *quod mihi percussisset sagitta*. The usual indefinite optative of the aorist with the imperfect of past narrative. The idiom is common, and depends on the principle that the imperfect does not express a definite and completed act, and therefore its correlative verb shares in the vagueness of the action. The addition of ἂν, in a 'condition fulfilled' (as Hermann calls it), gives the notion of casual and occasional action. So in 294—5. — νευροσπαδῆς, lit. 'string-drawn,' more properly applies to a bow than to an arrow ; but, like ἄρμα and ἵππος, the Greeks treat such closely connected things as identical. — εἰλυόμεν, 'I used to stagger along, unhappy wretch ! with my foot trailing after me.' There is no need to read δύστηνον, with Canter. Hesychius has εἰλυόμεν· ἐκρυπτόμεν. Perhaps he wrote ἐκρυπτόμεν, 'I stooped.' — ἐξέλκων, i. e. ἐκ στέγης, v. 286. The ἂν is repeated with the emphatic πρὸς τοῦτο.

καί που πάγου χυθέντος, οἷα χείματι,
ξύλον τι θραύσαι, ταῦτ' ἂν ἐξέρπων τάλας
ἐμμηχανώμην· εἶτα πῦρ ἂν οὐ παρῇν, 295
ἀλλ' ἐν πέτροισι πέτρον ἐκτρίβων, μόλις
ἔφην' ἄφαντον φῶς, ὃ καὶ σώζει μ' αἰεί.
οἰκουμένη γὰρ οὖν στέγη πυρὸς μέτα
πάντ' ἐκπορίζει πλὴν τὸ μὴ νοσεῖν ἐμέ.
φέρ', ὦ τέκνον, νῦν καὶ τὸ τῆς νήσου μάθε. 300
ταύτη πελάζει ναυβάτης οὐδεὶς ἐκών.
οὐ γάρ τις ὄρμος ἐστίν, οὐδ' ὅποι πλέων
ἐξεμπολήσει κέρδος, ἢ ξενώσεται.
οὐκ ἐνθάδ' οἱ πλοῖ τοῖσι σώφροσιν βροτῶν.
τάχ' οὖν τις ἄκων ἔσχε' πολλὰ γὰρ τάδε 305
ἐν τῷ μακρῷ γένοιτ' ἂν ἀνθρώπων χρόνῳ.
οὐτοί μ', ὅταν μόλωσιν, ὦ τέκνον, λόγοις
ἐλεοῦσι μὲν, καὶ πού τι καὶ βορᾶς μέρος
προσέδοσαν οἰκτείραντες, ἢ τινα στολήν·
ἐκεῖνο δ' οὐδεὶς, ἥνίκ' ἂν μνησθῶ, θέλει, 310
σῶσαί μ' ἐς οἴκους, ἀλλ' ἀπόλλυμαι τάλας

293. οἷα χείματι. We may supply *φιλεῖ γίνεσθαι*. See sup. 273. It is not, of course, that in such cases there is any real ellipse; we mentally supply the word or words which our own idiom requires in similar propositions.

296. ἐκτρίβων, 'wearing away' (Eur. Ion 2), is again not quite correct. The idea of rubbing two stones suggests the inevitable wearing of them as the re. *ilt.* Mr. Blaydes would read ἂν τρίβων.—*μόλις*, 'at last,' after repeated failures.

298. γὰρ οὖν. 'For indeed a house for shelter with fire for my use supplies me with everything except health.' See on 768. If *ἐμέ* be regarded as emphatic, the sense will be more general; 'a shelter with fire supplies men's ordinary wants; but it does not supply *me* with what I most desire.'

300. *μάθης*, which is retained in most of the editions, is certainly a solecism. In the hortative, the first person only can be used, *φέρε μάθω* or *μάθωμεν*. But there is nothing in the use of the Greek subjunctive, rightly understood, that can

justify *φέρε μάθης*. It must not be confounded with the Latin *age discas*. Mr. Blaydes and Schneidewin rightly edit *μάθε*.

302. οὐ γὰρ, *sc.* ταύτη. 'There is no harbour here, no (mart) to which one can sail to make gains by trade, no (city) where he will find hospitality.' Aesch. Suppl. 745, οὐδ' ὄρμος, οὐδὲ πεισμάτων σωτηρία. Hesych. *ξενώσεται ὑποδέχεται*. He seems to have taken it in a medial sense; but it is more probably passive; see on v. 48.

304. οὐκ ἐνθάδ'. 'No! 'tis not to this island that their voyages are made by wise men.'

305. τάχ' οὖν. Perhaps we should read either *τάχ'* ἂν or *εἰ δ' οὖν*, 'or, if a man *does* touch here,' &c., the clause *πολλὰ γὰρ—χρόνῳ* being parenthetical. Without the *ἂν*, *τάχα* is rarely used in the sense of *ίσως*. But the Schol. Med. on Aesch. Eum. 597 (Dind.) has *τάχα* ἀντὶ τοῦ *ίσως*. (See on this verse the Preface.)—*ἄκων*, cf. 301.—*ἔσχε*, here for *προσέσχε*.

- ἔτος τόδ' ἤδη δέκατον ἐν λιμῷ τε καὶ
κακοῖσι βόσκων τὴν ἀδηφάγον νόσον.
τοιαῦτ' Ἀτρεΐδαί μ' ἦ τ' Ὀδυσσέως βία,
ὦ παῖ, δεδράκασ'· οἷς Ὀλύμπιοι θεοὶ 315
δοίεν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν.
- ΧΟ. ἔοικα κὰγὼ τοῖς ἀφιγμένοις ἴσα
ξένοις ἐποικτεῖρην σε, Ποίαντος τέκνον.
- ΝΕ. ἐγὼ δὲ καὐτὸς τοῖσδε μάρτυς ἐν λόγοις,
ὥς εἶσ' ἀληθεῖς οἶδα, συντυχὼν κακῶν 320
ἀνδρῶν Ἀτρειδῶν τῆς τ' Ὀδυσσέως βίας.
- ΦΙ. ἦ γάρ τι καὶ σὺ τοῖς πανωλέθροις ἔχεις
ἐγκλημ' Ἀτρεΐδαις, ὥστε θυμοῦσθαι παθῶν;
- ΝΕ. θυμὸν γένοιτο χειρὶ πληρῶσαί ποτε,
ἵν' αἱ Μυκῆναι γνοῖεν ἢ Σπάρτη θ' ὅτι 325
χρ' Σκῦρος ἀνδρῶν ἀλκίμων μῆτηρ ἔφν.

314. βία. Buttmann, quoted by Linwood, well observes that an epic phrase is used to express, not mere prowess, but actual violence and bullying.

315. Porson (*Adversaria*, p. 199) not noticing that here, as sup. 275, αὐτοῖς means *ipsis*, proposed οἷ for οἷς, in which he is followed by most of the editors. No change however is required: *quibus dent di et ipsis pati proquam male mihi fecerunt*. Linwood and Neue rightly retain οἷς.

318. ἐποικτεῖρην. Both the present and the future infinitive are used with ἔοικα, which is equivalent to εἰκός ἐστιν ἐμὲ, &c., as δίκαιος or ξειός εἰμι is more idiomatic than the neuter impersonal use. Aesch. Cho. 926, ἔοικα θρηνεῖν ζῶσα πρὸς τύμβον μάτην. Suppl. 909, ἐλξεν ἔοιχ' ὁμᾶς ἀποσπᾶσας κόμης. Here the reference is to προσέδοσαν οἰκτεῖραντες in 309, and perhaps ἐποικτερεῖν is the true reading, 'it is likely that I too shall feel as much pity for you as the strangers who arrived' (v. 305). By these ambiguous and half-ironical words the chorus hold out a hope of aid, and Neoptolemus further secures the confidence of Philoctetes by pretending a common hatred of the Atridae.

320. κακῶν. See v. 265. He adds his own testimony, he says, on hearing the statements just made, that Ulysses

and the Atridae are really bad and treacherous. As συντυχεῖν usually takes the dative, and means 'to fall in with' some one, perhaps σὺν τυχῶν should be read, i. e. σὺν σοὶ τυχῶν. So Aesch. Ag. 1644, τί δὴ—οὐκ αὐτὸς ἠνέριζες, ἀλλὰ σὺν γυνή. Or the compound might be intended to express σὺν σοὶ or ἀμα τυχῶν. But Wunder well compares Oed. Col. 1482, ἐναυσίου δὲ συντύχοιμι,—a passage which removes all excuse for altering the text into ὥς εἶσ' ἀληθεῖς οἶδα γὰρ τυχῶν κ.τ.λ. (So Mr. Blaydes has edited.)

324. Neue alone retains the MSS. reading θυμῷ γένοιτο, after which he places a comma. 'To satisfy my rage' seems the obvious and necessary sense. Schol. εἶθε γένοιτό μοι ὀργισμένῳ, &c., but θυμῷ could not mean this.

325. Μυκῆναι. The city of Agamemnon and the city of Menelaus are mentioned together; and Neoptolemus hints, that though only a νησιώτης, whom the Greeks affected to hold in contempt, he will some day show them what a son of Achilles can do. Eur. Andr. 14, τῷ νησιώτῃ Νεοπτολέμῳ δορὶς γέρας δοθεῖσα. Rhés. 701, ἡ νησιώτης σποράδα κέκτῃται βίον;—The optative γνοῖεν follows γένοιτο by a not uncommon law of attraction, on which see inf. 409, 961. Aesch. Eum. 287.

- ΦΙ. εὖ γ', ὦ τέκνον. τίνας γὰρ ὦδε τὸν μέγαν
χόλον κατ' αὐτῶν ἐγκαλῶν ἐλήλυθας ;
NE. ὦ παῖ Ποίαντος, ἐξερῶ, μόλις δ' ἐρῶ,
ἄγωγ' ὑπ' αὐτῶν ἐξελωβήθην μολών. 330
ἐπεὶ γὰρ ἔσχε μοῖρ' Ἀχιλλέα θανεῖν,
ΦΙ. οἴμοι· φράσῃς μοι μὴ πέρα, πρὶν ἂν μάθω
πρῶτον τόδ', ἣ τέθνηχ' ὁ Πηλέως γόνος ;
NE. τέθνηκεν, ἀνδρὸς οὐδενὸς, θεοῦ δ' ὕπο,
τοξευτὸς, ὡς λέγουσιν, ἐκ Φοίβου δαμείς. 335
ΦΙ. ἀλλ' εὐγενὴς μὲν ὁ κτανὼν τε χῶ θανών.
ἀμχανῶ δὲ πότερον, ὦ τέκνον, τὸ σὸν
πάθῃμ' ἐλέγχω πρῶτον, ἢ κεῖνον στένω.
NE. οἶμαι μὲν ἀρκεῖν σοί γε καὶ τὰ σ', ὦ τάλας,
ἀλγήμαθ', ὥστε μὴ τὰ τῶν πέλας στένειν. 340
ΦΙ. ὀρθῶς ἔλεξας. τοιγαροῦν τὸ σὸν φράσον
αὖθις πάλιν μοι πράγμ', ὅτ' σ' ἐνύβρισαν.
NE. ἦλθόν με νηὶ ποικιλοστόλῳ μέτα
δῖός τ' Ὀδυσσεὺς χῶ τροφεὺς τοῦμοῦ πατρὸς,
λέγοντες, εἴτ' ἀληθὲς εἴτ' ἄρ' οὖν μάτην, 345

327. *τίνας κ.τ.λ.* The syntax is rather confused; *τίνος ἐγκαλῶν ἐλήλυθας* would mean 'with what claim against them have you come?' and *τίνος χόλον θέμενος* would be right, but not *τίνος χόλον ἐγκαλῶν κατὰ τίνος*. Nor, again, can *χόλον* be regarded as a cognate accusative. The most natural expression would have been *τίνος ἔνεκα τὸν μέγαν χόλον κατ' αὐτῶν ἐποίησω*; Mr. Blaydes only weakens the verse by reading *ὦδ' ἔχων μέγαν χόλον*.

335. *τοξευτός*. The narrative is given in Q. Smyrnaeus iii. 60, where Apollo is said to have wounded Achilles in the ankle, the only part which was mortal. The event is barely alluded to in the Iliad, xxii. 358, but three times in the Odyssey, iii. 109, v. 107, xxiv. 55.

338. *ἐλέγχω*, the deliberative conjunctive, 'whether I should inquire into.'

339. The elision of *σά* is rare, but permissible where the context does not allow it to be confounded with *σέ*. See Oed. R. 329. Philoctetes doubts whether he should more condole with the living or bewail the deceased; to which kindly remark Neoptolemus returns the not less

courteous reply, that he has troubles enough of his own, without weeping for those of others.

341. *τοιγαροῦν*, i.e. as you say it is needless to grieve at present for the death you have mentioned. He desires to know what was meant by *ἐξελωβήθην*, v. 330.

344. *δῖος*, 'the lordly Ulysses,'—an Homeric epithet, ll. i. 145. He may mean to convey the notion of a dignity and an authority that was not to be resisted.—*ὁ τροφεὺς*, viz. Phoenix. Accounts appear to have differed as to what envoys went to bring Neoptolemus to Troy. In Q. Smyrnaeus, vi. 64, it is said that Diomedes and Ulysses were sent; ἀλλ' ἄγε, Τυδῆος υἱά μενεπτόλεμόν τ' Ὀδυσῆα πέμψωμεν Σκυρόνδε θοῶς ἐν νηὶ μελαίνῃ, οἳ ῥα παραιπετιθόντες Ἀχιλλέος ὕβριμον υἱά ἄξουσιν. Apollodorus, iii. 13, δ, Ὀδυσσεὺς δὲ μηνυθέντα παρὰ Λυκομήδους ζητῶν Ἀχιλλέα, σάλπιγγι χρησάμενος εὖρε, καὶ τοῦτον τὸν τρόπον εἰς Τροίαν ἦλθε [Νεοπτόλεμος]. συνείπετο δὲ αὐτῷ Φοῖνιξ ὁ Ἀμύντορος.

345. Perhaps, εἴτ' ἀληθὲς ἢν εἴτ' οὖν μάτην. Aesch. Cho. 670, εἴτ' οὖν κομίζεῖν—εἴτ' οὖν μέτοικον θάπτειν.

ὥς οὐ θέμις γίγνοιτ', ἐπεὶ κατέφθιτο
 πατὴρ ἔμους, τὰ πέργαμ' ἄλλον ἢ μ' ἐλεῖν.
 ταύτ', ὦ ξέν', οὕτως ἐννέποντες οὐ πολλὸν
 χρόνον μ' ἐπέσχον μή με ναυστολεῖν ταχὺ
 μάλιστα μὲν δὴ τοῦ θανόντος ἡμέρῳ, 350
 ὅπως ἴδοιμ' ἄθαπτον· οὐ γὰρ εἰδόμην·
 ἔπειτα μέντοι χῶ λόγος καλὸς προσῆν,
 εἰ τὰπὶ Τροίᾳ πέργαμ' αἰρήσοιμ' ἰών.
 ἦν δ' ἡμαρ ἤδη δεύτερον πλέοντί μοι,
 καὶ γὰρ πικρὸν Σίγειον οὐρίῳ πλάτῃ 355
 κατηγόμην· καὶ μ' εὐθὺς ἐν κύκλῳ στρατὸς
 ἐκβάντα πᾶς ἡσπάζετ', ὁμνύντες βλέπειν
 τὸν οὐκ ἔτ' ὄντα ζῶντ' Ἀχιλλέα πάλιν.
 κείνος μὲν οὖν ἔκειτ'· ἐγὼ δ' ὁ δύσμορος,
 ἐπεὶ δάκρυσα κείνον οὐ μακρῷ χρόνῳ, 360

347. Hesych. Πέργαμα· ἡ ἀκρόπολις τῆς Ἰλίου.

349. ἐπέσχον. They did not long detain me from (lit. and so prevent my) sailing with all speed with the double object in view, first and principally of seeing my father before he was buried; secondly, to have the honour and glory which was promised me of being the captor of Troy. The sense is, 'this was no sooner said than we sailed away to Troy.'

351. εἰδόμην. It is clear that we must supply ζῶντα from the contrast implied. Compare also Q. Smyrn. ix. 50, where Neoptolemus thus laments over the body of Achilles: χαῖρε πάτερ καὶ ἔνερθε κατὰ χθονός· οὐ γὰρ ἔγωγε λήσσομαι οἰχομένοιο σέθεν ποτὶ δῶμ' Ἀἰδαο. ὥς εἶθε ζῶν σε μετ' Ἀργείοισι κίχανον· —νῦν δ' οὐτ' ἄρ' σὺ γ' ἐσείδες ἐν τέκος, οὔτε σ' ἔγωγε εἶδον ζῶντα λιλαιόμενός περ ἰδέσθαι. The commentators, who are impressed with the notion that our Homeric texts were familiar to the tragics, find endless difficulties in reconciling conflicting accounts. Prof. Jebb, in the Journal of Philology, ii. p. 70, discusses this passage at some length, and concludes that we should read εἰ γὰρ εἰδόμην, 'would that I had seen him!'

352. χῶ λόγος καλός. This is what has been called a "tertiary predicate." 'Besides, the report that attached was

an honourable one, if by going I should take the acropolis at Troy.' The future optative is seldom used conditionally; but the mood is affected by προσῆν. The present proposition would be, καλὸς μοι ὁ λόγος, εἰ τὰ Πέργαμα αἰρήσω, Lat. *si capturus sum*. The same construction occurs inf. 376.

355. καὶ γὰρ κ.τ.λ. 'I had been sailing for more than a day when I put in at that fatal Sigeum with a wind-spiced bark.' This use of πικρός, when anything is done to one's cost and disadvantage, is common enough. So Od. xvii. 448, μή τάχα πικρὴν Αἴγυπτον καὶ Κύπρον ἴκηαι. Nothing can be tamer or feebler than Mr. Blaydes' καὶ γὰρ ὅς ἔκρον Σίγειον κ.τ.λ.

358. Porson, Advers. p. 199, would put a comma at ὄντα, and understand it thus, 'protesting they saw in me the likeness of the deceased, Achilles himself come to life again,' οὐ παῖς Ἀχιλλέως, ἀλλ' ἐκείνος αὐτός εἰ. Q. Smyrn. vii. 176, αἶψα δέ οἱ κλον ἄντα τεθηπότες, οὐνεχ' δρῶντο θαρσαλέῳ Ἀχιλλεὶ δέμας περικαλλὲς ὁμοίον. Ib. 537, οἱ δ' ἔρ' ἀμυχανίη βεβολημένοι ἐνδοθεν ἦτορ Τρῶες ἐφάντ' Ἀχιλλῆα πελώριον εἰσordασθαι αὐτὸν ὁμῶς τεύχεσσι.

359. ἔκειτο, 'was lying dead.' The word implies, with or without πεσὼν, the impossibility of being restored to life. So Agam. 1285, ἄξειν νῦν ἐπτάσμα κειμένου πατρός. Cf. El. 1134.

ἔλθων Ἀτρείδας πρὸς φίλους, ὥς εἰκὸς ἦν,
 τά θ' ὅπλ' ἀπῆτουν τοῦ πατρὸς τά τ' ἄλλ' ὅσ' ἦν.
 οἱ δ' εἶπον, οἴμοι, τλημονέστατον λόγον,
 ὦ σπέρμ' Ἀχιλλέως, τᾶλλα μὲν πάρεστί σοι
 πατρῷ ἐλέσθαι, τῶν δ' ὅπλων κείνων ἀνὴρ 365
 ἄλλος κρατύνει νῦν, ὁ Δαέρτου γόνος.
 καγὼ δακρύσας εὐθὺς ἐξανίσταμαι
 ὀργῇ βαρεία, καὶ καταλήγας λέγω,
 ὦ σχέτλι', ἣ τολμήσατ' ἀντ' ἐμοῦ τινὶ
 δοῦναι τὰ τεύχη τὰ μὰ, πρὶν μαθεῖν ἐμοῦ; 370
 ὁ δ' εἶπ' Ὀδυσσεύς, πλησίον γὰρ ὦν κυρεῖ,
 ναῖ, παῖ, δεδώκασ' ἐνδίκως οὔτοι τάδε·
 ἐγὼ γὰρ αὐτ' ἔσωσα κακέϊνον παρών.
 καγὼ χολωθείς εὐθὺς ἤρασσον κακοῖς
 τοῖς πᾶσιν, οὐδὲν ἐνδεὲς ποιούμενος, 375
 εἰ τὰ μὰ κείνος ὅπλ' ἀφαιρήσοιτό με.
 ὁ δ' ἐνθάδ' ἦκων, καίπερ οὐ δύσοργος ὦν,
 δηχθεὶς πρὸς ἀξήκουσεν ὦδ' ἡμείψατο·
 οὐκ ἦσθ' ἔν' ἡμεῖς, ἀλλ' ἀπῆσθ' ἔν' οὐ σ' ἔδει.

361. φίλους, i. e. πρὸς Ἀτρείδας ὥς φίλους ὄντας. Hence ὥς εἰκὸς ἦν, 'as it was right that I should,' viz. having as yet no quarrel with them. This clause can only refer to the following verse, with which it is at least superfluous, if we adopt Mr. Blaydes' change of φίλους into διπλοῦς.

366. κρατύνειν here, as frequently, is a synonym of κρατεῖν. See 1059.

367. δακρύσας. 'Bursting into tears, I lose all control of myself' (or perhaps, 'I get up to go'). Again Mr. Blaydes spoils the verse by his feeble καγὼ ἑξακούσας.

368. καταλήγας. 'Giving vent to my indignation against them.' A rare compound. Aeschylus has μεταλγεῖν, Suppl. 400.

370. τὰ τεύχη τὰ ἐμὰ, 'those arms which were properly mine.'—πρὶν μαθεῖν ἐμοῦ is, 'before you knew my wish and heard my claims.'

371. ὁ δ' εἶπ' Ὀδυσσεύς. For this Homeric use of the article compare Eur. El. 781, ὁ δ' εἶπ' Ὀρέστης.—κυρεῖ Porson and others for κύρει. Brunnck's reading, ἦν κυρῶν, adopted by most, is supported

by ποῦ κυρῶν εἴης inf. 544.

373. ἐγὼ γάρ. Ulysses puts in a claim to the arms on the ground of having rescued them and the body of Achilles in the fight. See Od. v. 310, where Ulysses wishes he had died ἡματι τῷ ὅτε μοι πλείστοι χαλκήρεα δοῦρα Τρῶες ἐπέριψαν περὶ Πηλεΐωνι θανόντι. In Q. Smyrnaeus iii. 217 Ajax is said to have kept off the Trojans from the body, but *id.* 320 Ulysses and others assist him.—κακέϊνον, i. e. νεκρὸν ὄντα.

376. κείνος, 'that fellow.' The more full sense is, ('telling them how indignant I should be at their apathy or injustice) if,' &c.

377. ἐνθάδ' ἦκων. When he had come to this, viz. to the being called a rogue and a cheat by me, though not naturally ill-tempered, he gave a reply which showed he was stung by what had been said of him. The reply implied a taunt on Neoptolemus for his absence from the defence of his father, and with some bitterness Ulysses adds, that he shall never carry back the arms to his island home at Seyros.

- καὶ ταῦτ' ἐπειδὴ καὶ λέγεις θρασυστομῶν, 380
οὐ μὴ ποτ' ἐς τὴν Σκύρον ἐκπλεύσης ἔχων.
τοιαῦτ' ἀκούσας κᾶξονειδισθεὶς κακὰ
πλέω πρὸς οἴκους, τῶν ἐμῶν τητῶμενος
πρὸς τοῦ κακίστου κακ κακῶν Ὀδυσσέως.
κούκ αἰτιῶμαι κείνουν ὥς τοὺς ἐν τέλει. 385
πόλις γάρ ἐστι πᾶσα τῶν ἡγουμένων
στρατός τε σύμπας· οἱ δ' ἀκοσμοῦντες βροτῶν
διδασκάλων λόγοισι γίνονται κακοί.
λόγος λέλεκται πᾶς· ὁ δ' Ἀτρείδας στυγῶν
ἐμοί θ' ὁμοίως καὶ θεοῖς εἴη φίλος. 390
ΧΟ. ὄρεστέρα παμβῶτι Γᾶ, μᾶτερ αὐτοῦ Διὸς, στρ.
ἃ τὸν μέγαν Πακτωλὸν εὐχρυσον νέμεις,
σὲ κακεῖ, μᾶτερ πότνι, ἐπηυδώμαν, 395
ὅτ' ἐς τόνδ' Ἀτρειδᾶν ὕβρις πᾶσ' ἐχάρει,
ὅτε τὰ πάτρια τεύχεα παρεδίδοσαν,
ἰὼ μάκαιρα ταυροκτόνων 400
λεόντων ἔφεδρε, τῇ Λαρτίου

381. ἐκπλεύσης. As the future is ἐκπλεύσομαι, this passage establishes the idiom οὐ μὴ ποιήσης, &c., which some would limit to the second aorist of the active, preferring the future to the first aorist.

387. οἱ δ' ἀκοσμοῦντες. 'Those people who are disobedient (or mutinous) are made so by the words of their leaders as teachers,' i. e. they are not so by nature or disposition. Antig. 730, ἔργον γὰρ ἐστὶ τοὺς ἀκοσμοῦντας σέβειν;

390. ἐμοί θ' ὁμοίως. 'May he be as much hated by the gods as he is by me.' So Aesch. Suppl. 752, καλῶς ἂν ἡμῖν ξυμφέροι ταῦτ', ὃ τέκνα, εἰ σοὶ τε καὶ θεοῖσιν ἐχθαιροῖατο.

391. This short address of the chorus to the Asiatic Earth-goddess (Rhea), the antistrophe to which occurs at v. 507, takes the place of a regular stasimon, because the action is so continuous that no separation of the acts is as yet possible. The topic still turns on the insolence of the Atridae, and the chorus merely say that they protested in the name of the Great Mother against the injustice done to Neoptolemus in the contest for the arms, and that in the very region over which she presides,

394. νέμεις, 'dost hold in thy sway. "The Pactolus had its source in Mount Tmolus, the favourite abode of Cybele, was a tributary of the Hermus, and flowed near Sardis."—Mr. Blaydes.

395. κακεῖ, at Troy as well as here in Lemnos.—ἐπηυδώμαν, a common dependent form, *invocabam*. Hesych. ἐπηύδων· ἐπεφώνουν, which is thought to refer to this passage.

399. παρεδίδοσαν. We should expect ἄλλῃ, or Ὀδυσσεῖ, but the precise sense seems to be, that the insolence and injustice of the Atridae fell with all its force on Neoptolemus, the rightful claimant, when they were adjudging or making over the possession of the arms. The Schol. construes παρεδίδοσαν τῇ Λαρτίου, but this is straining the natural order of the words, which ought to mean that Ulysses had made the goddess a special object of worship, and ought not to have offended her by an unjust act.

401. τῇ Λαρτίου. For this form of the word see Prof. Jebb on Aj. 1. Ulysses is here called the worshipper of the goddess, though elsewhere we find Pallas as his familiar patroness. Perhaps the older legends traced the result of the

σέβας ὑπέρτατον.

- ΦΙ. ἔχοντες, ὡς ἔοικε, σύμβολον σαφὲς
 λύπης πρὸς ἡμᾶς, ὧ ξένοι, πεπλεύκατε,
 καὶ μοι προσάδεθ' ὥστε γινώσκειν ὅτι 405
 ταυτ' ἐξ' Ἀτρειδῶν ἔργα καὶ Ὀδυσσεώς.
 ἔξοιδα γάρ νυν παντὸς ἄν λόγου κακοῦ
 γλώσση θιγόντα καὶ πανουργίας, ἀφ' ἧς
 μηδὲν δίκαιον ἐς τέλος μέλλοι ποιεῖν.
 ἀλλ' οὐ τι τοῦτο θαῦμ' ἔμοιγ', ἀλλ' εἰ παρῶν 410
 Αἴας ὁ μείζων ταυθ' ὀρώων ἡνείχετο.
 ΝΕ. οὐκ ἦν ἔτι ζῶν, ὧ ξέν', οὐ γὰρ ἂν ποτε
 ζῶντός γ' ἐκείνου ταυτ' ἐσυλήθην ἐγώ.
 ΦΙ. πῶς εἶπας; ἀλλ' ἦ χοῦτος οἴχεται θανῶν;
 ΝΕ. ὡς μηκέτ' ὄντα κείνον ἐν φάει νόει. 415
 ΦΙ. οἴμοι τάλας. ἀλλ' οὐχ ὁ Τυδέως γόνος,
 οὐδ' οὐμπολητὸς Σισύφου Λαερτίω,

contest to some prayer or vow made to Rhea. For the lion-ear of the goddess see the splendid passage in Lucretius, ii. 600.

403. σύμβολον. The idea evidently is, that the share or portion of grief and trouble that each possesses is the exact counterpart of the other, like the half coin or token which was given to friends or strangers as a means of sure recognition. See Med. 613. Hel. 291. Rhes. 220. The meaning then is, 'You have brought on your part a grief that exactly matches mine;' or, 'you have come with one point at least on which our griefs clearly agree.' The common rendering, "having a manifest token," gives but little sense. Mr. Blaydes rightly apprehends the meaning to be, that "the fact of Neoptolemus having a like cause of annoyance as himself is a sufficient recommendation or introduction to him." In other words, 'there can be no mistake about the equal ground of complaint against the Atridae which Philoctetes and Neoptolemus, with the chorus his friends and sympathizers (ὧ ξένοι), have now to allege.' It is in reference to the coincidence of the two halves of such a token that προσάδειν follows; and γινώσκειν expresses the result of such coincidence when brought to the test.

407. ἂν θιγόντα, i. e. ὅτι θίγοι ἂν. 'I

well know that he would deal eloquently with any theme, however base, and any villainy which would result in his doing something unfair.'—μηδὲν, *ea quo effecturus sit*, &c. The conditional notion of εἰ μέλλει affects the negative. See on 255, and for μέλλοι (al. μέλλει), on 325.

411. ὁ μείζων, viz. the son of Telamon.

413. ἐσυλήθην. Compare πατρὸς γέρας συλῶντες inf. 1365, where see the note.

416—18. The negative is repeated, as ἂν often is, because it has preceded the verb by some considerable interval. 'But not so the son of Tydeus, nor that brat of Sisyphus bought for money (as a supposititious child) by Laertes,—there is no chance of *their* being dead; (I say, no chance,) for it would have been right that such men as these should be no longer in life.' In the difficult passage Oed. R. 328 we have the negative similarly doubled, ἐγὼ δ' οὐ μὴ ποτε, τῆμ' ὥς ἂν εἶπω, μὴ τὰ σ' ἐκφήνω κακὰ, where ὥς ἂν εἶπῃς is perhaps the true reading, 'however you may speak of *my* conduct,' i. e. however harshly. Diomedes is here named with dislike because he was an associate of Ulysses in most of his adventures, and had joined in putting Philoctetes ashore. See on 344.

417. Λαερτίω Dind., Blaydes, Schnei-

- οὐ μὴ θάνωσι· τούσδε γὰρ μὴ ζῆν ἔδει.
 NE. οὐ δῆτ'· ἐπίστω τοῦτό γ'· ἀλλὰ καὶ μέγα
 θάλλοντες εἰσι νῦν ἐν Ἀργείων στρατῷ. 420
 ΦΙ. τί δ' ὅς παλαιὸς κἀγαθὸς φίλος τ' ἐμὸς,
 Νέστωρ ὁ Πύλιος ἔστιν; οὗτος γὰρ τὰ γε
 κείνων κάκ' ἐξήρυκε, βουλευὼν σοφά.
 NE. κείνός γε πρᾶσσει νῦν κακῶς, ἐπεὶ θανὼν
 Ἀντίλοχος αὐτῷ φρουῖδος, ὅσπερ ἦν μόνος. 425
 ΦΙ. οἴμοι, δὴ αὐτῶς δεῖν' ἔλεξας, οἷν ἐγὼ
 ἦκιστ' ἂν ἡθέλησ' ὀλωλότοιν κλύειν.
 φεῦ φεῦ· τί δῆτα δεῖ σκοπεῖν, ὅθ' οἶδε μὲν
 τεθνᾶσ', Ὀδυσσεὺς δ' ἔστιν αὖ κἀνταῦθ', ἵνα
 χρῆν ἀντὶ τούτων αὐτὸν αὐδᾶσθαι νεκρόν; 430

dewin. *Λαερτίου* the MSS., but the dative is superscribed in L. The genitive might mean 'Laertius' purchased child of Sisyphus.'

418. μὴ ζῆν. The negative is here attached to the infinitive, whereas it usually belongs to the impersonal verb, as Eur. Hipp. 507, εἰ τοι δοκεῖ σοι, χρῆν μὲν οὐ σ' ἁμαρτάνειν.

421. ὅς παλαιὸς κ.τ.λ. 'What of him (i. e. τί ἐπαθεν, or τί λέγεις) who was of old my good friend?' The Greeks, who say πολλὰ καὶ ἄλλα, thus combine attributes, though not generally mere epithets. The MS. Laur. has ὦ with δ superscribed. There can be little doubt that the verse is interpolated, and that the poet wrote two verses, corresponding to the answer. Mr. Blaydes alters the text to τί δ'; ὅς παλαιὸς ἦν πατρὸς τοῦμοῦ φίλος. But it would be safer to restore Νέστωρ δ' ὁ Πύλιος ἔστιν;—ἐξήρυκε, 'used to keep away by his wise counsels the harm those men (Ulysses and Diomedes) were ever desirous to do.' From a variant recorded by the Schol., κατέκρηυξε, Dindorf reads ἐξήρυξε, and Mr. Blaydes τὰδ' ἂν κείνων κάκ' ἐξήρυξε.

425. Ἀντίλοχος. In the Iliad, xxiii. 301, the son of Nestor is alive; in Od. iii. 111 Nestor himself speaks of him as dead. In Pindar, Pyth. vi. 30, and Q. Smyrnaeus ii. 257, his death by the hand of Memnon is described.—For ὅσπερ ἦν Dindorf with Musgrave reads ὅς παρῆν, a needless change. The MSS. give ὅσπερ ἦν γόνος, which clearly cannot be retained. But ὁμόνος, 'his only

(surviving) son,' gives a good sense, and is recognized by the Schol. Mr. Linwood, who assumes that Sophocles had the Odyssey before him, in which (iii. 413) Thrasymedes is described as having returned to his father's home at Pylos, reads φρουῖδος, ὅς παρῆν, γόνος.

426. Wunder, Dindorf, Neue, and Schneidewin adopt a variant from the Schol., δὴ αὐτῷ τὰδ' (MS. αὐτῷ δ') ἐξέδειξας. But ἐκδειξαι is quite a wrong word for λέξαι, which the context requires. 'Here are two others of whom you have told me not less terrible news,—men of whose loss I should least of all like to hear.' We have the adverb in Aj. 1179 and Trach. 1037, αὐτῶς, ὥδ' αὐτῶς, ὥς μ' ὤλεσας. Mr. Blaydes reads δὴ αὐτῷ τὰδ' ἄνδρ' ἔλεξας, which is not bad in itself, were there any authority for it. By ὀλωλότοιιν understand the actual death of Antilochus and the crushing grief of Nestor. Prof. Jebb, Journal of Philology, ii. p. 72, gives reasons for thinking δὴ αὐτῷ τὰδ' ἄνδρ' ἔλεξας is the right reading.

428. τί δεῖ σκοπεῖν; 'To what must we look?' i. e. for justice and retribution on crime. Mr. Blaydes renders it, 'Why need I inquire?' Linwood gives the right sense. Cf. Ant. 922.

430. αὐτὸν is here *ipsum*, as in 316. By αὐτὸν καὶ ἐνταῦθα the poet seems to mean that *again* Ulysses has 'cropped up' (as we say), ἀνεφάνη, i. e. appeared in life, as once before he returned alive from Hades. Neue marks the passage as corrupt, and Wunder thinks we should read, with Bothe, ἔστιν οὐκ ἐνταῦθα.

- NE. σοφὸς παλαιστῆς κείνος, ἀλλὰ καὶ σοφαὶ
γνώμαι, Φιλοκτῆτ', ἐμποδίζονται θαμά.
- ΦΙ. φέρ' εἰπὲ πρὸς θεῶν, ποῦ γὰρ ἦν ἐνταῦθά σοι
Πάτροκλος, ὃς σοῦ πατρὸς ἦν τὰ φίλτατα ;
- NE. χοῦτος τεθνηκὼς ἦν· λόγῳ δέ σ' ἐν βραχεῖ 435
τοῦτ' ἐκδιδάξω. πόλεμος οὐδέν' ἄνδρ' ἐκὼν
αἰρεῖ πονηρὸν, ἀλλὰ τοὺς χρηστοὺς αἰεῖ.
- ΦΙ. ξυμμαρτυρῶ σοι· καὶ κατ' αὐτὸ τοῦτό γε
ἀναξίου μὲν φωτὸς ἐξερήσομαι,
γλώσση δὲ δεινοῦ καὶ σοφοῦ, τί νῦν κυρεῖ. 440
- NE. ποῖον δὲ τούτου πλήν γ' Ὀδυσσέως ἐρέεις ;
- ΦΙ. οὐ τούτον εἶπον, ἀλλὰ Θερσίτης τις ἦν,
ὃς οὐκ ἂν εἴλετ' εἰσάπαξ εἰπεῖν, ὅπου
μηδεὶς ἐφῆ· τούτον οἶσθ' εἰ ζῶν κυρεῖ ;

But this gives no plain or natural meaning. Mr. Blaydes' suggestions αὐτὸν θάδ', αὐτὸν θάδ', αὐτὸν θάδ', ἐνθάδ' ἐν φάει ὅστιν, with ὄντινα, ἴνα, or ὅν, will satisfy no one.

431. σοφός. 'A clever trickster, he! But even your clever minds often find themselves caught in their own snares,' or (by a metaphor from captives) 'find themselves bound fast,' i. e. come to harm.

433. ἐνταῦθα. "Hoc tempore," Linwood. "At this time, on this occasion," Blaydes. This is certainly harsh. Perhaps, 'among the people we are now speaking of,' ἐν τούτοις. Patroclus seems here spoken of as 'the favourite' of Achilles, according to an old tradition, not alluded to in the Iliad, that the relations between Achilles and Patroclus were of a very intimate kind. Plato, Symp. p. 180, A, Αἰσχύλος δὲ φλυαρεῖ φάσκων Ἀχιλλεῖα Πατρόκλου ἐρᾶν, ὃς ἦν καλλίων οὐ μόνον Πατρόκλου ἀλλὰ καὶ τῶν ἡρώων ἀπάντων, καὶ ἔτι ἀγένειος, ἔπειτα νεώτερος πολλοῦ, ὥς φησιν Ὀμηρος. See Aesch. frag. Myrmaid. 141, ed. Hermann, who quotes from Athenaeus xiii. p. 601, A, the statement that Sophocles introduced in his plays these allusions to boy-favourites. Apollodorus, iii. 13, fin., καὶ φυγῶν μετὰ τοῦ πατρὸς [Πάτροκλος] παρὰ Πηλεῖ κατέκειτο καὶ Ἀχιλλεῶς ἐρώμενος γίνετο.—σοῦ πατρὸς Dind., Linwood, Blaydes, for σοι π.—For τὰ φίλτατα, 'the favourite,' compare Arist. Ach. 1093, ὀρχηστρίδες, τὰ φίλταθ' Ἀρμοδίου, καλαί.

438. κατ' αὐτὸ τοῦτο. 'For this very reason,' viz. because he is likely to be alive. This is a common use of κατὰ, which is quite an Attic synonym of διὰ. Thus, e. g., Ar. Pac. 191, ἡκεῖς δὲ κατὰ τί; The genitive seems to depend on a suppressed preposition, much as τί νῦν κυρεῖ should have πάσχω supplied. Compare Trach. 1122, τῆς μητρὸς ἥκω τῆς ἐμῆς φράσων. Mr. Blaydes cites Od. ix. 174, εἰπέ δέ μοι πατρός τε καὶ νείεος ὃν κατέλειπον.

441. ποῖον γε Linwood and Neue; but the γε, unusual in questions, is also badly repeated in the same verse. The best MSS. have ποῖον τε. Mr. Blaydes reads ποῖον σὺ τόνδ' αὖ, but the σὺ without emphasis would not have been used.

442. Θερσίτης. It would probably be hopeless to persuade any one that this is not taken directly from Il. ii. 211. Nevertheless, it is much more probable that the poet, who throughout this play follows what are commonly called "the Cyclics," in common with Q. Smyrnaeus (i. 722), derived it from the same source, and that from them it was inserted as an episode in our Iliad.

443. ὅπου μηδεὶς ἐφῆ. 'Who never would have been content to speak only once (i. e. who was always eager to say more) where any one objected to it,' i. e. imposed silence on the impertinent chatterbox. The proper meaning of οὐκ ἔαν is 'to protest against,' 'to object to,' Aj. 1184. The μὴ is influenced by the

- NE. οὐκ εἶδον αὐτὸν, ἥσθόμην δ' ἔτ' ὄντα νιν. 445
- ΦΙ. ἔμελλ' ἐπεὶ οὐδέν πω κακόν γ' ἀπώλετο,
 ἀλλ' εὖ περιστέλλουσιν αὐτὰ δαίμονες,
 καὶ πως τὰ μὲν πανούργα καὶ παλιντριβῇ
 χαίρουσ' ἀναστρέφοντες ἐξ' Αἰδου, τὰ δὲ
 δίκαια καὶ τὰ χρήστ' ἀποστέλλουσ' αἰεὶ. 450
 ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν
 τὰ θεῖ' ἐπαινῶν τοὺς θεοὺς εὖρω κακοὺς ;
- NE. ἐγὼ μὲν, ὦ γένεθλον Οἰταίου πατρὸς,
 τὸ λοιπὸν ἤδη τηλόθεν τό τ' Ἴλιον
 καὶ τοὺς Ἀτρεΐδας εἰσορῶν φυλάξομαι, 455
 ὅπου θ' ὁ χείρων τὰγαθοῦ μεῖζον σθένει

indefinite past narration. Mr. Blaydes says the passage as it stands is nonsense ; and he rewrites the verse thus, *ὅς οὐκ ἂν ᾔδειτ' εἰς ἅπαντ' εἰπεῖν*, κ.τ.λ. By 'would have' the poet means, 'if any one had given him an opportunity of speaking.'

445. *αὐτόν*. Here again we may perhaps render *ipse*, and so avoid the tautology with *νιν*.

446. *ἔμελλε*, viz. *περιεῖναι*. 'I thought so ! Nothing bad ever yet perished. No ! the gods wrap round and take good care of such things ; and I know not how it is that they take pleasure in bringing back from the other world all that is villainous and perverse, while that which is honest and that which is good they ever send away from the upper world.' Philoctetes speaks peevishly, and from a soured temper. For *περιστέλλειν* see Ant. 903, Aesch. Eum. 700, and the note there.

448. *παλιντριβῇ*. The compound has the same sense as *παλίγκοτος*, *παλινστομείν*, *παλίμφημος*, *παλιντυχῆς* (Aesch. Ag. 464), viz. the notion of something done the wrong way. The gloss of Hesychius seems corrupt, *παλιντριβεῖ κακεντρεχεῖ*. The allusion is to Sisyphus, who was said to have been one of those who returned from the other world ; for he, like Tantalus, is a "solar myth." Theognis 702, *Ξισύφου Αἰολίδεω, ὅς τε καὶ ἐξ Αἰδέω πολυιδρίχων ἀνῆλθεν, πείσας Περσεφόνην αἰμυλοῖσι λόγοις*.

450. *τὰ δίκαια καὶ τὰ χρηστά*. 'All that is honest and all that is good.' For the article repeated, as in a distinct category of things, compare Aesch.

Suppl. 962 (Dind.), *τούτων τὰ λῶστα κατὰ θυμηδέστατα, πάρεσσι, λωτίσασθε*.—For *ἀποστέλλουσιν*, 'they send away from this world,' Schneidewin ingeniously reads *προυσελοῦσι*, 'they treat with contempt.'

451. *ποῦ*. 'Where (in what category, of just or unjust) must one reckon these things, and where (among the good or the bad) must one speak of them, when experience shows that the gods prove to be base whenever one desires to speak well of their dispensations ?' By *ὅταν εὖρω* we must understand some pending event to be meant, which is very different from the sense of *ἐπειδὴ εὕρισκω*. The use of *ποῦ* in ironical questions is well known. Orest. 1179, *θεοῦ λέγεις πρόνοιαν ἄλλα ποῦ τόδε* ; Iph. Aul. 406, *δείξεις δὲ ποῦ μοι πατρὸς ἐκ ταύτου γεγώς* ; *Ibid.* 1089, *ποῦ τὸ τῆς αἰδοῦς ἢ τὸ τῆς ἀρετῆς ἔχει σθένειν τι πρόσωπον* ; Heracl. 369, *ποῦ ταῦτα καλῶς ἂν εἴη παρά γ' εὖ φρονοῦσιν* ; —*ἔρευνῶν*, adopted by Mr. Blaydes from a conjecture of Schneidewin, seems to have but faint probability. His own suggestion, *τὰ θεῖα τιμῶν*, is perhaps a better one.

454. *τηλόθεν*. I will look at them from afar (not come near them), and so be on my guard against them.

456. *ὅπου τε*. 'And (generally) where the worse man has more power than the good, and what is honourable loses influence and your clever scoundrel prevails,—with men of that kind I never will patiently bear.' So Antig. 543, *λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην*. Schneidewin and Mr. Blaydes read *ὅπου*

κάποφθίνει τὰ χρηστὰ χῶ δεινὸς κρατεῖ,
 τούτους ἐγὼ τοὺς ἄνδρας οὐ στέρξω ποτέ·
 ἀλλ' ἡ πετραία Σκύρος ἐξαρκούσά μοι
 ἔσται τὸ λοιπὸν, ὥστε τέρπεσθαι δόμῳ, 460
 νῦν δ' εἶμι πρὸς ναῦν, καὶ σὺν Ποιάντος τέκνον,
 χαῖρ' ὡς μέγιστα, χαῖρε· καί σε δαίμονες
 νόσου μεταστήσειαν, ὡς αὐτὸς θέλεις,
 ἡμεῖς δ' ἴωμεν· ὡς ὀπηνίκ' ἂν θεὸς
 πλοῦν ἡμῖν εἴκη, τηνικαῦθ' ὀρμώμεθα. 465

ΦΙ. ἦδη, τέκνον, στέλλεσθε ;

NE.

καιρὸς γὰρ καλεῖ

πλοῦν μὴ 'ξ ἀπόπτου μᾶλλον ἢ 'γγύθεν σκοπεῖν.

ΦΙ. πρὸς νῦν σε πατρὸς, πρὸς τε μητρὸς, ᾧ τέκνον,
 πρὸς τ' εἴ τί σοι κατ' οἶκόν ἐστι προσφιλὲς,
 ἰκέτης ἰκνοῦμαι, μὴ λίπης μ' οὐτῶ μόνον, 470
 ἔρημον ἐν κακοῖσι τοῖσδ' οἷσις ὄρᾱς
 ὅσοισι τ' ἐξήκουσας ἐνναίοντά με·

δ'.—For *ὁ δεινὸς* Schneidewin and Wunder read *ὁ δειλὸς*, which seems supported by the scholium *ὁ κακὸς νικᾷ τὸν ἀγαθόν*. But Hesych. has *δεινός· κακός, πανούργος*. There is little to choose between the two words.

459. *ἀλλ' ἡ κ.τ.λ.* 'No! my rock-bound Scyros shall be enough for me henceforth to please me as a home.' Here the chivalrous character of the man is seen. He prefers honour to ill-earned glory, and he would rather not be known at all than known for evil.

464. *ὀπηνίκ' ἂν*. 'Since as soon as ever the god allows us to sail, at that moment we are off.' Some particular time of day is generally implied in *ἡνίκα*, as distinct from *ὅτε*. Mr. Blaydes renders *ὡς* 'in order that,' taking *ὀρμώμεθα* as a subjunctive.

466. Philoctetes is surprised at the sudden departure just announced. 'What! off *already*, my son?'—'Yes, for time and tide wait for no one.' This would be our proverbial way of expressing it. See inf. 1450. But we here have a figure of speech derived from a near or a distant view of paintings. 'Time calls on us to look at sailing as a matter not so much out of ken as from a point close to us.' Hesychius gives a different ex-

planation, alluding probably to this passage: *ἐξ ἀπόπτου· ἐπὶ τοῦ ὑψηλοῦ τόπου, ὅθεν ἔστι περισκοπεῖν τὰ ὑποκείμενα*. There were two interpretations of *ἀποπτος*, 'visible from' and 'out of sight.' See Prof. Jebb on Aj. 15, who renders this passage 'not afar off, but besides the waves, must we watch the hour to sail.' Eur. Ion 585, *οὐ ταῦτ' ἐν εἶδος φαίνεται τῶν πραγμάτων πόρρωθεν ὄντων ἐγγύθεν θ' ὁρωμένων*. In the Ajax, from the contrast with *φάνημι· ἀκούω*, it seems to mean 'out of sight;' cf. Eur. Hipp. 86, *κλύων μὲν αὐδὴν, ὄμμα δ' οὐχ ὁρῶν τὸ σόν*. Here it might, of course, mean 'not so much from a point commanding a distant view as from close by.' Wunder says, "the sense is, 'We must approach nearer to the shore, in order to await a favourable gale.'"

468. Philoctetes with the greatest emotion, and perhaps clasping the knees of Neoptolemus, implores him not to leave him in his misery. Only let him go in the ship, and he cares little for any discomforts in the voyage.

471. *οἷσις ὄρᾱς*. 'In which you have not only heard, but actually seen, that I am now living.' Mr. Blaydes, without any good reason, gives *ἐν οἷς ὄρᾱς*,

ἀλλ' ἐν παρέργῳ θεοῦ με. δυσχέρεια μὲν,
 ἔξοιδα, πολλή τοῦδε τοῦ φορήματος·
 ὁμως δὲ τλήθι. τοῖσι γεναίοισί τοι 475
 τό τ' αἰσχρὸν ἐχθρὸν καὶ τὸ χρηστὸν εὐκλεές.
 σοὶ δ' ἐκλιπόντι τοῦτ' ὄνειδος οὐ καλὸν,
 δράσαντι δ', ὦ παῖ, πλείστον εὐκλείας γέρας,
 εἰ μὴ μὲν γὰρ ζῶν πρὸς Οἰταίαν χθόνα.
 ἴθ'· ἡμέρας τοι μόχθος οὐχ ὅλης μιᾶς. 480
 τόλμησον, ἐμβαλοῦ μ' ὅπη θέλεις ἄγων,
 εἰς ἀντλίαν, ἐς πρῶραν, ἐς πρύμνην, ὅποι
 ἦκιστα μέλλω τοὺς ξυνόντας ἀλγυνεῖν.
 νεῦσον, πρὸς αὐτοῦ Ζηνὸς ἱκεσίου, τέκνον,
 πείσθητι. προσπίτνω σε γόνασι, καίπερ ὦν 485
 ἀκράτωρ ὁ τλήμων, χωλός. ἀλλὰ μὴ μ' ἀφῆς
 ἔρημον οὕτω χωρὶς ἀνθρώπων στίβου.
 ἀλλ' ἢ πρὸς οἶκον τὸν σὸν ἔκσωσόν μ' ἄγων,
 ἢ πρὸς τὰ Χαλκώδοντος Εὐβοίας σταθμά·
 κἀκείθεν οὐ μοι μακρὸς εἰς Οἶτην στολός 490
 Τραχυνίαν τε δεράδα καὶ τὸν εὐροον

473. ἐν παρέργῳ θεοῦ με. 'Reckon me as an idle hand' (as one of the crew who has no work to do), i. e. treat me, if you will, as a common sailor, though I cannot work my passage out. It is quite wrong to render this 'put me in any out-of-the-way place.' Cf. Eur. Orest. 610, καλὸν πάρεργον δ' αὐτὸ θήσομαι πόνων. Mr. Blaydes' version too is hardly right, 'make a convenience of me.' He compares inf. 875, πάντα ταῦτ' ἐν εὐχερὶ ἔθου.

476. τό τ' αἰσχρὸν. 'As that only is hateful which brings discredit, so that is glorious which is good.'

477. ἐκλιπόντι. If you leave out, or prove a defaulter in, this present chance of doing good. Mr. Blaydes reads τὸνδ', but ἐκλιπεῖν does not mean 'to leave behind.'—δράσαντι, i. e. ὅπερ λέγω. Again Mr. Blaydes alters the reading to σώσαντι.

480. μόχθος. The trouble of getting me on board will only take one day, and not the whole of that. Mr. Blaydes thinks the voyage of about 100 miles to Oeta is meant.

482. εἰς ἀντλίαν, 'in the hold.' This was where the cargo was stowed, and it was foul from the bilge-water (Ar. Pac 17). It is not to be supposed that it was really used for the sailors' quarters. But he has in mind the reason of his being before put on the island (sup. 10), and he here anticipates any such objection arising from his presence in the ship.

485. Hesych. προσπίτνω λιπαρῶ, ἱκετεύω. He is thought to be referring to a different reading here.

487. στίβου. See sup. 29.

489. The Euboeans are called Χαλκωδογτίδαι in Eur. Ion 59 from an old King Chalcodon, who is mentioned by Apollodorus, iii. 10, 8, as the father of one of Helen's many suitors. See II. iv. 464.

491. We should probably read δειράδ' ἢ τὸν εὐροον Z., which would give an alternative of landing him at the most convenient spot. The reading adopted by Dindorf from Heath, Τραχυνίαν δειράδα τε, is intolerable, and there is no direct authority for δειράδα, which would suit the metre, though Hesychius has

Σπερχειὸν ἔσται, πατρί μ' ὡς δείξης φίλω,
 ὃν δὴ παλαῖον ἐξότου δέδοικ' ἐγὼ
 μή μοι βεβήκη. πολλὰ γὰρ τοῖς ἰγμένοις
 ἔστελλον αὐτὸν ἱκεσίους πέμπων λιτὰς, 495
 αὐτόστολον πέμψαντά μ' ἐκσῶσαι δόμοις.
 ἀλλ' ἣ τέθηκεν, ἣ τὰ τῶν διακόνων,
 ὡς εἰκὸς, οἶμαι, τοῦμὸν ἐν σμικρῷ μέρος
 ποιούμενοι τὸν οἶκαδ' ἤπειγον στόλον.
 νῦν δ', ἐς σὲ γὰρ πομπὸν τε καὶ τὸν ἄγγελον 500
 ἦκω, σὺ σῶσον, σὺ μ' ἐλέησον, εἰσορῶν
 ὡς πάντα δεινὰ κάπικινδύνως βροτοῖς
 κεῖται παθεῖν μὲν εὖ, παθεῖν δὲ θάτερα.
 χρὴ δ' ἐκτὸς ὄντα πημάτων τὰ δειν' ὄραν.

δέρα' ὑπερβολὴ ὕρου. οἱ δὲ τὰ σιμὰ τῶν ὀρών. There may be the same relation between *δεῖράς* and *δέρη* as between *collis* and *collum*. Linwood adopts *δεράδα*. Mr. Blaydes takes a wider flight, and edits *Τραχινίας τε δεῖράδας τὸν τ' ἔυροον* Σ.

493. παλαῖον. Here for *πάλαι* ἐστίν, as Thuc. i. 6, καὶ οἱ πρεσβύτεροι αὐτοῖς—οὐ πολλὸς χρόνος ἐπειδὴ χιτῶνας λινοῦς ἐπαύσαντο φοροῦντες.—βεβήκη, a somewhat rare use of a perfect subjunctive, more usually expressed by *βεβηκώς* ἦ. We might even read, as Elmsley proposed, *βέβηκε*, 'as to whether he is dead.' So Eur. Hel. 119, σκοπεῖτε μὴ δόκησιν εἶχετ' ἐκ θεῶν. Thuc. iii. 53, φοβούμεθα μὴ ἀμφοτέρων ἡμαρτήκαμεν. Cobet also (Misc. Crit. p. 486), comparing this and other passages, reads *μή μοι βέβηκε*.—For παλαῖον the MSS. have *πάλαι* ἄν. Mr. Blaydes reads *πάλαι* ὅστιν, Wunder *παλαί* ἄν, the meaning of which is by no means clear.—τοῖς ἰγμένοις, the dative of the instrument, 'I tried to make him set out on a voyage hither, by sending him suppliant prayers by persons who arrived.' The perfect of the simple verb is rare, but occurs in Trach. 229, ἀλλ' εὖ μὲν ἔγμεθ'. The epic (intransitive) aorist is found in *ἱκμενος ὁδρος*, 'a breeze that has come at need.' The MS. Laur. here has *ἱκμένοις*.

496. αὐτόστολον. 'That he would escort me with his own fleet, and bring me safe home,' lit. 'for the house.'—δόμοις Blaydes, Linwood, Schneidewin, perhaps rightly.

497. ἣ τὰ τῶν δ. 'Or perhaps through the fault of those I employed.' The construction is continued as if he had said οἱ διάκονοι. Cf. El. 92, τὰ δὲ παννυχίδων, ἥδη στρυγερά ξυνίσας' εὐναί κ.τ.λ. Aesch. Ag. 830, τὰ δ' ἐς τὸ σὺν φρόνημα, μέμνημαι κλύων. *Ibid.* 1056, τὰ μὲν γὰρ ἐστίας μεσομφάλου, ἔστηκεν ἥδη μῆλα πρὸς σφαγὰς πυρός. Prof. Jebb renders the words in the Electra 'the joys of my vigils,' regarding it as the object of *ξυνίσασι*. In all these passages we may take the article as an accusative absolute, as in the formula καὶ τάλλα, Aesch. Suppl. 244, Ag. 918.

500. αὐτὸν ἄγγελον, i. e. αὐτάγγελον, 'to report to him in person, and not only that, but to take me to him.'—σὺ σῶσον, viz. εἰ καὶ οἱ ἄλλοι τοῦτο παρέλιπον.

502. ὡς πάντα δεινὰ. 'How all things may well cause us fear.' Dr. Badham on Iph. T. 461 proposes *ὡς πάντ' ἄδηλα*, which is plausible, and this reading is adopted by Mr. Blaydes on the conjecture of Wakefield. Yet *παθεῖν* depends very well on *ἐπικινδύνως κεῖται*, for *ἐν κινδύνῳ*. And τὰ δεινὰ in 504 seems to have express reference to *δεινὰ* in this verse.

503. θάτερα, a euphonic expression for *κακά*.

504. ἐκτὸς ὄντα. This sage advice is addressed to Neoptolemus, who is told to be most wary when prosperity seems most secure. 'One ought to be on the look out for dangers while one is yet out of trouble; and when one is prospering, then especially to have a watchful care

- χῶταν τις εἴ ζῇ, τηνικαῦτα τὸν βίον 505
σκοπεῖν μάλιστα, μὴ διαφθαρεῖς λάθῃ. [ἀντ.
XO. οἴκτειρ', ἀναξ' πολλῶν ἔλεξεν δυσοίστων πόνων
ἄλλ', οἷα μηδεὶς τῶν ἐμῶν τύχοι φίλων,
εἰ δὲ πικροὺς, ἀναξ', ἔχθεις Ἀτρείδας, 510
ἐγὼ μὲν, τὸ κείνων κακὸν τῷδε κέρδος
μετατιθέμενος, ἔνθαπερ ἐπιμέμονεν, 515
ἐπ' εὐστόλου ταχείας νεὼς
πορεύσαιμ' ἂν ἐς δόμους, τὰν θεῶν
νέμεσιν ἐκφυγῶν.
NE. ὄρα σὺ μὴ νῦν μὲν τις εὐχερὴς παρῆς,
ὅταν δὲ πλησθῆς τῆς νόσου ξυνουσίᾳ, 520
τότ' οὐκ ἔθ' αὐτὸς τοῖς λόγοις τούτοις φανῆς.
XO. ἦκιστα τοῦτ' οὐκ ἔσθ' ὅπως ποτ' εἰς ἐμὲ
τοῦνειδος ἔξεις ἐνδίκως ὀνειδίσαι.
NE. ἀλλ' αἰσχρὰ μέντοι σοῦ γέ μ' ἐνδεέστερον
ξένῳ φανῆναι πρὸς τὸ καίριον πονεῖν. 525
ἀλλ' εἰ δοκεῖ, πλέωμεν, ὀρμάσθω ταχύς·
χῆ ναὺς γὰρ ἄξει κοῦκ ἀπαρνηθήσεται.
μόνον θεοὶ σῶζοιεν ἔκ τε τῆσδε γῆς

for his life, lest he should be ruined without being aware of it.' Compare inf. 1260.

507. The chorus support the petition of Philoctetes, being really in collusion with their master Neoptolemus to get the man quietly away from the island. 'If,' they say, 'you hate (as you do) the morose and unfriendly sons of Atreus, (if I were you) I would change my view of the harm they have done, by viewing it as a gain to this man; and I would convey him where he has set his heart on going, even to his home, on a swift well-furnished ship, and so avoid the just anger of the gods (on those who spurn a suppliant's prayers,' sup. 468).

509. *ὅρα* for *ὄσσα* is due to Porson, Neue and Linwood retain the epic form. For the accusative with *τύχοι* cf. Aesch. Cho. 711 (Dind.), *τυγχάνειν τὰ πρόσφορα*. Mr. Blaydes "unhesitatingly ventures to correct *λάχοι*." But, if *λάχοι* were the true reading, why should any one have altered it to *τύχοι*?

519. *ὄρα* σὺ, 'Look you to it (as others have had to do), lest you be a ready friend of his now, and one who makes light of annoyance, but when you are filled with the disease by contact with it, then you should prove to be no longer the same with your present professions.'

524. *ἀλλ' αἰσχρὰ*. Neoptolemus pretends to yield to the force of example. It would be discreditable in him to fall short of his companions in taking trouble to lend aid to a stranger in a time of need, *ἵστε πονεῖν πρὸς τὸ καίριον*, i. e. *καίριως*. The dative *ξένῳ* belongs to the general proposition, 'when it is a stranger who is to be helped.'

527. *ἀπαρνηθήσεται*. Perhaps impersonally used, 'it shall not be refused him.'

528. *σῶζοιεν*. 'May they continue their aid to get us safe away from this land, and to the port we desire to sail to from hence.' Philoctetes, of course, understands these ambiguous words of some

- ΦΙ. ἡμᾶς ὅποι τ' ἐνθένδε βουλοίμεσθα πλεῖν,
 530 ὦ φίλτατον μὲν ἡμαρ, ἡδιστος δ' ἀνὴρ,
 φίλοι δὲ ναῦται, πῶς ἂν ὑμῖν ἐμφανῆς
 ἔργῳ γενοίμην, ὥς μ' ἔθεσθε προσφιλή.
 ἴωμεν, ὦ παῖ, προσκύσαντε τὴν ἔσω
 αἰκὸν εἰσοίκησιν, ὥς με καὶ μάθης
 535 ἀφ' ὧν διέζων, ὥς τ' ἔφυν εὐκάρδιος.
 οἶμαι γὰρ οὐδ' ἂν ὄμμασιν μόνην θέαν
 ἄλλον λαβόντα πλὴν ἐμοῦ τλῆναι τάδε·
 ἐγὼ δ' ἀνάγκῃ προὔμαθον στέργειν κακά.
 ΧΟ. ἐπίσχετον, μάθωμεν. ἄνδρε γὰρ δύο,
 540 ὁ μὲν νεὼς σῆς ναυβάτης, ὁ δ' ἀλλόθρους,
 χωρεῖτον, ὧν μαθόντες αὐθις εἵσιτον,

ΕΜΠΟΡΟΣ.

- Ἀχιλλέως παῖ, τόνδε τὸν ξυνέμπορον,
 545 ὃς ἦν νεὼς σῆς σὺν δυοῖν ἄλλοιιν φύλαξ
 ἐκέλευσ' ἐμοί σε ποῦ κυρῶν εἴης φράσαι,
 ἐπείπερ ἀντέκυσσα, δοξάζων μὲν οὐ,
 τύχῃ δέ πως πρὸς ταυτὸν ὀρμισθεὶς πέδον.

port near his home, whereas Neoptolemus means the return to Troy.—βουλοίμεσθα is the optative by attraction; see on 325.

531. πῶς ἂν. 'I only wish I could prove to you (become known to you) by some act how you have placed me under obligation.'

533. προσκύσαντε. 'Having first bid good-bye to.' On this word, not on ἴωμεν, ὥς μάθης evidently depends. See inf. 1407, στείχε προσκύσας χθόνα. Prof. Jebb, in the Journal of Philology, ii. p. 72, pronounces εἰσοίκησις a vox nihili (though ἐνθάκησις sup. 18 does not seem very different), and he ingeniously suggests τήνδε προσκύψαντ' ἔσω αἰκὸν εἰς οἴκησιν, 'after one look into the homeless home within.' However, κύψαι and its compounds seem comic rather than tragic, and ἔσω, properly expressing motion, rather favours εἰσοίκησις, the proper sense of which is 'a going in to live there.'

538. ἐγὼ δέ. 'Whereas I had learned in the school of necessity to be patient under sufferings.'

540. ἀλλόθρους, speaking some other language than Greek, i.e. ξένος. He judges by his appearance what his language would be. Cf. 235. The man who now comes as a trader, accompanied by one of the ship's crew as a guide, is the σκοπὸς of 128 sup., who by agreement was to return in disguise if the interview should be protracted. This trick was a clever one. The point of it is to induce Philoctetes to hurry at once to the ship, on the plea that others are in pursuit of him to take him to Troy and to his enemies in the Grecian camp.

541. ὧν μαθόντες, 'When you have learnt from them what they have to say, you shall afterwards go into the cave (533).'

545. ἀντέκυσσα, sc. αὐτῷ. 'As I met with him by chance, I asked him to let me know where you were, since I have important news to communicate; and the freely given information I received from him deserves the same on my part' (552).

- πλέων γὰρ ὡς ναύκληρος οὐ πολλῶ στόλῳ
 ἐξ Ἰλίου πρὸς οἶκον ἐς τὴν εὐβοτρυν
 Πεπάρηθον, ὡς ἤκουσα τοὺς ναύτας ὅτι
 σοὶ πάντες εἶεν οἱ νεναυστοληκότες, 550
 ἔδοξέ μοι μὴ σῖγα, πρὶν φράσαιμί σοι,
 τὸν πλοῦν ποιεῖσθαι, προστυχόντι τῶν ἴσων.
 οὐδὲν σύ που κάτοισθα τῶν σαντοῦ πέρι,
 ἂ τοῖσιν Ἀργείοισιν ἀμφὶ σοῦ νέα
 βουλευματ' ἐστί· κοῦ μόνον βουλευματα, 555
 ἀλλ' ἔργα δρώμεν', οὐκ ἔτ' ἐξαργούμενα.
 NE. ἀλλ' ἡ χάρις μὲν τῆς προμηθείας, ξένη,
 εἰ μὴ κακὸς πέφυκα, προσφιλεῖς μενεῖ
 φράσον δ' ἅπερ γ' ἔλεξας, ὡς μάθω τί μοι
 νεώτερον βούλευμ' ἀπ' Ἀργείων ἔχεις. 560
 EM. φροῦδοι διώκοντές σε ναυτικῶ στόλῳ
 Φοῖνιξ ὁ πρέσβυς οἷ τε Θησέως κόροιο.
 NE. ὡς ἐκ βίας μ' ἄξοντες, ἡ λόγοις πάλιν ;

549. ὡς ἤκουσα τοὺς ναύτας. 'When I had heard from him about the crew, that those who had made the voyage were all sailors of yours.' Here *σοὶ* is the possessive, from *σός*, and Dobree's change of οἱ νεναυστοληκότες into *συννεναυστοληκότες*, 'that they had all sailed with you,' i.e. and none arrived later, seems unnecessary. It is one of those changes which entirely alter the sense, and are not in themselves justified by any special difficulty in the context. Being told that the crew belonged to the ship of Neoptolemus, the man pretends that he at once conceived the idea of informing him of a plot against him. So in 648 Neoptolemus speaks of his own ship, *νεὸς τῆς ἐμῆς*. In the same sense, it is clear, the crew would be his also.

552. *τῶν ἴσων*. This seems to mean the same *παρρησία* or freedom of communication which he now desires to repay to Neoptolemus. Wunder explains, after Brunck, 'having been rewarded with some acknowledgment for the news I had brought.' So also Hermann. Buttmann, "quum ipse similem benivolentiam expertus essem." Possibly the *ἐμπορος* may mean 'having met with the same luck,' viz. *πρὸς ταῦτον ὁρμηθεὶς πέδον*.

554. *ἀμφὶ σοῦ νέα* is the clever emendation of Auratus for *ἀμφὶ σ' οὐνεκα*. The 'new plots' have reference to the former plan of bringing him from Scyros.

556. *ἐξαργούμενα*, 'left undone,' lit. 'being idled away.' Schol. *ἀναβολὴν ἔχοντα*. A rare word, used in the active by Aristotle, *Eth. i. 9, οἷον τῷ καθεύδοντι ἢ καὶ ἄλλως πῶς ἐξηργηκότες*.

558. The present *μένει* seems to suit *εἰ μὴ πέφυκα* better than the MS. reading *μενεῖ*. 'The gratitude for your zeal in my behalf remains in me as a friendly sentiment, if (as I believe) I am not by nature ungrateful.' Mr. Blaydes substitutes for *προσφιλεῖς* a guess of little value, *πέφυκά γ', ἀσφαλὲς*.

559. *φράσον δὲ κ.τ.λ.* 'But explain to me clearly the precise meaning of what you said.' The *γε*, it must be confessed, is *otiose*, unless the poet meant *φράσον δὲ γε*.

562. The 'sons of Theseus,' Acamas and Demophoon, are taken, not from the *Iliad*, but from the *Ἰλίου Πέρις* attributed to Arctinus.

563. *πάλιν*. He pretends that he left the Grecian camp in disgust, v. 383, and asks if the Greeks are in pursuit of him

- EM. οὐκ οἶδ'· ἀκούσας δ' ἄγγελος πάρειμί σοι.
 NE. ἦ ταῦτα δὴ Φοῖνιξ τε χοῖ ξυνναβάται 565
 οὕτω καθ' ὁρμὴν δρώσιν Ἀτρειδῶν χάριν ;
 EM. ὥς ταῦτ' ἐπίστω δρώμεν', οὐ μέλλοντ' ἔτι.
 NE. πῶς οὖν Ὀδυσσεὺς πρὸς τὰδ' οὐκ αὐτάγγελος
 πλεῖν ἦν ἔτοιμος ; ἦ φόβος τις εἰργέ νιν ;
 EM. κείνός γ' ἐπ' ἄλλον ἄνδρ' ὁ Τυδέως τε παῖς 570
 ἔστελλον, ἥνικ' ἐξανηγόμην ἐγώ.
 NE. πρὸς ποῖον ἂν τόνδ' αὐτὸς οὐδυσσεὺς ἔπλει ;
 EM. ἦν δὴ τις. ἀλλὰ τόνδε μοι πρῶτον φράσου
 τίς ἐστίν· ἂν λέγῃς δὲ μὴ φώνει μέγα.
 NE. ὅδ' ἔσθ' ὁ κλεινός σοι Φιλοκτῆτης, ξένε. 575
 EM. μὴ νύν μ' ἔρη τὰ πλείον', ἀλλ' ὅσον τάχος
 ἔκπλει σεαυτὸν ξυλλαβὼν ἐκ τῆσδε γῆς.

to drag him back, or to persuade him to return.

565. οἱ ξυνναβάται, viz. Θησεῖδαι. There seems something of contempt in the term 'and his fellow-voyagers.'

566. καθ' ὁρμὴν, 'by impulse,' δι' ὁρμὴν. See Ant. 135. Trach. 720.

567. It appears, from sup. 253. 415, Aj. 281, compared by Mr. Blaydes, that the syntax intended is ἐπίστω (i. e. ἐπίστασθαι) ταῦτα ὡς δρώμενα.

568. αὐτάγγελος. 'To tell me himself that I was wanted.' Sup. 500, νῦν δ', ἐς σὲ γὰρ πομπὴν τε καὶ τὸν ἄγγελον ἤκω. He pretends to be surprised that his special enemy and rival did not come in person to fetch him. Mr. Blaydes takes the word here in the sense of ἐθειλοντής.—ἢ κ.τ.λ., 'or was it that he was kept from doing that by his fear of me?' To gratify Philoctetes, and to raise himself in his estimation, he uses this language.

570. ἐπ' ἄλλον ἄνδρα. The man meant is Philoctetes; cf. 591. When Philoctetes is made to believe this (and it was a part of the history, see Q. Smyrn. ix. 335—7), he exclaims χαρῶμεν, ἴωμεν, inf. 635—7.—ἔστελλον, sc. τὸν πλοῦν. So τότε στελοῦμεν inf. 640. Oed. Col. 1158, παρ' ᾧ θύαν ἔκυρον, ἥνιχ' ὠρμώμεν ἐγώ. It is thus intimated that the men will arrive almost immediately.

572. Most of the recent editors admit Dobree's conjecture πρὸς ποῖον αὐ κ.τ.λ.

Yet there is no real propriety in αὐ, which is ill defended by 426, where αὐ τῶδ' could only mean 'further,' a second party being mentioned. But Ulysses had here gone in quest of quite another person, not of a second person. The reading of all the copies is surely to be retained. The meaning is, ποῖος ἂν εἴη οὗτος πρὸς τὸν αὐτὸς δ' Ὀδ. ἔπλει; 'What sort of person may that be (or, is he likely to be) to whom Ulysses sailed in person?' (i. e. so important a man as not to allow of a substitute being sent to fetch him.) Wunder fails to see the point of αὐτός. The reply is, 'he was indeed somebody,' i. e. a man of great importance. All this is very cunningly devised. Convinced of his own importance, and therefore of the earnestness of the pursuit, Philoctetes is more than ever desirous to be off. The difficulty is, to get him to consent to go (which the law of destiny demanded) to a camp so hostile to him as that of the Atridae.

574. μὴ φώνει μέγα, 'don't speak in a loud voice,' viz. lest Philoctetes should hear himself named. He pretends there is some mystery which demands caution in speaking. Cf. 845.

577. ἔκπλει. He pretends that it will become known that Neoptolemus is detaining or concealing Philoctetes, and that if he would escape punishment, he had better leave the island at once. Hearing this, Philoctetes of course begs

- ΦΙ. τί φησιν, ὦ παῖ; τί με κατὰ σκότον ποτὲ
 διεμπολῆ λόγοισι πρὸς σ' ὁ ναυβάτης;
 ΝΕ. οὐκ οἶδά πω τί φησι· δεῖ δ' αὐτὸν λέγειν 580
 ἐς φῶς ὃ λέξει, πρὸς σὲ καμὲ τούσδε τε.
 ΕΜ. ὦ σπέρμ' Ἀχιλλέως, μή με διαβάλης στρατῷ
 λέγονθ' ἅ μὴ δεῖ· πόλλ' ἐγὼ κείνων ὕπο
 δρῶν ἀντιπάσχω χρηστά γ', οἷ' ἀνὴρ πένης.
 ΝΕ. ἐγὼ εἰμ' Ἀτρείδαις δυσμενής· οὗτος δέ μοι 585
 φίλος μέγιστος, οὐνεκ' Ἀτρείδας στυγεῖ.
 δεῖ δὴ σ' ἔμοιγ' ἐλθόντα προσφιλῇ λόγον
 κρύψαι πρὸς ἡμᾶς μηδέν' ὦν ἀκήκοας.
 ΕΜ. ὄρα τί ποιεῖς, παῖ. ΝΕ. σκοπῶ καγὼ πάλαι.
 ΕΜ. σὲ θήσομαι τῶνδ' αἴτιον. ΝΕ. ποιού λέγων. 590
 ΕΜ. λέγω. 'πὶ τοῦτον ἄνδρε τῷδ' ὥπερ κλύεις,

to be taken with him, and thus one point is gained.

578. τί με—ποτὲ κ.τ.λ. Lit. 'why in the world is this sea-farer disposing of me (dealing with me as if he were bargaining about a slave or a captive) in secret by his conversation with you?' Philoctetes suspects some new event has occurred, and requires explanation. Neoptolemus affects the utmost candour, and will have no whispering and no concealment of names.—διεμπολῆ, Schol. λάθρα ἀπατᾷ.

582. μή με διαβάλης. 'Don't misrepresent me, or slander me, to the army for telling you what I ought not,' viz. the pretended conspiracy mentioned in 555.

588. πόλλ' ἐγὼ κ.τ.λ. 'Many are the services I receive in return from them, because I do them such as a poor man can.' The Schol. either read δρῶ ἀντιπάσχω, or he wrongly thought the common reading was equivalent to it. His note is, ὅπ' ἐκείνων εὐεργετούμενος ἀντεργετῶ αὐτοὺς, ὡς δύναται πένης εὐεργετεῖν. (The clause added, δηλονότι ὑπηρετῶν, was a separate gloss on δρῶν.) For πολλὰ χρηστά τε Dobree, who made the alteration, well cites Aesch. Theb. 338, πολλὰ δυστυχῇ τε πράσσει. But the MSS. reading χρηστά γ', 'good things, of course,' may perhaps be defended. See on 559.

585. οὗτος. Philoctetes is a friend of mine, and hates the Atridae because I

do, since we are of one mind.

587. δεῖ δὴ κ.τ.λ. 'You therefore, who have come in a friendly spirit to me (sup. 551), ought to hide to us (i.e. to me and my friend here) none of the reports you have heard.' It is quite needless to read λόγων with Dindorf, much more so to adopt προσφιλῆ's λόγον from Mr. Blaydes. By ὦν we may understand either ὦν λόγων or περὶ ὦν ἀκήκοας.

589. ὄρα τί ποιεῖς. 'Mind what you are doing,' viz. in letting Philoctetes know that he is the man. He goes on to say, 'I shall reckon you the cause of the failure,' if Philoctetes should refuse, being forewarned, to go to Troy. Doubtless, this is all irony and insincere. There was a perfect understanding from the outset (128) what part the ἔμπορος was to take in deceiving Philoctetes. Neoptolemus therefore replies, 'Hold me so (guilty), only tell me.' The one object of the conversation is to make Philoctetes anxious to escape. Mr. Blaydes quotes with approval the very different explanation of Schneidewin, that Neoptolemus is seriously warned not to forget his part.

591. ἐπὶ τοῦτον. 'It is to fetch this man that the two Greeks whom you have been told of are sailing under oath either to bring him by persuasion or by dint of force.'—πρὸς κράτος, adverbially, for κρατερῶς, like πρὸς ἡδογὴν, πρὸς χάριν,

- ὁ Τυδέως παῖς ἦ τ' Ὀδυσσέως βία,
διώμοτοι πλέουσιν ἦ μὴν ἦ λόγῳ
πέισαντες ἄξειν, ἦ πρὸς ἰσχύος κράτος.
καὶ ταῦτ' Ἀχαιοὶ πάντες ἤκουον σαφῶς 595
Ὀδυσσέως λέγοντος· οὗτος γὰρ πλέον
τὸ θάρσος εἶχε θάτερον, δράσειν τάδε.
NE. τίνος δ' Ἀτρεΐδαι τοῦδ' ἄγαν οὕτω χρόνῳ
τοσῶδ' ἐπεστρέφοντο πράγματος χάριν,
ὃν γ' εἶχον ἤδη χρόνιον ἐκβεβληκότες ; 600
τίς ὁ πόθος αὐτοὺς ἵκετ', ἦ θεῶν βία
καὶ νέμεσις, οὔπερ ἔργ' ἀμύνουσιν κακά ;
EM. ἐγὼ σε τοῦτ', ἴσως γὰρ οὐκ ἀκήκοας,
πᾶν ἐκδιδάξω. μάντις ἦν τις εὐγενῆς,
Πριάμου μὲν υἱὸς, ὄνομα δ' ὠνομάζετο 605
Ἑλένος, ὃν οὗτος νυκτὸς ἐξελθὼν μόνος,

with a genitive added, as in Ant. 30, εἰσπῶσι πρὸς χάριν βορᾶς, 'eyeing it (the corpse) with a view to the pleasure of a feast on it.' Mr. Blaydes compares Med. 538, μὴ πρὸς ἰσχύος χάριν. Prom. 220, οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερὸν.

596. λέγοντος. Ulysses, having more self-reliance and being less reserved, openly avowed their intention.

597. δράσειν. The infinitive depends on λέγοντος, *se effecturum*. Mr. Blaydes and others construe θάρσος εἶχε δράσειν. But the Greeks do not say θαρσῶ ποιήσειν, but ποιῆσαι. Wunder indeed cites El. 493, but that passage proves nothing.—θάτερον, viz. than his comrade Diomedes.

598. τίνος δέ. The order of the words is rather involved, as in 618. 1364: τίνος δέ πράγματος χάριν Ἀτρ. οὕτως ἄγαν τοῦδε ἐπεστρέφοντο χρόνῳ τοσῶδε; 'Why did they show such a great concern for him for so long a time?' The middle verb here represents ἐπιστροφὴν εἶχον. So with a genitive after the simple verb, Aj. 1116, τοῦ δέ σοῦ ψόφου οὐκ ἂν στραφείην.—ὅν γε, *ut quærit*, = ὅντινα. So Erfurdt rightly for ὅν τ', 'when they had so long kept him an outcast from the camp.'

601. τίς ὁ πόθος; 'What was this strong desire, or (rather shall we say) what constraint and righteous retribution was imposed by those gods who repel

(keep away from their votaries) base deeds?' The νέμεσις was shown by the Atridae not being able to get on with the siege without the very man they had expelled. We might expect ἀμύνονται, 'avenge,' 'requite,' as Ant. 643, ὡς καὶ τὸν ἐχθρὸν ἀνταμύνονται κακοῖς. But the active sense given above is satisfactory. The gods who keep men from being wronged bring about examples of the consequences that often follow injustice. Schneidewin compares Oed. Col. 1128, εἰδὼς δ' ἀμύνω τοῖσδε τοῖς λόγοις τάδε. Perhaps indeed the poet purposely varied the more common expression.

605. ὠνομάζετο. For some reason, chiefly, perhaps, the convenience of metre, the imperfect is nearly always used both in the active and the passive of this verb. So in Aesch. Ag. 681, τίς ποτ' ὠνόμαζεν—Ἑλέναν, where see the note (664).

606. οὗτος. This Ulysses we have been speaking of. 'The much-abused Ulysses,' he says, 'of whom everything bad and insulting is said, in this instance made a good capture, though it was by cunning.' The affair is narrated inf. 1337. It was from the Ἰλίου Πέρσις. Proclus (ap. Welcker. Ep. Cycl. ii. p. 531), μετὰ ταῦτα Ὀδυσσεὺς λοχίσσας Ἑλένον λαμβάνει, καὶ χρήσαντος περὶ τῆς ἀλώσεως τούτου Διομήδης ἐκ Λήμνου Φιλοκτήτην ἀνάγει, ἰαθεὶς δὲ οὗτος ὑπὸ Μαχάονος καὶ μονομοχίσσας Ἀλεξάνδρῳ

ὁ πάντ' ἀκούων αἰσχροῖα καὶ λωβήτ' ἔπη
 δόλιος Ὀδυσσεὺς εἶλε, δέσμιόν τ' ἄγων
 ἔδειξ' Ἀχαιοῖς ἐς μέσον, θήραν καλήν·
 610 ὃς δὴ τά τ' ἄλλ' αὐτοῖσι πάντ' ἐθέσπισεν
 καὶ τὰπὶ Τροίᾳ πέργαμ' ὥς οὐ μὴ ποτε
 πέρσοιεν, εἰ μὴ τόνδε πείσαντες λόγῳ
 ἄγοιντο νήσου τῆσδ' ἐφ' ἧς ναίει τανῦν.
 καὶ ταῦθ' ὅπως ἤκουσ' ὁ Λαέρτου τόκος
 615 τὸν μάντιν εἰπόντ', εὐθέως ὑπέσχετο
 τὸν ἄνδρ' Ἀχαιοῖς τόνδε δηλώσειν ἄγων·
 οἶοιτο μὲν μάλισθ' ἐκούσιον λαβῶν,
 εἰ μὴ θέλοι δ', ἄκοντα· καὶ τούτων κᾶρα
 τέμνειν ἐφείτο τῷ θέλοντι μὴ τυχῶν.
 ἦκουσας, ὦ παῖ, πάντα· τὸ σπεύδειν δέ σοι 620

κτείνει. See inf. 1333. Q. Smyrn. x. 347, ὅπως τέ μιν (Ἑλενον) ὕϊες Ἀχαιῶν ἡμελλον μάρψαντες ἐν ὑψηλοῖσιν ὕρεσσι χαόμενον Τρώεσσι θοὰς ἐπὶ νῆας ἄγεσθαι. —ἔδειξε, cf. 616. 630. 944.

610. τὰ ἅλλα πάντα, viz. the necessity of bringing Neoptolemus from Scyros to Troy.

611. τὰπὶ Τροίᾳ. See sup. 353. The word, connected with *πύργος* and *berg*, probably meant any acropolis.—οὐ μὴ πέρσοιεν, 'that they had no chance of taking.' The declaration, οὐ μὴ πέρσετε, becomes the optative in the indirect past. Mr. Blaydes follows Elmsley in reading *πέρσειαν*, which they suppose to represent οὐ μὴ πέρσωσι. But the poet would have said *ὡς οὐκ ἂν ποτε πέρσαιαν*. The aorist optative alone would be false Greek in this sense, for it could only represent oblique or indirect *past* narration; it would not alone express a condition. Mr. Blaydes assumes a moot point in denying that the Greeks said οὐ μὴ ποιήσετε, &c. The rule appears to be, that the second aorist active and middle, and the first aorist passive, take the subjunctive, οὐ μὴ ἔλθῃ, οὐ μὴ γέννηται, οὐ μὴ ληφθῶ, &c., but in place of the first aorist active the future indicative may be used. Plato (Crit. p. 44, b) adopts the future even in place of the second aorist, ἐστέρησθαι τοιοῦτον ἐπιτηδείον ὅλον ἐγὼ οὐδένα μὴ ποτε εὐρήσω. And *ibid.* p. 46, c, οὐ μὴ σοι συγχωρήσω. See on Oed. Col. 177. El. 1052.

612. πείσαντες. The voluntary action of Philoctetes was a necessary condition of the promised success. Cf. 1332. 1447.

613. ἄγοιντο. *Nisi ducerent.* Mr. Blaydes, who says "this is certainly wrong," reads *ἀγάγοιντο, nisi duxissent.* The change is metrically inferior, and wholly uncalled for. For the genitive compare 630. Eur. Med. 70, γῆς ἐλᾶν Κορινθίᾳς. Aesch. Cho. 289, διώκεσθαι πρόλωι.

617. οἶοιτο μὲν. *Putare se quidem.* The ellipse of λέγων ὅτι makes the narrative more vivid. Mr. Blaydes has collected many examples from prose writers. Similarly with *μάλιστα* we may supply *ἂν ἔγειν*. 'He thought he could take him, (and he wished) above all things to take him, with his own consent; but if he did not choose to go, (he thought he could bring him) against his will; and if he failed in these endeavours (i. e. in both of them), he gave leave to any that chose to cut off his head.' For the nominative μὴ τυχῶν, = εἰ μὴ τύχοι, the dative or genitive after *τέμνειν κᾶρα* would have been the more logical expression. For the separation from *τοῦτων* cf. 598. The editors compare Il. ii. 259, μηκέτ' ἔπειτ' Ὀδυσῆϊ κᾶρη ὤμοισιν ἐπειν.—All this, of course, is said with the view of thoroughly frightening Philoctetes. To him there is a manifest reference in *εἰ τιнос κήδει πέρι*.

620. τὸ σπεύδειν. The taking up the matter seriously.

καὐτῷ παραινῶ κεῖ τινος κήδει πέρι.

- ΦΙ. οἶμοι τάλας. ἦ κείνος, ἦ πᾶσα βλάβη,
 ἔμ' εἰς Ἀχαιοὺς ὤμοσεν πείσας στελεῖν ;
 πεισθήσομαι γὰρ ὧδε καὶ Ἄιδου θανὼν
 πρὸς φῶς ἀνελθεῖν, ὥσπερ οὐκείνου πατήρ. 625
- ΕΜ. οὐκ οἶδ' ἐγὼ ταῦτ'. ἀλλ' ἐγὼ μὲν εἴμ' ἐπὶ
 ναῦν, σφῶν δ' ὅπως ἄριστα συμφέροι θεός.
- ΦΙ. οὐκουν τάδ', ὦ παῖ, δεινὰ, τὸν Λαερτίου
 ἔμ' ἐλπίσαι ποτ' ἂν λόγοισι μαλθακοῖς
 δεῖξαι νεὼς ἄγοντ' ἐν Ἀργείοις μέσοις ; 630
 οὔ. θᾶσσον ἂν τῆς πλείστον ἐχθίστης ἐμοὶ
 κλύοιμ' ἐχίδνης, ἢ μ' ἔθηκεν ὧδ' ἄπουν.
 ἀλλ' ἔστ' ἐκείνῳ πάντα λεκτὰ, πάντα δὲ
 τολμητά. καὶ νῦν οἶδ' ὀθούνεχ' ἵζεται.
 ἀλλ', ὦ τέκνον, χωρῶμεν, ὡς ἡμᾶς πολὺν 635
 πέλαγος ὀρίζῃ τῆς Ὀδυσσέως νεώς.

622. Philoctetes is indignant at the notion of his worst enemy carrying *him* off with his good will and consent. This is an example of the Sophoclean irony: the speech is made without the consciousness that Neoptolemus is effecting the very same end. The notion of *persuasion* here applies not to an act that might be desirable in itself, but to the undertaking an impossibility. Cf. El. 301, ὁ πάντ' ἀναλκις οὗτος, ἢ πᾶσα βλάβη.

624. γάρ. 'Why, at that rate I shall be persuaded to return to the light of the upper world from Hades,—as his father did.' Sisyphus, as the sun-god, was fabled, like Hercules, Ulysses, and other sun-gods, to have descended alive into the world of shadows, and to have come back to earth. See sup. 417.

625. Schneidewin's ἐς φῶς ἂν ἐλθεῖν seems to be no improvement.

626. οὐκ οἶδ' ἐγὼ ταῦτ'. 'I know nothing about *that*,' the story in question. — σφῶν δὲ κ.τ.λ., 'but may the god assist you as is best.' Cf. Oed. Col. 1435, σφῶν δ' εὐδοίῃ (εὐ δίδοι) Ζεύς. Aesch. Cho. 1063, ἀλλ' εὐτυχίης, καὶ σ' ἐποπτεύων πρόφρων θεὸς φυλάσσοι. Whether συμφέροι means 'conferat,' transitively, or *contingat, faveat*, may be doubted. In favour of the latter is the generally adverbial sense of ὅπως ἄριστα, *quam optime*. Cf. 659.

629. λόγοισι μαλθακοῖς, i.e. πείσαντα, sup. 617.—νεὼς ἄγοντα, cf. 613. Numerous, and in many cases even absurd, alterations have been proposed. The best, perhaps, is Wunder's ἐπ' for ἐν, i.e. ἄγοντα ἐπὶ νεώς. He thinks it absurd that Philoctetes should complain of being led from a ship which he had not even entered. It is however easy to supply, 'should put me on board his ship, and conduct me from it as if he were selling a captive.' The use of ἂν with ἐλπίσειν is not very common, but it is perfectly logical.

631. οὔ. 'No, indeed!' i.e. οὐ δέξει. Dindorf and Mr. Blaydes adopt, with Wunder, the needless change οὐ θᾶσσον, 'sooner than whom,' &c.

634. οἶδ' ὀθούνεκα. Philoctetes believes the story, and the narrative of the ἔμφορος has so far been successful. He is anxious to be off, to get away from Ulysses, little suspecting that the whole plot is to get him into the hands of his enemy.

636. ὀρίζῃ. So Brunck and others for ὀρίξει, which arose from mistaking ὥς in the sense of 'since.' The meaning is perfectly clear: 'let us be off at once, that a wide sea (plenty of sea-room) may separate us from the ship of Ulysses.' It is strange that Mr. Blaydes should prefer ἕως ὀρίξει with Hermann. See however Aj. 1117.

- ἴωμεν. ἧ τοι καίριος σπουδὴ πόνου
 λήξαντος ὕπνον κἀνάπαυλαν ἤγαγεν.
 NE. οὐκοῦν ἐπειδὰν πνεῦμα τοῦκ πῶρας ἀνῆ,
 τότε στελοῦμεν· νῦν γὰρ ἀντιστατεῖ. 640
 ΦΙ. οὐκ ἔστι λησταῖς πνεῦμ' ἐναντιούμενον,
 ὅταν παρῇ κλέψαι τε χάρπάσαι βία.
 NE. οὐκ, ἀλλὰ κἀκείνοισι ταῦτ' ἐναντία.
 ΦΙ. ἀεὶ καλὸς πλοῦς ἔσθ', ὅταν φεύγῃς κακά.
 NE. ἀλλ' εἰ δοκεῖ, χωρῶμεν, ἔνδοθεν λαβὼν 645
 ὅτου σε χρεία καὶ πόθος μάλιστ' ἔχει.
 ΦΙ. ἀλλ' ἔστιν ὦν δεῖ, καίπερ οὐ πολλῶν ἄπο.
 NE. τί τοῦθ' ὃ μὴ νεῶς γε τῆς ἐμῆς ἐνι ;

637. ἴωμεν. 'Let us go, I say.' His earnestness is shown by repeating the exhortation. He adds, as a reason, the general remark, that trouble taken at the right time brings (i.e. allows) sleep and rest when the toil is over. Mr. Blaydes, not seeing the point, includes the couplet in brackets as spurious. Some, he observes, have given it to the chorus. They seem present at the conversation (539), but nowhere interpose any other remark. For the feminine *καίριος* cf. Aesch. Cho. 1064, *καιρίοισι συμφοραῖς*. So *κόριος* and *δίκαιος* are sometimes feminine.

639. ἀνῆ, 'drops,' 'slackens,' as inf. 764. So Pierson for ἔη, 'blows.'

641—4. All the editions give these verses in the following order: Φ. ἀεὶ —. N. οὐκ, ἀλλὰ —. Φ. οὐκ ἔστι — ὅταν, &c. N. ἀλλ' εἰ δοκεῖ —. To get over the difficulty, and make some sense out of nonsense, Dindorf and Schneidewin read οἷδ' ἀλλὰ κἀκείνοισι κ.τ.λ. The change is really more violent, because more improbable, than the slight transposition now first made. Nor is much sense to be got out of Wunder's interrogative verse, οὐκ ἀλλὰ κἀκείνοισι ταῦτ' ἐναντία; The recurrence in three verses of *ἐναντίον* under some form, led to a misconception of the sense, which is this: (Ph., with bitterness) '*Pirates* never find a wind against them, when they have a chance of stealing or laying a violent hand on something.' (N.) 'Perhaps not; but even *they* (Ulysses and Diomedes) find *this* against them.' (Ph.) 'It is always a good time to sail, when

you are flying from evils.' Philoctetes says the enemy will come whether the wind is fair or foul. Neoptolemus replies that even *they* cannot get to Lemnos with the present wind. He speaks, of course, in reference to the supposed voyage westwards to Oeta (664); and he says the wind is now west, which would equally prevent or delay the voyage from Troy to Lemnos. Schol. τὰ ἡμᾶς ἐπέχοντα κἀκείνους ἐπέχει.

644. κλέπτειν and ἀρπάζειν are not unfrequently placed together, as in Agam. 534, ὀφλὼν γὰρ ἀρπαγῆς τε καὶ κλοπῆς δίκην.

645. For χωρῶμεν he should have said χάρει λαβὼν κ.τ.λ., but the command is converted into an exhortation. The editors compare Aesch. Eum. 141, κἀπολακτίσας ὕπνον ἰδόμεθ'.

648. ὃ μὴ — ἐνι, *quod non insit*. 'What is there in the cave that does not belong to my ship?' The μὴ, as so frequently, represents the subjunctive sense in the Latin. But Wakefield's correction ἐπι for ἐνι is highly probable. Mr. Blaydes thinks νεῶς may be a 'genitive of place,' an idiom for which there is but small authority. Mr. Linwood follows Hermann in supposing ἐνεστι λαβεῖν ἀπὸ νεῶς is meant. The difficult phrase in Aj. 1274, ἐρκέων ἐγκεκλησμένους, seems in some degree applicable to the present passage. — φύλλον, cf. 44.—μάλιστα, 'with this more than with anything else.'—πάνυ, 'so as to soothe it quite,' 'to make it quite comfortable,' as we say. The most extravagant alterations of a very simple passage have been proposed.

- ΦΙ. φύλλον τί μοι πάρεστιν, ᾧ μάλιστ' αἰὲ
κοιμῶ τόδ' ἔλκος, ὥστε πραῦνεν πάνν. 650
- ΝΕ. ἀλλ' ἔκφερ' αὐτό. τί γὰρ ἔτ' ἄλλ' ἐρᾷς λαβεῖν;
- ΦΙ. εἴ μοί τι τόξων τῶνδ' ἀπημελημένον
παρερρύηκεν, ὥς λίπω μὴ τῷ λαβεῖν.
- ΝΕ. ἦ ταῦτα γὰρ τὰ κλεινὰ τόξ' ἃ νῦν ἔχεις;
- ΦΙ. ταῦτ', οὐ γὰρ ἄλλα γ' ἔσθ', ἃ βαστάζω χεροῖν. 655
- ΝΕ. ἄρ' ἔστιν ὥστε καγγύθεν θέαν λαβεῖν,
καὶ βαστάσαι με προσκύσαι θ' ὥσπερ θεόν;
- ΦΙ. σοί γ', ᾧ τέκνον, καὶ τοῦτο κάλλο τῶν ἐμῶν
ὁποῖον ἂν σοι ξυμφέρῃ γενήσεται.
- ΝΕ. καὶ μὴν ἐρῶ γε· τὸν δ' ἔρωθ' οὕτως ἔχω· 660
εἴ μοι θέμις, θέλοιμ' ἄν' εἰ δὲ μὴ, πάρες.
- ΦΙ. ὁσιά τε φωνεῖς ἔστι τ', ᾧ τέκνον, θέμις,
ὅς γ' ἡλίου τόδ' εἰσορᾶν ἐμοὶ φάος
μόνος δέδωκας, ὅς χθόν' Οἰταίαν ἰδεῖν,
ὅς πατέρα πρέσβυν, ὅς φίλους, ὅς τῶν ἐμῶν 665
ἐχθρῶν μ' ἐνερθεν ὄντ' ἀνέστησας πέρα.
θάρσει. παρέσται ταῦτά σοι καὶ θιγγάνειν

651. τί γάρ. Philoctetes shows some doubt or hesitation. 'Well! what else is there that you desire to get?'

652. εἴ μοι κ.τ.λ. 'I would fain go and see whether something belonging to the bow and arrows has been overlooked or fallen on one side, that I may leave it for no one (not leave it for any one) to possess himself of.' A similar form is *παρημελημένον* in *Eum.* 800. *Ajax* 45, *κῖν ἐξεπράξατ', εἰ κατημέλησ' ἐγώ.*

654. τὰ κλεινὰ τόξα. By a cunning observation, intended to flatter the possessor, he disposes him to surrender the coveted prize into his hands. But he confines his request at present to getting a sight of them close by. Schneidewin compares *Eur. Hipp.* 705, *ἄλλ' ἔστι καὶ τῶνδ' ὥστε σωθῆναι, τέκνον;*

655. ἄλλα γ' ἔσθ' is the Aldine reading, doubtless a correction, for *ἄλλ' ἔσθ'.* Mr. Blaydes adopts, and Mr. Linwood inclines to approve, the reading of a Florence MS. (Γ), *ταῦτ', οὐ γὰρ ἄλλ' ἔσθ', ἄλλ' ἃ βαστάζω χεροῖν.*

660. ἐρῶ, here from *ἐρᾶν*, as the context shows. He pretends that his de-

sire to handle the bow is entirely dependent on the full consent of the owner, who is thus taken off his guard.

661. πάρες. 'Pass it by,' 'disregard the request.' For it was only as a *voluntary* surrender that the bow would be of use.

662. The gratitude of Philoctetes for the supposed promise to take him home is expressed with a heartiness which satisfies Neoptolemus that success is at hand. Yet he still affects delay and indifference.

666. πέρα, if the reading be right, must be taken for *ὥστε πέρα τῶν ἐχθρῶν γενέσθαι.*

667. θιγγάνειν. Either the present or the aorist would here suffice, according as the action is regarded as of some duration or momentary. There is therefore little force in the criticism of Mr. Blaydes, "the present *θιγγάνειν* does not accord with the aorists *δοῦναι* and *ἐξεπέμψασθαι.*"—*καὶ δοῦναι*, i.e. on condition of giving them back to the giver. Mr. Blaydes thinks this "rather lame," and adopts Musgrave's very unpoetical

καὶ δόντι δοῦναι κάξεπεύξασθαι βροτῶν
 ἀρετῆς ἕκατι τῶνδ' ἐπιψαῦσαι μόνον.
 εὐεργετῶν γὰρ καὐτὸς αὐτ' ἐκτησάμην.
 οὐκ ἄχθομαί σ' ἰδὼν τε καὶ λαβὼν φίλον
 ὅστις γὰρ εὖ δρᾶν εὖ παθὼν ἐπίσταται,
 παντὸς γένειτ' ἂν κτήματος κρείσσω φίλος.

670

NE. χωροῖς ἂν εἶσω.

ΦΙ. καὶ σέ γ' εἰσάξω. τὸ γὰρ

νοσοῦν ποθεῖ σε ξυμπαραστάτην λαβεῖν.

675

XO. λόγῳ μὲν ἐξήκουσ', ὅπωπα δ' οὐ μάλα, στρ. α.

conjecture καὶ στόματι δοῦναι. "The common reading," he says, "is evidently corrupt." Schneidewin, rather fancifully, explains ἐξεπέυξασθαι by ἐξεύξασθαι ἐπὶ τῷ ἐπιψαῦσαι.—βροτῶν, the genitive after μόνον.—τῶνδε, sc. τῶν τόξων.

670. εὐεργετῶν. The assertion was not strictly true, for it was the father of Philoctetes, Poëas, who obtained the bow from Hercules in return for setting alight the pyre on Mount Oeta. Cf. 802.

671—3. Whether these lines belong to Neoptolemus or to Philoctetes, is uncertain. Dindorf rejects them as spurious, and he is followed by Wunder; yet the tone of them and the sentiment seem Sophoclean; and the objection to the abruptness might be removed by reading κοῖκ ἄχθομαι κ.τ.λ. Wunder observes, that Neoptolemus had not received any kindness from Philoctetes, that he could be said εὖ παθεῖν. Yet surely the free permission to handle the bow was a very special favour indeed. Philoctetes seems to say, that he is delighted to have made a friend of Neoptolemus; for one who knows how to requite a favour (as Neoptolemus proposes to show his gratitude for receiving the bow, by conveying the lender of it to his home), is a friend worth any price. Those who give the lines to Neoptolemus interpret εὖ παθὼν of the being conveyed home, and εὖ δρᾶν of the trusting the speaker with the bow. As each is the doer and each the receiver of a favour, it is hard to decide. And although καὶ σέ γ' εἰσάξω must be given to Philoctetes, and χωροῖς ἂν εἶσω to Neoptolemus, we have no clear indication who is the speaker of the three verses in question, beyond the fact that οὐκ ἄχθομαι is perhaps more appropriate

to a new speaker, i. e. to Neoptolemus.

674. εἶσω, viz. into the cave. With these words the two friends leave the stage, and the chorus in the interval performs a short ode (one remarkable for its difficulty) on the punishment of ingratitude, and by implication, on the duty of gratitude for sympathy shown in trouble. For the reference to Ixion and his punishment for proving ungrateful to Zeus, see Pindar, Pyth. ii. 40.

676. οὐ μάλα, like the Platonic οὐ πάν, gives a stronger denial, 'never at all,' οὐδαμὰ or οὐδαμῶς. 'I have heard in story, though (the like case of suffering) has never been witnessed by me, how that the almighty son of Kronos put in chains on a revolving wheel the wretch who had dared to approach the bed of Zeus,' i. e. who had endeavoured to seduce Hera.—τὸν πελάταν, h. e. τὸν πελάζειν βουλόμενον. The MSS. add 'ἔξω, which must, from 'metrical necessity, be excluded as a gloss. And for δέσμιον ὡς ἔλαβ' it seems that ὡς βάλε δέσμιον must be read, with Erfurdt. The omission of the augment in a choral passage presents no difficulty. Dindorf, omitting δέσμιον, reads 'ἔξω' ἂν ἔμπυκα δὴ δρομάδ' ὡς ἔβαλ' ὁ π. K. π. Hesych. ἔμπυκες' τὰ διαδήματα ἢ χαλινοί. ἢ τροχοί. οὕτως Σοφοκλῆς ἐν Φιλοκτήτῃ, διὰ τὸ κυκλοτερές. Both the reading and the explanation seem right, though the expression is rather a bold one. Schneidewin and Mr. Blaydes adopt the conjecture of Musgrave ἀντῆγα, which however is not, as Mr. Blaydes says, 'the circumference of the chariot,' but the loops or circular handles at the back of the car, represented in hundreds of the Greek vase-paintings.

τὸν πελάταν λέκτρων ποτὲ τῶν Διὸς
 [Ἰξίονα] κατ' ἄμπυκα δὴ δρομάδ' ὡς βάλε δέσμιον ὃ
 παγκρατῆς Κρόνου παῖς· 680
 ἄλλον δ' οὔτιν' ἔγωγ' οἶδα κλύων οὐδ' ἐσιδὼν
 μοῖρα
 τοῦδ' ἐχθίονι συντυχόντα θνατῶν,
 ὃς οὔτ' ἔρξας τιν' οὔτε νοσφίσας,
 ἀλλ' ἴσος ὢν ἴσοις ἀνὴρ, 685
 ὠλέκεθ' ὦδ' ἀτίμως. τόδε τοι θαῦμά μ' ἔχει,
 πῶς ποτε πῶς ποτ' ἀμφιπλάκτων ῥοθίων μόνος
 κλύων,
 πῶς ἄρα πανδάκρυτον οὔτω βιοτὰν κατέσχευ' 690
 ἵν' αὐτὸς ᾗν πρόσουρος, οὐκ ἔχων βάσιν, ἀντ. ἀ.

682. συντυχόντα. See sup. 320.

684. ἔρξας. 'Without having imprisoned or robbed any one.' Hesych. *ἔρξον· πράξον, δῆσον*. If from *ἔρδω*, we must supply *κακόν τι*, as with *νοσφίσας τι* or *χρήματα* is naturally implied. "Quum nihil per fraudem abstulisset," Linwood. He has been a fair and just man in his dealings when justly dealt with himself (*ἴσος ὢν ἴσοις*), and has not deserved the hard fate that the gods have allotted to him. The two participles, Mr. Blaydes observes, have reference to the double crime of Ixion. For *ἐν ἴσοις* Matthiae and others give *ὢν ἴσοις*. Mr. Blaydes admits a more violent change on the conjecture of Burges, ἀλλ' ἴσος, εἴ τις, ὢν ἀνὴρ. Prof. Jebb, *Journal of Philology*, ii. p. 73, proposes οὐ πέρσας τιν' οὔτε νοσφίσας.

686. The words ὦλλυθ' ὦδ' ἀναξίως are in some way corrupt. Dindorf reads, after the probable corrections of Wunder and Erfurdt, ὠλέκεθ' ὦδ' ἀτίμως, from Trach. 1015, ὠλεκόμαν ὃ τάλας. Antig. 1285, τί μ' ἔρα τί μ' ὀλέκεις; And after τόδε Dindorf inserts τοι, Mr. Blaydes δὴ, with Erfurdt. Apparently τόδε is the accusative, 'at this,' as if the object of θαυμάζω. The two verses might be brought into metrical agreement by reading here ὦλλυθ' ὦδ' ἀναξίως, καὶ τόδε θαῦμα ἔχει με, and in 701, εἴρπε μὲν γὰρ ἄλλοι· ἄλλα τότ' ἂν εἰλυόμενος, where the three last syllables are equivalent to a trochee, and the ῥ is made short before an open vowel, as the *i* in *ιέντα*, the *φ* in *πατρῶος* in several pas-

sages, e. g. inf. 724. In the *Iliad* we have *εἰλυμένος*, but *εἰλυταί* in xii. 286.

689. ἀμφιπλήκτων. The poet attributes to the waves what properly characterizes the headland or ἀκτὴ where Philoctetes dwelt. Cf. Antig. 592, στόνῳ βρέμουνσι δ' ἀντιπλήγες ἀκταί.

690. κατέσχευ, he secured to himself, maintained or kept up, such a life of woe.

691. The meaning of πρόσουρος is very obscure. The Schol. explains 'exposed to the winds;' but the word more than once in Herodotus means *confinis*, *vicinus*; compare *τηλουρὸν* in Prom. V. 1. The interpretation 'where he was his own neighbour,' i. e. where he had no one for a neighbour, is in some degree defended by Aesch. Cho. 866, where Orestes is described as *μόνος ὢν ἐφεδρος*, 'having no one but himself to take up the contest in his behalf,' and the passage from Lucian, cited by Erfurdt, Timon § 43, *θεοῖς θυνέτω καὶ εὐωχίσθω μόνος ἑαυτῷ γείτων καὶ ὁμορος*. If taken, as Mr. Blaydes thinks, from the present passage, the antiquity of the interpretation is at least established. He however, with Mr. Linwood, both of whom think *ἑαυτῷ* could not have been omitted in the above sense, admits the conjecture of Bothe *πρόσουρον οὐκ ἔχων βάσιν*, like *μηδὲ σύντροφον ὁμῷ ἔχων* sup. 171. If we retain the nominative, αὐτὸς must be taken in the sense of *μόνος*, and *οὐκ ἔχων βάσιν* must mean 'not having the power of walking.' So ἀκταίνειν βάσιν in Eumen. 36.

οὐδέ τιν' ἐγχώρων κακογείτονα,
 παρ' ᾧ στόνον ἀντίτυπον βαρυβρῶτ' ἀποκλαύσειεν
 αἱματηράν, 695
 οὐδ' ὃς θερμοτάταν αἰμάδα κηκιομέναν ἐλκείων
 ἐνθήρου ποδὸς ἡπίοισι φύλλοις
 κατευνάσειεν, εἴ τις ἐμπέσοι,
 φορβάδος ἔκ τε γὰς ἔλοι.
 εἶρπε γὰρ ἄλλοτ' ἄλλα, τότ' ἂν εἰλνόμενος,
 παῖς ἄτερ ὥς φίλας τιθήνας, ὅθεν εὐμάρεϊ ὑπάρ-
 χοι πόρον, ἀνίκ' ἐξανείη δακέθυμος ἄτα 705

692. *κακογείτονα*. The Schol. construes this with *στόνον*, which is harsh and unnatural. Mr. Linwood says, "non est *malus vicinus*, i. e. *κακὸς γείτων*, sed *infelicitur vicinus*." In this sense he should have compared the Homeric *κακοῦλιον οὐκ ὀνομαστήν*. 'A low-born, common neighbour,' Donaldson, *New Crat.* § 322, who compares v. 719. But *κακόνυμφος* in *Med.* 206 means 'a bad bridegroom,' *κακόμαντις* 'a prophet of evil,' in *Aesch. Theb.* 721; so that *κακογείτων* might in itself mean 'a bad neighbour' or one 'near to harm.' The truth seems to be, that the meanings of compounds of this class are vague and variable, and must be determined solely by the context. That context rather points to the sense, harsh as it is, 'a neighbour in misfortune;' for the narrative goes on to say, 'with whom (or, at whose house) he might bewail to his heart's content (*ἀπὸ*) with groans echoed by the rocks the deeply-eating and blood-spurting sore (*αἰμάδα*), and not having one who might lull by soothing simples the pain of it when it welled up with much feverishness from the wound in his inflamed foot.' We may thus, with advantage to the metre, read *αἱματηράν*, continuing the construction into the next sentence so as to construe *βαρυβρῶτα αἱματηράν* with *αἰμάδα*. Thus *στόνον ἀντίτυπον* is an accusative *remotioris objecti*, 'to bewail with a groan.' And Mr. Linwood's and Schneidewin's reading *οὐδ' ὃς* in 699 will be preferable to *ὃς τάν*, the MSS. having *οὐδ' ὃς τάν θ*. For the optatives see sup. 281.

696. *αἰμάδα*. Schol. *τὴν τοῦ αἵματος ῥύσιν*. The last word of this verse is scanned as a spondee.

698. *ἐνθήρου*. Hermann renders this

efferti, and refers it to the loathsome nature of the disease. The adjective occurs in *Aesch. Ag.* 562 and *Eur. Rhes.* 289, where *δρυμὸς ἐνθήρος* is a forest in which beasts dwell. Here it may mean a foot that has in it the venom of the *θήρ*, i. e. of the snake.—*κατευνάσειεν* (*ā*), from *κατευνάω*, not *κατευνάω*.

699. *εἴ τις*, sc. *αἷμας*, 'if any fit of bleeding occurred.' Schneid. compares *Trach.* 1253, *πρὶν ἐμπέσειν σπαραγμόν*. Dindorf needlessly reads *εἴ τι ἐμπέσοι*, *εἴ τιν'* Wunder after *Musgrave*.

700. The reading of all the copies is *φορβάδος ἔκ τε γὰς ἐλεῖν*, which might be retained by admitting the slight change of *εἶρπε* *ἂν* for *εἶρπε* (*ἔρπει*) *γάρ*. 'And to get it (viz. the soothing leaf) from the earth that reared it, he would go staggering now this way, now that.' Most of the editors read *φορβάδος ἔκ γαίας ἐλάν*. A slighter change is to read *ἔλοι*, the two optatives being connected by the *τε*.

701. *εἶρπε*. So Bothe for *ἔρπει*, and the *ἂν*, which must be taken with the verb, shows this to be the true reading. Cf. 291.

705. For *πόρον* the editors read *πόρου*, understanding it as *πορείας*, which however, as Mr. Blaydes seems conscious, can hardly be allowed. For *πόρος* is 'a resource,' 'a supply;' and not *ᾄθεν*, but *ᾄτοι* would be required. Hence Linwood's version is hardly sound, "ubi via facilis ad incedendum esset," sc. *morbo laboranti*. (For the transitive use of *ὑπάρχειν*, which might here be thought to apply, see on *Aesch. Ag.* 961.) We might, indeed, take *πόρον* as an accusative of relation, 'from which there was a facility as to the supply.' This, at least, is better than altering *πόρον* to

οὐ φορβὰν ἱερᾶς γᾶς σπόρον, οὐκ ἄλλων στρ. β'.
 αἶρων τῶν νεμόμεσθ' ἀνέρες ἀλφεισταί,
 πλὴν ἐξ ὠκυβόλων εἴ ποτε τόξων 710
 πτανοῖς ἰοῖς ἀνύσειε γαστρὶ φορβάν,
 ὦ μελέα ψυχὰ,
 ὅς μῃδ' οἰνοχύτου πώματος ἦσθη δεκέτει χρόνῳ,
 λεύσσω δ' εἴ που γνοίῃ στατὸν εἰς ὕδωρ,
 αἰὲ προσενώμα.
 νῦν δ' ἀνδρῶν ἀγαθῶν παιδὸς ὑπαντήσας ἀντ. β'.
 εὐδαίμων ἀνύσει καὶ μέγας ἐκ κείνων 720

πόρον, which even metrically is objectionable, though it would bear the simple meaning, 'from which an easy supply could be obtained.' Ellendt (Lex. Soph. in v. *πόρος*) construes *εἶπε πόρον*, *ὅθεν εὐμάρεια ὑπάρχει*, 'loca adibat, ubi salutare herbae nascerentur.' Even if the words came together, it may be doubted if *εἶπειν πόρον*, especially without an epithet, could mean *ire viam*.

Ibid. *ἐξαιεῖ*. 'Whenever the soul-consuming malady relaxed its force.' The copies vary between *ἐξαιεῖσι*, —*ἔρ*, —*ἔει*, —*ἔης*.

706. Whether by an oversight of the poet, or by some mistake of the transcribers, may be doubtful; but *φορβάν* should not be repeated in 711. Philoctetes is described as not like one of those husbandmen who raise (*αἰρουσι*) for their food the crops of the divine earth, nor supplies of those other commodities which hard-working man cultivates for his use. (He is therefore without resource), unless at some time he should chance to provide a meal for his appetite by the feathered arrows discharged from his quick-striking bow. By *φορβή*, which Curtius, Gr. Etym. i. 301, compares with *herba*, vegetable diet is properly meant. On the etymology of the Homeric word *ἀλφειστής*, from a root *ἀλφ* = *lab* for *arbh*, see Curtius i. 293. Wunder endeavours to justify the repetition of *φορβάν* from Antig. 818—22, which is altogether different.

707. *αἶρων*. This might mean *tollens*, 'taking,' and so Schol. *λαμβάνων*. Ellendt also explains it here 'de herbis humi carpendis.' We have *ἐξαιεῖν*, 'to rear,' Trach. 147.

711. *ἀνύσει*. In the sense of 'to obtain' the middle is often used. The

active seems to mean simply that he made provision by his bow.—*ἰοῖς* is the correction of Erfurd. The MSS. have *πτανῶν ἀνύσειε πτανοῖς*. The interpolation of *πτανῶν* depending on *φορβάν*, 'food on the flesh of fowls,' appears to have thrust out the genuine and necessary word, e. g. *γαστρὶ χρεῖαν*.

715. *ὅς μῃδέ*. See on 255. 'O miserum, qui vinum non gustaverit!' or (Mr. Blaydes) 'qui ne vino quidem delectatus sit.' The genitive depends on the sense of *ἐπλήσθη* implied in *ἦσθη*. So we have *ἀμφότεροι κρουοῖο τεταρτάμεσθα γόοιο*. We can well spare Mr. Blaydes' conjecture *οἰνοχύτου πώματος ἦσθη*. But he well remarks that *ἡδὺς* is a constant Homeric epithet of wine.—Mr. Blaydes reads *δεκέτη χρόνον* with Aldus. The duration of time is more usually in the accusative, but the Romans also sometimes used the ablative.

716. *λεύσσω δ' κ.τ.λ.* 'But gazing (easily) on any pool of water that he knew of, he ever applied it to his lips.' The poet has attempted pathos in the description of a man drinking out of a pond in default of wine. We may, perhaps, fancy that he tried to see the reflection of his own doleful face, like the Cyclops in Theocr. vi. 35, *καὶ γὰρ πρὶν εἰ πάντων ἐσβέλειον, ἦς δὲ γαλάνα*. This view would well explain the meaning of the epithet 'stagnant.' The Schol. explains *προσενώμα* by *ταυτὸν ἐκίνει, ἐπορεύετο*, which is certainly inadmissible.

719. *ἀνδρῶν ἀγαθῶν*. Peleus and Achilles.—*Blaydes*. A genitive is not uncommon with the simple verb *ἀντῆσαι*, as Aesch. Suppl. 36, *ἀγρίας ἀλὲς ἀντήσαντες*, i. e. *τυχόντες*.

720. *ἀνύσει*, 'he will come to be.' We

- ὅς νιν ποντοπόρῳ δούρατι, πλήθει
πολλῶν μηνῶν, πατρώαν ἄγει πρὸς αὐτὰν
Μηλιάδων νυμφῶν. 725
Σπερχειοῦ τε παρ' ὅχθας, ἔν' ὃ χάλκασπις ἀνὴρ θεοῖς
πλάθει πᾶσιν, θείῳ πυρὶ παμφαῆς,
Οἷτας ὑπὲρ ὅχθων.
NE. ἔρπ', εἰ θέλεις. τί δὴ ποθ' ᾧδ' ἐξ οὐδενὸς 730
λόγου σιωπᾶς κάποπληκτος ᾧδ' ἔχει ;
ΦΙ. ᾧ ᾧ ᾧ ᾧ.
NE. τί ἔστιν ; ΦΙ. οὐδὲν δεινόν. ἀλλ' ἔθ', ᾧ τέκνον.
NE. μὲν ἄλγος ἴσχεις τῆς παρεστῶσης νόσου ;
ΦΙ. οὐ δῆτ' ἔγωγ', ἀλλ' ἄρτι κουφίζειν δοκῶ. 735
ᾧ θεοί.
NE. τί τοὺς θεοὺς * ᾧδ' ἀναστένων καλεῖς ;
ΦΙ. σωτήρας αὐτοὺς ἡπίους θ' ἡμῖν μολεῖν.
ᾧ ᾧ ᾧ ᾧ.
NE. τί ποτε πέπονθας ; οὐκ ἐρεῖς, ἀλλ' ᾧδ' ἔσει 740

should expect *εὐδαιμονίαν*, but perhaps *βίον* is to be supplied.

721. *πλήθει*, 'in the full time of many months,' or after their full and complete accomplishment.

724. The MSS. reading *πατρώαν* is altered by most of the editors into *πατρίαν*. There seems, however, precedent and analogy for the middle syllable being pronounced short. See inf. 1100.

726. *παρ' ὅχθας* Linwood after Dindorf, who however now retains *ὅχθαις*. The sense is, *ὥστε οἰκεῖν παρ' ὅχθαις*.—*Σπερχειοῦ* Blaydes, by a needless change.

727. *πλάθει*, 'in *deorum numerum ascriptus est*;' 'in *deorum ordinem accessit*.' Hercules was burnt on Mount Oeta, i. e. there the sun-god was seen to expire in his glory behind the hill. The mention of him here is the more appropriate, because the father of Philoctetes was said to have lighted the pyre. See inf. 803.—*πᾶσιν*, i. e. he was admitted to the converse of all, even the greater or older, gods.

730. A new incident occurs to delay the progress of the scheme. Philoctetes has a sudden return of his pain, which he vainly tries to bear up against, but which ends in his taking repose, while he trusts Neoptolemus to keep for him

his bow, inf. 766—72.

731. *ἀπόπληκτος*, 'struck dumb.' Cf. Ar. Vesp. 948, *ἀπόπληκτος ἐξαίφνης ἐγένετο τὰς γυνάθους*.—*ἔχει*, 'are you being seized,' possessed, or kept unable to speak.

735. *οὐ δῆτα*. In his anxiety to go, he pretends that he is better now. This intransitive use of *κουφίζειν*, 'to feel light,' occurs in Eur. Hel. 1555, *καὶ τᾶλλα μὲν δὴ ῥαδίως εἴσω νεὸς ἐθέμεθα κουφίζοντα*, i. e. 'stepping lightly.'

736. *τοὺς θεοὺς*. The article is added to the same word repeated, as sup. 452. inf. 992. Aesch. Suppl. 921, *θεοῖσιν εἰπὼν τοὺς θεοὺς οὐδὲν σέβει*. Eur. Orest. 418. Iph. T. 780. In the MSS. *ᾧδ'* is wanting; inferior copies give *τί τοὺς θεοὺς οὕτως ἀναστένων καλεῖς*, from an attempt to make a senarius when *ἰὼ θεοί* (so all the copies) had been regarded as *extra metrum*. So Mr. Linwood edits the passage. Dindorf, disregarding the caesura, reads *τί τοὺς θεοὺς*, regarding the word as a dissyllable.

737. *σωτήρας*. He pretends that he was invoking the aid of the gods for a good voyage. Compare Ar. Ran. 650.

740. *οὐκ ἐρεῖς*; 'Tell me, and don't be so fond of silence.' This is added after a pause, no reply being given to the question.

- σιγηλός; ἐν κακῷ δέ τῳ φαίνει κυρῶν.
 ΦΙ. ἀπόλωλα, τέκνον, κοῦ δυνήσομαι κακὸν
 κρύψαι παρ' ὑμῖν· ἄτταταῖ· διέρχεται
 διέρχεται. δύστηνος, ὦ τάλας ἐγώ.
 ἀπόλωλα, τέκνον· βρύκομαι, τέκνον· παπαῖ, 745
 ἀπαππαπαῖ, παπαππαπαππαπαππαπαῖ.
 πρὸς θεῶν, πρόχειρον εἴ τί σοι, τέκνον, πάρα
 ξίφος χεροῖν, πάταξον εἰς ἄκρον πόδα·
 ἀπάμνησον ὡς τάχιστα· μὴ φείσῃ βίου.
 ἴθ', ὦ παῖ. 750
 ΝΕ. τί δ' ἔστιν οὕτω νεοχμὸν ἐξαίφνης, ὅτου
 τοσήνδ' ἰυγὴν καὶ στόνον σαυτοῦ ποιεῖς;
 ΦΙ. οἶσθ', ὦ τέκνον. ΝΕ. τί ἔστιν;
 ΦΙ. οἶσθ', ὦ παῖ—
 ΝΕ. τί σοί;
 οὐκ οἶδα. ΦΙ. πῶς οὐκ οἶσθα; παππαπαππαπαῖ.
 ΝΕ. δεινὸν γε τοῦπίσαγμα τοῦ νοσήματος. 755
 ΦΙ. δεινὸν γὰρ οὐδὲ ῥητόν· ἀλλ' οἴκτειρέ με.
 ΝΕ. τί δῆτα δράσω;
 ΦΙ. μὴ με ταρβήσας προδῶς.

741. φαίνει κυρῶν. 'It is clear that at this moment you are in some kind of trouble.'

745. παπαῖ, a labial sound, as *ὀτοτοῖ* or *ἰατταταῖ* is an interjection made in gnashing the teeth, expressing pain or excessive grief.

747. For *πρόχειρον* — *χεροῖν* Mr. Blaydes cites Eur. El. 701, *πρόχειρον ἔγχος χειρὶ βαστάζουσ' ἐμῇ*. Schneidewin adds Hec. 527, *ἐν χεροῖν λαβὼν δέπας πάγχρυσον αἶρει χειρὶ παῖς Ἀχιλλέως*. For the call of a weapon to finish a man's pain compare Trach. 1032, *τὸν φύτορ' οἴκτειρας ἀνεπίφθορον εἶρυσον ἔγχος, παῖσον ἐμᾶς ὑπὸ κληῖδος, ἀκοῦ δ' ἔχος*.

748. εἰς ἄκρον πόδα. 'On the tip of the foot,' i. e. so as to lop off the affected part. Or we may supply *καθεῖς*, 'bringing it down upon.'

749. μὴ φείσῃ βίου. Do not spare even my life, if that is to be sacrificed in the operation.

752. στόνον σαυτοῦ, 'lamentation

about yourself,' like *λόγος, βάξις τινός*, 'report about a person.' Philoctetes has uttered a deep groan. He is distressed at the amount of trouble which the request he is about to make will, if granted, bring upon his new friend.

753. οἶσθα. Are you aware, viz. of the terrible nature of the disease.—*τί σοι*, sc. *ἐπερχόμενον*; 'know *what* (that is going to happen) to you? I do not.' Commonly, Φ. οὐκ οἶδα. Ν. πῶς οὐκ οἶσθα;

755. τὸ ἐπίσαγμα, 'the fresh attack,' 'the increased burden, of the malady.' Aesch. Ag. 644, *τοιῶνδε μέντοι πημάτων σεσαγμένον*.

757. μὴ προδῶς. 'Do not abandon, do not desert me; for this disease of mine comes at intervals by fits just as much as ever (*ἴσως*) after it has done its worst' (been satiated by the attack). For *διὰ χρόνου* see sup. 235. The passage, which Wunder pronounces "evidently corrupt," requires correct translation rather than emendation.

ἤκει γὰρ αὕτη διὰ χρόνου πλάνοις ἴσως
ὥς ἐξεπλήσθη.

NE.

ἰὼ ἰὼ δύστηνε σὺ,

δύστηνε δῆτα διὰ πόνων πάντων φανείς. 760

βούλει λάβωμαι δῆτα καὶ θίγω τί σου ;

ΦΙ.

μὴ δῆτα τοῦτό γ'· ἀλλὰ μοι τὰ τόξ' ἐλὼν

τάδ', ὥσπερ ἦτον μ' ἀρτίως, ἕως ἀνῆ

τὸ πῆμα τοῦτο τῆς νόσου τὸ νῦν παρὼν, 765

σῶζ' αὐτὰ καὶ φύλασσε. λαμβάνει γὰρ οὖν

ὑπνος μ', ὅταν περ τὸ κακὸν ἐξίῃ τόδε·

κοῦκ ἔστι λῆξαι πρότερον· ἀλλ' ἔαν χρεῶν

ἔκηλον εὐδαιν. ἦν δὲ τῷδε τῷ χρόνῳ

μόλωσ' ἐκεῖνοι, πρὸς θεῶν, ἐφίεμαι 770

ἐκόντα μήτ' ἄκοντα, μηδέ τω τέχνῃ

κείνοις μεθεῖναι ταῦτα, μὴ σαντόν θ' ἅμα

κάμ', ὄντα σαντοῦ πρόστροπον, κτείνας γένῃ.

Hermann seems right in rendering *pariter ut expletur*, if he means *postquam expleta est*. Mr. Linwood gives nearly the same sense, except that he renders *ἴσως fortasse*. He thinks the meaning is, 'it only comes at intervals,' and therefore was hardly likely to return again very soon. In the sense of 'equally,' 'just as much as ever,' it is a reason why he should not be left without aid. The Schol. probably took it in this sense; *ἴσως ὅτε ἐκορέσθη πλανωμένη*.

760. *διὰ πόνων πάντων*. Not in one or two, but in (or throughout) the whole course of your afflictions. Mr. Linwood, admitting that the use is hardly Attic, renders "*cuius labores omnium aliorum labores superant*." It is difficult to accept this. The repetition of the word with *δῆτα* is less common in the same speaker. The vocative, as a predicate to *φανείς*, is due to attraction. Mr. Blaydes reads *διὰ βροτῶν πάντων*, 'above all mortals.'

761. *τι, viz. σώματος μέρος*, 'in any part of you.'

764. *ἦτον*, sup. 657. The sudden fit has come opportunely for the plot: the bow is surrendered in confidence, and not taken from the owner by force, which would have invalidated the prediction. Cf. 661.

767. *ἐξίῃ* (ἰ, as from *ἴημι*), 'is letting itself run out,' is coming to an end. Med. 278, *ἐχθροὶ γὰρ ἐξιάσι πάντα δὴ κάλων*. Some (Blaydes, Linwood) refer it to *ἐξίεναι*, 'to go out,' against which it may be urged, that the subjunctive of *εἶμι*, in the singular at least, is hardly found. Wunder reads *ἐξήκῃ*, which is found in one (Paris) MS., another (Flor.) having *ἐξίκῃ*.

768. *ἀλλ' ἔαν κ.τ.λ.* 'Sleep,' he says, 'does assuredly (οὖν) come over me whenever the disease loses its force; but I must be allowed to sleep in comfort,' or without being disturbed by the approach of any one. This is said to show a reason for wishing his bow to be held for him, and not given up to another. For a similar use of *οὖν* cf. 298.

770. *ἐκεῖνοι*. 'Those dreaded envoys,' or 'my enemies,' Ulysses and Diomedes.

771. The *μήτε* must be supplied before *ἐκόντα*. 'I charge you that you do not, willingly or unwillingly, or on any pretext whatever, give it up to those men.' Mr. Blaydes compares Aesch. Ag. 532, Cho. 292.

773. *πρόστροπον*, i. e. which would be a double crime. Oed. R. 957, *αὐτός μοι σὺ σημήνας γενοῦ*. Aj. 588, *μὴ προδοὺς ἡμᾶς γένῃ*.

- NE. θάρσει προνοίας οὔνεκ'. οὐ δοθήσεται
πλήν σοί τε κἀμοί· ξὺν τύχῃ δὲ πρόσφερε. 775
- ΦΙ. ἰδοὺ δέχου, παῖ· τὸν φθόνον δὲ πρόσκυσον,
μή σοι γενέσθαι πολύπον' αὐτὰ, μηδ' ὅπως
ἐμοί τε καὶ τῷ πρόσθ' ἐμοῦ κεκτημένῳ.
- NE. ὦ θεοὶ, γένοιτο ταῦτα νῶν· γένοιτο δὲ
πλοῦς οὐριός τε κεῦσταλῆς ὅπαι ποτὲ 780
θεὸς δικαιοῖ χῶ στόλος πορσύνεται.
- ΦΙ. ἀλλὰ δέδοικ', ὦ παῖ, μή μ' ἀτελὴς εὐχή·
στάζει γὰρ αὖ μοι φοίνιον τόδ' ἐκ βυθοῦ
κηκίον αἶμα, καὶ τι προσδοκῶ νέον.
παπαῖ, φεῦ. 785
παπαῖ μάλ', ὦ πούς, οἶά μ' ἐργάσει κακά.
προσέρπει,

775. σοί τε κἀμοί. Here we have the tragic irony. Philoctetes knows that the three together, himself, Neoptolemus, and the bow, will cause the capture of Troy. He therefore pretends to assent to the request, but he does so in a reserved sense.

776. πρόσκυσον. Offer your respects, or devotions, to that retributive power that brings evil on great possessions. This was a formula of deprecating future evil, as Aesch. Prom. 936, οἱ πρόσκυνοντες τὴν Ἀδραστείαν σοφοί. Philoctetes says that so mighty a possession has already brought mischief on Hercules as well as on himself. In the end, according to the 'Cyclics,' it effected the death of Paris.

779. ὦ θεοί. "Neoptolemus here propitiates, as Philoctetes had directed him to do, the ill-will of the gods, that the possession of the weapons may not be prejudicial to him." *Blaydes*. He ambiguously adds, 'may we have a favourable and easily made voyage to that place—wherever it be—that the god thinks right, and to which our course is intended.' The one means, to Troy, the other, to the Melian gulf. Cf. Aesch. Pers. 795, ἀλλ' εὐσταλῇ τοι λεκτὸν ἀροῦμεν στόλον. Wunder well observes, that the νῶν, which follows the first γένοιτο, in reality belongs to the second, since it was the good voyage alone that could now be wished for by both.

780. Hesych. ὅποι ποτέ· ὅπου ποτέ, πῇ. He is supposed to refer to this passage.

782. There is a short pause. Philoctetes, in a tone of excitement, expressed by a dochmiac verse, fears that the prayer just uttered will not be fulfilled; for his wound has begun to bleed afresh, and he fears a new attack is at hand. There really is nothing in the passage to suggest corruption. Mr. Linwood, who, with Schneidewin, marks the verse with an *obelus*, has no ground for saying that it undoubtedly is corrupt, because it is not probable that a dochmiac should be interposed among *senarii*. And Wunder makes an iambic, partly on his own conjecture, δέδοικα δ' ὦ παῖ, μὴ ἀτελὴς εὐχὴ πέλῃ. Mr. Blaydes gives no fewer than fourteen of his guesses, not one of which has any likelihood, and of which this is a specimen, ἀλλ' ἐκδέδοικα μὴ ἀτελῇ πείχῃ, τέκνον. The dochmiac of the MSS. is certainly a much better verse. The truth is, that as this metre expresses excitement, its introduction has no inherent impropriety. In Aesch. Ag. 1227, for παπαῖ, οἶον τὸ πῦρ, ἐπέρχεται δέ μοι, it is probable that a dochmiac should be restored, παπαῖ, οἶον τὸ πῦρ ἐμοὶ ἐπέρχεται.

784. κηκίον, cf. 697. — νέον, 'some harm.'

786. παπαῖ μάλ', i. e. μάλ' αἰσῶς, as in 793.

προσέρχεται τόδ' ἐγγύς. οἷμοι μοι τάλας.
 ἔχετε τὸ πρᾶγμα· μὴ φύγητε μηδαμῇ.
 ἅτταταϊ.

790

ὦ ξένε Κεφαλλήν, εἴθε σου διαμπερές
 στέρνων ἔχοιτ' ἄλγησις ἦδε. φεῦ, παπαῖ.
 παπαῖ μάλ' αὔθις. ὦ διπλοῖ στρατηλάται,
 Ἀγάμεμνον, ὦ Μενέλαε, πῶς ἂν ἀντ' ἐμοῦ
 τὸν ἴσον χρόνον τρέφοιτε τήνδε τὴν νόσον ;

795

ὦμοι μοι.

ὦ θάνατε θάνατε, πῶς αἰὲ καλούμενος
 οὔτω κατ' ἡμαρ οὐ δύνα μολεῖν ποτε ;
 ὦ τέκνον, ὦ γενναῖον, ἀλλὰ συλλαβὼν
 τῷ Δημνίῳ τῷδ' ἀνακαλουμένῳ πυρὶ
 ἔμψησον, ὦ γενναῖε· καγὼ τοι ποτὲ
 τὸν τοῦ Διὸς παῖδ' ἀντὶ τῶνδε τῶν ὄπλων,
 ἂ νῦν σὺ σώξεις, τοῦτ' ἐπηξίωσα δρᾶν.
 τί φῆς, παῖ ;

800

τί φῆς ; τί σιγᾶς ; ποῦ ποτ' ὦν, τέκνον, κυρεῖς ;

789. ἔχετε τὸ πρᾶγμα. "You have the whole matter, i.e. you see what troubles my disease will cause you." *Wunder*.

791. Construe σοῦ with ἔχοιτο, 'I would that it had hold of you.' Thus διαμπερές is added as if περῶσα were to be supplied. Cf. στέρνων διαμπαξ, Aesch. Prom. V. 65.

795. τὸν ἴσον χρόνον, 'as long as I have.' Cf. inf. 1114. The initial anapaest, formed in part of the article, measures the two words as virtually one.

796. A similar invocation of Death occurs Aj. 854, and Aesch. Philoct. fr. 228. He asks, why death *cannot* come to him. This is a touch of nature well known to those who witness scenes of suffering.

799. ὦ γενναῖον. "Cf. Arist. Eq. 726, ὦ Δημίδιον, ὦ φίλτατον. Ach. 475, Εὐριπίδιον, ὦ γλυκύτατον καὶ φίλτατον. Eur. Cycl. 266, ὦ κάλλιστον, ὦ Κυκλώπιον." *Blaydes*.

Ibid. συλλαβὼν. 'Take me then and burn me in yonder oft-invoked Lemnian fire.' A burning mountain, Moschylus, was said to exist in Lemnos. If it did

not really exist, the island sacred to Hephaestus, and in which the god was said to have fallen (Il. i. 593), probably from the tradition of some bright meteor that had appeared to vanish over Lemnos, would have some volcano mythically assigned to it. Mr. Blaydes well cites Ar. Lysist. 299, ἔστιν γε Λήμνιον τὸ πῦρ τοῦτο πάσῃ μηχανῇ. But he adopts a reading of his own, which has no probability, τῷ Δημνίῳ τόνδ' ἀνακαλούμενον πυρὶ, i.e. 'me, calling upon you to do it.' We have the active in a well-known line, Med. 21, ἀνακαλεῖ δὲ δεξιᾶς πιστιν μεγίστην, the middle in Oed. Col. 1376, νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοῖ, and Trach. 910. By τῷδὲ we may suppose it was in sight, and pointed to.

802. ἀντ', as an equivalent for, in return for the gift of, this bow. See sup. 727. Here not Póas, the father, but Philoctetes himself is said to have assisted at the pile.—τοῦτο, viz. τὸ ἐμψησάι, to set fire to a living person.

805. Neoptolemus, having possession, (a fraudulent one, he is conscious,) of the bow, and being of a noble nature, has some compunction and some feelings for the afflicted man whom he is de-

- NE. ἀλγῶ πάλαι δὴ τὰπὶ σοὶ στένων κακά. 806
 ΦΙ. ἀλλ', ὦ τέκνον, καὶ θάρσος ἴσχ'· ὥς ἦδε μοι
 ὀξεῖα φοιτᾷ καὶ ταχεῖ ἀπέρχεται.
 ἀλλ' ἀντιάζω, μὴ με καταλίπῃς μόνον.
 NE. θάρσει, μενούμεν. 810
 ΦΙ. ἦ μενεῖς; NE. σαφῶς φρόνει.
 ΦΙ. οὐ μὲν σ' ἔνορκόν γ' ἀξιώθῃς, τέκνον.
 NE. ὥς οὐ θέμις γ' ἐμοῦσσι σοῦ μολεῖν ἄτερ.
 ΦΙ. ἔμβαλλε χειρὸς πίστιν. NE. ἐμβάλλω μενεῖν.
 ΦΙ. ἐκέῖσε νῦν μ', ἐκέῖσε
 NE. ποῖ λέγεις; ΦΙ. ἄνω 814
 NE. τί παραφρονεῖς αὖ; τί τὸν ἄνω λεύσσεις κύκλον;
 ΦΙ. μέθες μέθες με. NE. ποῖ μεθῶ; ΦΙ. μέθες ποτέ.
 NE. οὐ φημ' ἑάσειν. ΦΙ. ἀπό μ' ὀλεῖς, ἦν προσθίγῃς.
 NE. καὶ δὴ μεθίημ', εἴ τι δὴ πλέον φρονεῖς.
 ΦΙ. ὦ γαῖα, δέξαι θανάσιμόν μ' ὅπως ἔχω.

priving of his arms. Perhaps he mutters something to himself, which elicits the question *τί φης*; The answer, *ἀλγῶ πάλαι* δὴ, seems sincere. In fact, it is only by the intervention of Ulysses, inf. 974, that he is prevented from restoring the bow. Philoctetes, though a little perplexed at his manner, is still unwilling to doubt him.

806. *τὰπὶ σοι*, i. e. *τὰ νῦν σοὶ ἐπόντα*.

807. *καὶ θάρσος*. Have also confidence, as you now feel grief.—*ὥς κ.τ.λ.*, 'since this malady of mine, as it comes in short, sharp fits, so also leaves me soon.' (Wunder, "it is violent when it comes, and for that very reason it departs quickly.")

810. *φρόνει*. "We may supply *μενοῦντά με*. Trach. 289, *φρόνει νιν ὥς ἤξοντα*." Blaydes.

811. *οὐ μὲν*. ('I have fears about your intention,) but *yet* I do not wish to put you on your oath.' The reply is, ('You have no need to do so,) since it is not permitted me to go without you.' "Neoptolemus is thinking of the oracle, while Philoctetes supposes that he speaks of the duty of a good man." Wunder, from Hermann. For *οὐ μὲν* see Aesch. Prom. V. 276.

814. *ἐκέῖσε*. He points upwards to his cave in the rock, asking to be taken there, or to be allowed to retire to it.

The sudden fit is coming on him, and he speaks in a way not fully understood by Neoptolemus, who thinks his 'looking up' is some appeal to the sun (see Aj. 845), or to the revolving vault of heaven. The aspect and the action of the man are so strange, that he is asked why he is again (cf. 730) out of his right mind.

816. *μέθες*. Either this means 'unhand me,' and we must suppose the sentence *ἐκέῖσε*, &c. unfinished, and that Neoptolemus had offered some support, or *ἐκέῖσε μέθες με*, like *ποῖ μεθῶ* following, means 'allow me to go thither.' The exact meaning turns entirely on the stage action, of which we cannot be sure. The verse rather oddly repeats *μέθες*, *μεθῶ*, four times. Were conjecture of much avail, we might conceive *ἄνω* in 814 to have been originally *κάτω*, and altered from the following verse. Then for *μέθες ποτέ*, which has no very clear sense, some reply like *κεῖσθαι πέδῳ*, 'let me lie down on the ground,' would give a probable meaning.

818. *εἴ τι δὴ κ.τ.λ.* "If you are wiser now, i. e. if you are not insane, as before." Wunder. Mr. Blaydes gives in his text the unrhymical verse, *καὶ δὴ μεθεῖμαι. τί δὴ πλέον φρονεῖς*;

819. *ὦ γαῖα*. He sinks on the earth, and asks it to receive him in death just

- τὸ γὰρ κακὸν τόδ' οὐκ ἔτ' ὀρθοῦσθαί μ' ἔα. 820
 NE. τὸν ἄνδρ' ἔοικεν ὕπνος οὐ μακροῦ χρόνου
 ἔξειν. κάρα γὰρ ὑπτιάζεται τόδε.
 ἰδρὼς γέ τοι νιν πᾶν καταστάζει δέμας,
 μέλαινά τ' ἄκρου τις παρέρρωγεν ποδὸς
 αἰμορραγῆς φλέψ. ἀλλ' ἑάσωμεν, φίλοι, 825
 ἔκηνον αὐτὸν, ὥς ἂν εἰς ὕπνον πέσῃ.
 XO. Ὕπν' ὀδύνας ἀδαῆς, Ὕπνε δ' ἀλγέων, στρ.
 εὐαῆς ἡμῖν ἔλθοις,
 εὐαίων εὐαίων, ὦναξ.
 ὄμμασι δ' ἀντίσχοις 830
 τάνδ' αἶγλαν, ἃ τέταται τανῦν.

as he is, without further delay, prayer, or ceremony.

820. ὀρθοῦσθαί, 'to stand erect.' Wunder cites Rhes. 801, ὀδύνη με τείρει, κοῦκέτ' ὀρθοῦμαι τάλας.

821. οὐ μακροῦ χρόνου. The genitive of the limitation of time, 'no long time hence.' Buttman (ap. Wunder) compares Oed. Col. 396, καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χάριν ἔξοντα βαιοῦ κοῦχλ' μυρίον χρόνον.

823. γέ τοι. Cf. Trach. 1212, φορᾶς γέ τοι φθόνησις οὐ γενήσεται. Some ellipse may be supplied; ('but he seems as yet far from easy;) sweat, at least, drops down him all over his body.' Mr. Linwood, after Buttman, reads ἰδρὼς δέ τοι νιν. For the accusative see sup. 7. Mr. Blaydes compares Hec. 240, ὀμμάτων τ' ἄπο φόνου σταλαγμοὶ σὴν κατέσταζον γένυν.

824. παρέρρωγεν. 'A dark blood-spurting vein has burst on one side of the extremity of the foot.' Eur. Alc. 1067, ἐκ δ' ὀμμάτων πηγαὶ κατερρώγασιν. The genitive seems to depend on φλέψ, 'a vein of (or in) the foot.' Mr. Blaydes' suggestion ἐκ ποδὸς violates the law of the tragic pause.

827. Philoctetes having now sunk into a slumber, the chorus debate on the best course to be pursued. They discuss the question whether he might not be conveyed to the ship without being roused, or at least, if they might not now, being in possession of it, carry off the bow.

Ibid. ἀδαῆς. Schol. ἄπειρε. Mr. Blaydes cites Herod. ii. 49, δοκέει μοι θυσίης ταύτης οὐκ εἶναι ἀδαῆς, ἀλλ'

ἔμπερος. 'Sleep, that knowest not pain, mayst thou come for us softly fanning him with thy wings and bringing comfort to his life, thou lord over man! and mayst thou keep before his eyes this band which is now stretched over them.' Great difficulties beset this passage, which appears (from Hesych. in εὐαδῆς and εὐαίων) to have been differently read in ancient times; nor is it easy to make the strophic and the antistrophic verses correspond. Those who, with Hesych. εὐαδῆς εὐπνοῦν, prefer εὐαδῆς, refer it to ἀνδάνω, whereas εὐαῆς, which, from the explanation given, he seems to have read, has the α long, as in the Homeric ἀκραῆς, Od. ii. 421. The Schol. has εὐαῆς εὐπνοῦς. Hesych. explains εὐαῆς by εὐήνεμος, and εὐαίων by εὐαγήρως (εὐγήρως), εὐμοίρως, but here again he seems to have found some adverb, and the gloss next following, εὐαλῶς εὐχερῶς θηρώμενος, only adds to the difficulty. Instead of the gloss as now read, εὐαδῆς εὐήνεμος. οἱ δὲ εὐαῆς, it is clear that we should restore εὐαῆς εὐήνεμος. οἱ δὲ εὐαδῆς. Mr. Blaydes thinks the true reading is εὐαίων ἄναξ, 'thou blessed god,' comparing Eur. Ion 126, εὐαίων, εὐαίων εἷης, ὦ Δατοῦς παῖ.

831. αἶγλαν. Mr. Linwood thinks the fancied light is meant, which sleeping and dreaming persons suppose they are enjoying; and this is virtually the explanation of the Schol. Donaldson, New Crat. § 457, comparing Antig. 600, ἐσχάτας ἐπὶ ῥίξας δ' τέτατο φῶς ἐν Οἰδίπῳ δόμοις, contends that the bright glare of the sun is meant, which he

ἴθ' ἴθι μοι παιών.

ὦ τέκνον, ὅρα ποῦ στάσει,

[ποῖ δὲ βάσει,] πῶς δέ μοι τάντεῦθεν

φροντίδος. ὁρᾷς ἤδη.

835

πρὸς τί μένομεν πράσσειν;

καιρός τοι πάντων γνώμαν ἴσχω

* πολὺ τί πολὺ παρὰ πόδα κράτος ἄρνυται.

NE. ἀλλ' ὅδε μὲν κλύει οὐδὲν, ἐγὼ δ' ὁρῶ οὐνεκα

θήραν

839

τήνδ' ἀλίως ἔχομεν τόξων, δίχα τοῦδε πλέοντες.

τοῦδε γὰρ ὁ στέφανος, τοῦτον θεὸς εἶπε κομίζειν.

supposes to have been regarded as a cause of sound sleep, in confirmation of which he appeals to 859, ἀλεῖς ὕπνος ἐσθλός, "sleep in the sunshine is good for our purpose," viz. because it is very sound. Neither of these explanations is satisfactory. Reiske and Wakefield proposed τάνδ' ἀχλὺν, but perhaps 'this brightness which is now stretched' may mean a brightness which is different to a sleeping and to a waking eye. Welcker supposed a band or belt was meant; Heyseh. ἀγλή· χλιδών· Σοφοκλῆς Τηρεῖ. καὶ πέδη παρὰ Ἐπιχάρμῳ ἐν Βάκχαις.—The MSS. have ἀντέχοις, corrected by Musgrave.

832. ἴθ' ἴθι μοι παιών Dind., ἴθ' ὦ ἴθι μοι παιών Blaydes.

834. Construe, πῶς φροντίδος (ἔσται) τάντεῦθεν, 'what position in your thoughts (the question) what is next to be done will occupy.' Others construe πῶς φροντίδος ὁρᾷς, and Mr. Blaydes τάντεῦθεν φροντίδος, 'what remains for consideration.' Madvig, Adv. Crit. i. p. 209, reads πῶς δέ μοι τάντεῦθεν φροντίδος ἐλᾷς ἤδη, 'quomodo reliqui temporis curam acturus sis.' He adds, as if doubtful of the correctness, "saltem subest verbum futuri temporis conjungendum cum στάσει et βάσει." It seems hopeless to make this verse (834) suit exactly with 850.—The clause ποῖ δὲ βάσει is perhaps interpolated; it is not recognized by the Schol., and nothing seems wanting in the antistrophic verse 850. Mr. Blaydes observes that the words are sometimes combined, as Aj. 1237, ποῖ βάντος ἢ ποῦ στάντος; Eur. Hec. 1079, πᾶ στῶ, πᾶ βῶ, πᾶ κέλσω;

835. ὁρᾷς. 'You see yourself how the

matter now stands,' viz. that the man is unconscious.

836. πρὸς τί. 'For what purpose do we wait, for carrying it into effect?' See on 852.

837. καιρός τοι κ.τ.λ. 'The moment for action in all things, when it takes a right view of affairs (i. e. when no mistake is made in any of the attendant circumstances), wins a great victory (or, has a decided superiority) when time is not suffered to go by' (παρὰ πόδα, sc. λαμβανόμενος). Mr. Linwood construes πάντων γνώμαν, "quae in omnibus rebus optime consultit."

838. πολὺ τι πολὺ Hermann. The MSS. give πολὺ alone. Mr. Blaydes adopts another suggestion of Hermann's for completing the verse, ἀνδράσιν ἄρνυται.

839. ἐγὼ δ' ὁρῶ. This refers, perhaps, to ὁρᾷς ἤδη, in 835. 'What I see is, that it is of no use our having got possession of the bow, if we sail without this man,' since both were necessary for the capture of Troy, inf. 1335.

841. τοῦδε = τοῦτον. See inf. 1331. Antig. 678. 'For in him was the prize,—he was the man the oracle bade us bring. But to make a boast when there is no success, together with falsehoods told to secure it, would be a foul reproach.' Mr. Blaydes needlessly reads ἐργ' ἀτελεῖ. Neoptolemus, in a spirit of honour and chivalry, disdains the idea of carrying off the bow alone while the owner is asleep. The chorus, somewhat abashed, perhaps, tells him that must be left for the god to decide, and begs him to speak in a low voice, since the slumber of an invalid is never sound. Cf. 574.

- κομπεῖν δ' ἔστ' ἀτελῇ σὺν ψεύδεσιν αἰσχροὺς ὄνειδος.
 ΧΟ. ἀλλὰ, τέκνον, τάδε μὲν θεὸς ὀψεται ἄντ.
 ὦν δ' ἂν ἀμείβῃ μ' αὖθις,
 βαιάν μοι, βαιάν, ὦ τέκνον, 845
 πέμπε λόγων φάμαν·
 ὥς πάντων ἐν νόσῳ εὐδρακῆς
 ὕπνος αὔπνος λεύσσειν.
 ἀλλ' ὅτι δύνῃ μάκιστον,
 κείνῳ μοι, κείνο λάθρα 850
 ἐξιδού ὃ τι πράξεις.
 οἶσθα γὰρ ὃν αὐδῶμαι,
 εἰ ταύταν τούτῳ γνώμαν ἴσχεις,

844. ὦν δ' ἂν ἀμείβῃ. Linwood adopts Hermann's metrical correction, ὦν δ' ἂν ἀμείβῃ μ' αὖθις, i.e. ὦν ἂν ἀμείβῃ, εἴ τι καὶ ἀμείβει. This seems probable; but the true reading of 828 must remain uncertain. See sup. 574.

847. εὐδρακῆς λεύσσειν, 'quick to see,' should rather be, from the context, 'quick to hear.' But the Greek poets have a curious way of substituting one verb of sense for another, as κτύπον δίδωρκα, Aesch. Theb. 104. Linwood construes πάντων εὐδρακῆς, which seems no improvement on πάντων ἐν νόσῳ ὕπνος, sc. ὕπνων. Mr. Blaydes gives πᾶν τῶν ἐν νόσῳ κ.τ.λ.

850. κείνο λάθρα, κείνῳ μοι (with mark of lacuna), Linwood after Hermann.

851. ἐξιδού. 'Look out (look forth) as far as you can,' viz. as to possible consequences, 'what you intend to effect by stealth as to that other purpose,' viz. the carrying off the man himself as well as his bow. Mr. Blaydes says κείνο here means 'the bow without the man,' opposed to τάδε in 843, and so Wunder. But *deus haec viderit* seems a formula of leaving the whole matter to Providence; and ταύταν γνώμαν ἴσχειν seems to refer to the proposal of Neoptolemus to carry off Philoctetes. And this is the view which Dobree takes of the passage, as quoted by Mr. Blaydes.—λάθρα, viz. without his being aware of it.

852. οἶσθα ὃν αὐδῶμαι. This perhaps refers to Philoctetes, as the Schol. thinks, the name of the man being omitted, lest he should wake and become aware of

the plot against him. The Laurentian MS. however has ὦν αὐδῶμαι by the first hand, and so Linwood, Blaydes, Schneidewin. This necessitates the retention of πρὸς τί μενοῦμεν in 836, where however μένομεν is a more natural reading, as ὦν seems here to be rather than ὦν, i.e. τούτων ὦν. Moreover, the Schol. recognizes ὦν, but not ὦν, and we thus obtain two consecutive verses of the same metre, - - - | - - -, a form of antispast. 'If,' says the chorus, 'you have this view about the matters now before us, be assured there are many difficulties that shrewd people can see in them.' The MSS. however give τούτῳ, 'in reference to him,' which gives a sufficiently good sense. Wunder reads εἰ ταύτην τούτῳ κ.τ.λ., and renders the passage thus, 'for if you think the same as he—you know whom I mean (viz. Ulysses)—inextricable evils certainly await the prudent.' Mr. Linwood gives the sense thus: 'quod si hanc de his rebus (scis bene quas dico) sententiam habes (sc. ut non statim abeas, sed maneat dum somnus eum reliquerit) mala profecto inextricabilia sapientibus in eo videre licet.' Prof. Jebb, in *Journal of Philology* ii. pp. 73—8, has a long note on this perplexing passage. His conclusion is, that we should read οἶσθα γὰρ ὃν αὐδῶμαι· εἰ ταύτην τούτῳ γνώμαν ἴσχεις κ.τ.λ. 'You know of whom I stand in fear (Odysseus); if you are of the same mind with Philoctetes, verily there are desperate troubles for the shrewd to infer.'

- μάλα τοι ἄπορα πυκνοῖς ἐνιδεῖν πάθη.
οὐρός τοι, τέκνον, οὐρος· ἐπωδ. 855
ἀνὴρ δ' ἀνόμματος, οὐδ' ἔχων ἄρωγαν,
ἐκτέταται νύχιος,
ἀλεῆς ὕπνος ἐσθλός,
οὐ χερὸς, οὐ ποδὸς, οὐ τιнос ἄρχων, 860
ἀλλ' ὥς τις * τ' Ἀἶδα παρακείμενος
ὄρα. βλέπ' εἰ καίρια φθέγγει
τὸ δ' ἀλώσιμον ἐμᾷ
φροντίδι, παῖ, πόνος
ὁ μὴ φοβῶν κράτιστος.
- NE. σιγᾶν κελεύω, μὴδ' ἀφεστάναι φρενῶν. 865
κινεῖ γὰρ ἀνὴρ ὄμμα κἀνάγει κára.
- ΦΙ. ὦ φέγγος ὕπνου διάδοχον, τό τ' ἐλπιδῶν
ἄπιστον οἰκούρημα τῶνδε τῶν ξένων.
οὐ γάρ ποτ', ὦ παῖ, τοῦτ' ἂν ἐξηύχης· ἐγὼ
τλήναι σ' ἔλεινῳς ὧδε τὰμὰ πῆματα 870

855. οὐρός τοι. The chorus want to go off with the bow, and not to wait. The cogent argument, that the wind is just now favourable, is enforced by repetition. They add that Philoctetes now lies unconscious, and cannot help himself if the bow is carried off.

857. ἐκτέταται. Properly ἐκτείνειν is used of straightening and laying out corpses, e.g. in Aesch. Cho. 983. Eur. Hipp. 739. 786. Xen. Symp. iv. § 31, ἡδέως μὲν εὖδω ἐκτεταμένους.

859. Nothing can be made of the MS. reading ἀλεῆς ὕπνος ἐσθλός, 'somnus ei tepidus adest, qui consiliis nostris adjumento esse possit,' Linwood. As a conjecture, we may propose ἀδεῆς πόνος ἔσθ', ὡς οὐ κ.τ.λ., which sentiment is repeated below, πόνος ὁ μὴ φοβῶν. 'The proposed way of carrying out our plan need cause no fear (viz. of his resistance), since (he lies here) without control over hand or foot or anything else, and has no more power of sight than the dead.'

862. βλέπε κ.τ.λ. 'Consider whether what you say, viz. about conveying Philoctetes himself, is suited to the occasion,' i.e. is such a scheme as can be carried out under present circumstances. The MSS. have βλέπει, corrected by

Hermann. ὄρα; βλέπει· καίρια φθέγγου Blaydes.

863. τὸ ἀλώσιμον. 'As far as can be attained by my consideration of the case, a way of going to work that causes no alarm is best.' The object of φοβῶν is left uncertain; but all engaged in such a perilous adventure had reasons for fear and caution, Philoctetes included. Prof. Jebb, Journal of Philology ii. p. 78, translates, 'to my mind that plan of action is best which does not scare the prey.' He thus refers τὸ ἀλώσιμον to Philoctetes, who lies unconscious and at their mercy.

865. μὴ ἀφεστάναι. To have all your senses about you; not to lose your presence of mind. More commonly ἐκστήναι φρενῶν.

867. Philoctetes suddenly wakes, and unconscious of the plot that has been discussed, is loud in his praise of the kindness of those who have stood by him in his paroxysm of pain. He says the 'watchful care of the strangers has been greater than his fondest hopes could have made credible.'

869. ἐξηύχηςα. 'I never should have presumed on this, that' &c. Like οἶμαι, this compound of αὔχειν is usually found in the imperfect, as Ant. 390.

- μείναι παρόντα καὶ ξυνωφελούντά μοι.
οὐκουν Ἀτρεΐδαι τοῦτ' ἔτλησαν εὐπόρως
οὕτως ἐνεγκεῖν, ἀγαθοὶ στρατηλάται.
ἀλλ' εὐγενὴς γὰρ ἡ φύσις καὶ εὐγενῶν,
ὦ τέκνον, ἡ σὴ, πάντα ταῦτ' ἐν εὐχερεῖ 875
ἔθου, βοῆς τε καὶ δυσσοσμίας γέμων.
καὶ νῦν ἐπειδὴ τοῦδε τοῦ κακοῦ δοκεῖ
λήθη τις εἶναι κἀνάπαυλα δὴ, τέκνον,
σύ μ' αὐτὸς ἄρον, σύ με κατὰστησον, τέκνον,
ἔν', ἡνίκ' ἂν κόπος μ' ἀπαλλάξῃ ποτὲ, 880
ὁρμώμεθ' ἐς ναῦν μῆδ' ἐπίσχωμεν τὸ πλεῖν.
NE. ἀλλ' ἥδομαι μέν σ' εἰσιδὼν παρ' ἐλπίδα
ἀνώδυνον βλέποντα κἀμπνέοντ' ἔτι
ὥς οὐκ ἔτ' ὄντος γὰρ τὰ συμβόλαιά σοι
πρὸς τὰς παρούσας ξυμφορὰς ἐφαίνετο. 885
νῦν δ' αἶρε σαντόν· εἰ δέ σοι μᾶλλον φίλον,
οἴσουσί σ' οἶδε· τοῦ πόνου γὰρ οὐκ ὄκνος,
ἐπείπερ οὕτω σοί τ' ἔδοξ' ἐμοί τε δρᾶν.
ΦΙ. αἰνῶ τάδ', ὦ παῖ, καὶ μ' ἔπαιρ', ὥσπερ νοεῖς·
τούτους δ' ἔασον, μὴ βαρυνθῶσιν κακῇ 890
ὁσμῇ πρὸ τοῦ δέοντος· οὐπὶ νηὶ γὰρ
ἄλις πόνος τούτοισι συνναίειν ἐμοί.
NE. ἔσται τάδ'· ἀλλ' ἴστω τε καὶ αὐτὸς ἀντέχον.

872. *εὐπόρως* 'with such ready resources,' i. e. for enduring an annoyance. The editors conjecture *εὐφόρως*, *εὐπετῶς*, *εὐχερῶς*, *εὐπόνως*, *εὐλόφως*, *εὐκόλως*. For the ironical *ἀγαθοὶ* compare τὸν ἀγαθὸν Κρέοντα in Antig. 31.—οὐ τὰν Mr. Blaydes.

875. ἐν εὐχερεῖ ἔθου. Compare ἐν παρέργῳ θεῷ με, sup. 473.

879. Mr. Blaydes asks, 'Why αὐτός?' and he proposes αὐθις. Apparently Philoctetes has taken such a liking for the young man that he prefers his personal assistance.—κατὰστήσον, 'set me on my legs,' ὕρθωσον, lit. 'make me stand.' So Neoptolemus says to him ἴστω, and adds αὐτὸς ἀντέχον, 'take hold of me yourself,' as I lay hold of you. The scene is very natural; his anxiety to stand before he is able to walk to the

ship is happily described.

884. It is difficult to see how *συμβόλαια* can mean 'symptoms,' however much such a rendering may appear to suit the context. Nor does *συμβόλαιον* seem to be the same as *σύμβολον* in 402. The proper sense of the word is 'dealings,' 'engagements with another,' as in Eur. Ion 411, ἃ τε νῦν συμβόλαια πρόσθεν ἦν ἐς παῖδα τὸν σὸν μεταπέσοι βελτίονα. The sense apparently is this: 'Our dealings with you seemed, in respect of the present malady, to be the dealings with a dying man' (one as good as dead). And thus we may retain the MS. reading σοι, which most of the editors alter to σου. Linwood adopts Brunck's rendering, 'signa quae tibi inerant,' 'signa quae dabas.' And so Ellendt, *signa, indicia*.

- ΦΙ. θάρσει. τό τοι σύνηθες ὀρθώσει μ' ἔθος.
 ΝΕ. παπαῖ. τί δῆτ' * ἂν δρῶμ' ἐγὼ τοῦνθένδε γε; 895
 ΦΙ. τί δ' ἔστιν, ὦ παῖ; ποῖ ποτ' ἐξέβης λόγῳ;
 ΝΕ. οὐκ οἶδ' ὅποι χρὴ τᾶπορον τρέπειν ἔπος.
 ΦΙ. ἀπορεῖς δὲ τοῦ σύ; μὴ λέγ', ὦ τέκνον, τάδε.
 ΝΕ. ἀλλ' ἐνθάδ' ἤδη τοῦδε τοῦ πάθους κυρῶ.
 ΦΙ. οὐ δὴ σε δυσχέρεια τοῦ νοσήματος 900
 ἔπεισεν ὥστε μὴ μ' ἄγειν ναύτην ἔτι;
 ΝΕ. ἅπαντα δυσχέρεια, τὴν αὐτοῦ φύσιν
 ὅταν λιπὼν τις δρᾷ τὰ μὴ προσεικότα.
 ΦΙ. ἀλλ' οὐδὲν ἔξω τοῦ φυτεύσαντος σύ γε
 δρᾷς οὐδὲ φωνεῖς, ἐσθλὸν ἄνδρ' ἐπωφελῶν. 905
 ΝΕ. αἰσχροὺς φανούμαι· τοῦτ' ἀνιώμαι πάλαι.
 ΦΙ. οὐκ οὖν ἐν οἷς γε δρᾷς· ἐν οἷς δ' αὐδᾷς ὀκνῶ.
 ΝΕ. ὦ Ζεῦ, τί δράσω; δεύτερον ληφθῶ κακὸς,
 κρύπτων θ' ἂ μὴ δεῖ καὶ λέγων αἰσχιστ' ἐπῶν;
 ΦΙ. αἰήρ ὅδ', εἰ μὴ γὰρ κακὸς γνώμην ἔφυν, 910
 προδοῦς μ' ἔοικε κάκλιπὼν τὸν πλοῦν στελεῖν.

895. παπαῖ. 'Alack! what then am I to do in the next place?' Neoptolemus is in real perplexity how to act for the best, now that Philoctetes has avowed his intention of walking to the ship. For he knows that, sooner or later, the truth must be told him, that he is sailing to the camp of the hated Atridae (916), and not, as he supposes, to his own home.

896. ἐξέβης. 'To what subject have you rambled off in your speech?'

897. This line is said half aside, though Philoctetes hears it. 'I know not what turn I can give to my expression of perplexity.'—'What perplexity have you?' asks Philoctetes, meaning, that the difficulty has been all on his own side.

899. ἐνθάδε τοῦ πάθους. The context seems to show that we must supply ὥστε μὴ δύνασθαι σιγᾶν. Linwood explains, *ut, ipsum quod dicis, fari non possim*. The simpler meaning perhaps is, Ph. μὴ λέγε σε ἀπορεῖν. Ν. ἀλλ' ἤδη ἀπορῶ.

900. For τοῦ Mr. Blaydes proposes *σου*, remarking that οὐ δὴ alone is un-

usual, and comparing Oed. R. 1472, Ant. 381.

901. ναύτην. 'A sea-passenger,' 'one conveyed by sea,' *navitam* Hor. Carm. 3. 4, 30. *Blaydes*.

902. δυσχέρεια, molestiae sunt, for *δυσχερῆ, molestia*. Neoptolemus is conscious that he is entering on a course of fraud unworthy of himself, if worthy of Ulysses. Mr. Blaydes cites El. 618, *ἔξωρα πρᾶσσω κοῦκ ἐμοὶ προσεικότα*. Philoctetes, little knowing what is passing in the other's mind, rejoins that his conduct is consistent with family honour and chivalry, for he has rendered timely aid to a man deserving of it.

907. ὀκνῶ. Schol. φοβοῦμαι.

908. δεύτερον. His second deception was the pretence of taking Philoctetes to his home; the first was his pretended dislike of the Atridae, v. 390.

911. ἐκλιπών. 'Giving up,' 'proving a defaulter in,' 'leaving me out in his present plan.' The same idea is repeated in the simple verb; 'it is not the giving up the voyage, but rather the fear that I shall be taking you away in a manner (i.e. to a destination) unpleasing to your-

- NE. λιπὼν μὲν οὐκ ἔγωγε, λυπηρῶς δὲ μὴ
πέμπω σε μᾶλλον, τοῦτ' ἀνιώμαι πάλαι.
- ΦΙ. τί ποτε λέγεις, ὦ τέκνον ; ὥς οὐ μανθάνω.
- NE. οὐδέν σε κρύψω. δεῖ γὰρ ἐς Τροίαν σε πλεῖν 915
πρὸς τοὺς Ἀχαιοὺς καὶ τὸν Ἀτρειδῶν στόλον.
- ΦΙ. οἴμοι, τί εἶπας ; NE. μὴ στέναζε, πρὶν μάθης.
- ΦΙ. ποῖον μάθημα ; τί με νοεῖς δρᾶσαι ποτε ;
- NE. σῶσαι κακοῦ μὲν πρῶτα τοῦδ', ἔπειτα δὲ
ξὺν σοὶ τὰ Τροίας πεδία πορθῆσαι μολών. 920
- ΦΙ. καὶ ταῦτ' ἀληθῆ δρᾶν νοεῖς ;
- NE. πολλὴ κρατεῖ
τούτων ἀνάγκη· καὶ σὺ μὴ θυμοῦ κλύων.
- ΦΙ. ἀπόλωλα τλήμων, προδόδομαι. τί μ', ὦ ξέने,
δέδρακας ; ἀπόδος ὥς τάχος τὰ τόξα μοι.
- NE. ἀλλ' οὐχ οἷόν τε· τῶν γὰρ ἐν τέλει κλύειν 925
τό τ' ἔνδικόν με καὶ τὸ συμφέρον ποιεῖ.
- ΦΙ. ὦ πῦρ σὺ καὶ πᾶν δεῖμα καὶ πανουργίας
δεινῆς τέχνημ' ἔχθιστον, οἷά μ' εἰργάσω,
οἷ' ἡπάτηκας· οὐδ' ἐπαισχύνει μ' ὄρων
τὸν προστρόπαιον, τὸν ἰκέτην, ὦ σχέτλιε ; 930
ἀπεστέρηκας τὸν βίον τὰ τόξ' ἑλών.
ἀπόδος, ἰκνοῦμαί σ', ἀπόδος, ἰκετεύω, τέκνον.
πρὸς θεῶν πατρώων, τὸν βίον με μᾶφελι.

self, that I have for some time felt annoyed at.' There is a variant *πέμπων*, with which it is easy to supply *στέλλω*.

916. This verse may be an addition, or a verse may have been lost after 914, by which the order of the distichs was preserved.

919—20. Neoptolemus holds out two conditions, personal comfort and the prospect of glory, which he thinks may reconcile him.

921. ἀληθῆ. A short expression for *καὶ ταῦτα, ἃ φῆς σε νοεῖν δρᾶν, ἀληθῆ ἐστί* ;

925. Neoptolemus disguises the baseness of the treachery by the plea of duty in obeying orders, since he was but a *ὕπηρέτης*, v. 53.

927. Philoctetes' outburst of indignation is very finely expressed, and al-

together the speech has great pathos and poetic power.

Ibid. ὦ πῦρ σὺ. Mr. Blaydes shows by many apposite quotations that *fire* was regarded as the type of τὸ ἀναίδες, from its sparing nothing, e. g. Eur. Hec. 607, ναυτικὴ δ' ἀναρχία κρείσσω πυρός.—*πᾶν δεῖμα*, i. e. *πάνδεινος*, 'an utter horror,' as a person is often called a *μίσημα* for *μισητός*. By a similar catachresis *τέχνημα* is for *τεχνίτης*, 'a plotter of villainy.'

929. ἡπάτηκας. He alludes to the consent to surrender the bow, given under false pretences, sup. 668.

930. *προστρόπαιον*, one that will bring a curse on the violator of religious obligations to a suppliant.

933. The MSS. give *μή μ' ἀφέλῃς*, which is variously corrected. Dindorf

ὅμοι τάλας. ἀλλ' οὐδὲ προσφωνεῖ μ' ἔτι,
 ἀλλ' ὡς μεθήσων μήποθ', ὦδ' ὀρᾷ πάλιν. 935
 ὦ λιμένες, ὦ προβλήτες, ὦ ξυνουσίαι
 θηρῶν ὀρείων, ὦ καταρρῶγες πέτραι,
 ὑμῖν τάδ', οὐ γὰρ ἄλλον οἶδ' ὅτ' ἔγω,
 ἀνακλαίομαι παροῦσι τοῖς εἰωθόσιν,
 οἷ' ἔργ' ὁ παῖς μ' ἔδρασεν οὐξ Ἀχιλλέως· 940
 ὁμόσας ἀπάξειν οἴκαδ', ἐς Τροίαν μ' ἄγει·
 προσθεῖς τε χεῖρα δεξιᾶν, τὰ τόξα μου,
 ἱερὰ λαβὼν τοῦ Ζηνὸς Ἡρακλέους, ἔχει,
 καὶ τοῖσιν Ἀργείοισι φήμασθαι θέλει
 ὡς ἄνδρ' ἐλὼν ἰσχυρὸν ἐκ βίας μ' ἄγει, 945
 κοῦκ οἶδ' ἐναίρων νεκρὸν, ἢ καπνοῦ σκιάν,
 εἶδωλον ἄλλως. οὐ γὰρ ἂν σθένοντά γε
 εἶλέν μ'. ἐπεὶ οὐδ' ἂν ὦδ' ἔχοντ', εἰ μὴ δόλω.
 νῦν δ' ἡπάτημαι δύσμορος. τί χρή με δρᾶν;
 ἀλλ' ἀπόδος. ἀλλὰ νῦν ἔτ' ἐν σαντῶ γενοῦ. 950
 τί φῆς; σιωπᾶς. οὐδέν εἰμ' ὁ δύσμορος.
 ὦ σχῆμα πέτρας δίπυλον, αὐθις αὖ πάλιν
 εἴσεμι πρὸς σὲ ψιλὸς, οὐκ ἔχων τροφήν·
 ἀλλ' ἀθανοῦμαι τῶδ' ἐν αὐλίῳ μόνος,

has με μᾰφέλης, Blaydes and Schneidewin με μᾰφέλη, Wunder με μᾰφέλης, Linwood μή μου ἀφέλης, Neue μή μου φέλης. The middle, not the active, is usual with the double accusative.

935. μήποτε. We might have expected οὐποτε, but there is a subjective sense, equivalent to ὡς ἂν εἰ μὴ θέλοι μεθεῖναι.

936. ὦ προβλήτες. This word is used again as a noun ('a headland') inf. 1455, unless προβλής be rightly altered to προβολῆς.

941. ὁμόσας. He sees clearly and expresses plainly the nature and extent of the fraud put upon him by 'this son of Achilles.'

942. προσθεῖς, i. e. πίστιν δούς. See 774. 813.

943. ἔχει. 'He keeps them, and intends to show them (as objects of wonder and admiration) to those Argive soldiers.' The middle voice is perhaps used from

the familiar sense of ἀποφαίνεσθαι. After θέλει most editors place a full stop, but this leaves ὡς to commence a new sentence, and requires rather ὡς for οὕτως, in itself an unusual formula. If we construe φήμασθαι ὡς κ.τ.λ., we obtain a good and natural sense, 'he desires to show how,' &c.

946. καπνοῦ σκιάν. A thing as unsubstantial as the 'shadow of smoke.' Compare εἶδωλον σκιᾶς, Aesch. Ag. 839. Mr. Blaydes compares Ant. 1170, and Pind. Pyth. viii. 99, σκιᾶς ὄναρ ἄνθρωπος.

950. ἐν σαντῶ γενοῦ. A metaphor from a man having possession of his own home. So Aesch. Cho. 233, ἐνδον γενοῦ, χαρᾷ δὲ μὴ κπλαγῆς φρένας.

952. σχῆμα πέτρας. A common periphrasis for any object that presents itself to the eye in a familiar form.—δίπυλον, cf. 16. 159.

954. ἀθανοῦμαι. So El. 819, ἀφίλος ἀνάνω βίον.

- οὐ πτηνὸν ὄρνιν, οὐδὲ θῆρ' ὀρειβάτην 955
 τόξοις ἐναίρων τοισίδ', ἀλλ' αὐτὸς τάλας
 θανὼν παρέξω δαῖθ' ὑφ' ὧν ἐφερβόμην,
 καί μ' οὓς ἐθήρων πρόσθε θηράσουσι νῦν
 φόνον φόνου δὲ ῥύσιον τίσω τάλας
 πρὸς τοῦ δοκοῦντος οὐδὲν εἰδέναι κακόν. 960
 ὄλοιο μή πω, πρὶν μάθοιμ' εἰ καὶ πάλιν
 γνῶμην μετοίσεις· εἰ δὲ μὴ, θάνοις κακῶς.
- XO. τί δρῶμεν ; ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς, ἄναξ,
 ἤδη 'στὶ καὶ τοῖς τοῦδε προσχωρεῖν λόγοις.
- NE. ἐμοὶ μὲν οἶκτος δεινὸς ἐμπέπτωκέ τις 965
 τοῦδ' ἀνδρὸς οὐ νῦν πρῶτον, ἀλλὰ καὶ πάλαι.
- ΦΙ. ἐλέησον, ὦ παῖ, πρὸς θεῶν, καὶ μὴ παρῆς
 σαυτοῦ βροτοῖς ὄνειδος, ἐκκλέψας ἐμέ.
- NE. οἶμοι, τί δράσω ; μὴ ποτ' ὄφελον λιπεῖν
 τὴν Σκύρον· οὕτω τοῖς παροῦσιν ἄχθομαι. 970
- ΦΙ. οὐκ εἰ κακὸς σύ· πρὸς κακῶν δ' ἀνδρῶν μαθὼν
 ἔοικας ἤκειν αἰσχροῖ. νῦν δ' ἄλλοισι δοῦς

957. ὑφ' ὧν. He is said poetically to be fed 'by the wild creatures' because they maintained him on their flesh. Wunder contends that we must read ἄφ' ὧν, and take ἐφερβόμην as the middle voice.

959. φόνον. 'I shall give my own blood in payment of the debt due for the slaughter of them.' By ῥύσιον, properly 'booty dragged off,' the payment exacted for it was also meant. See the note on Aesch. Suppl. 309 and Agam. 518.—πρὸς τοῦ κ.τ.λ., 'at the hands of one who seemed not to know what harm was.'—τίσω, i. e. indirectly, by my bow being taken from me.

961. μήπω. A reservation is made to an anathema, as in Trach. 383, ὄλοιντο, μήτι πάντες οἱ κακοὶ κ.τ.λ. Eur. Med. 82, ὄλοιο μὲν μὴ, δεσπότης γὰρ ἐστ' ἐμός.—πρὶν μάθοιμ, the optative by attraction, as in the Homeric verse ὡς ἀπόλοιο καὶ ἄλλος οἷς τοιαῦτά γε βέζοι, and the maxim ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην. See sup. 325.

963. ἐν σοί. 'On your bidding depends—.'—προσχωρεῖν, to assent, come over to, his urgent request to restore his bow. Eur. Med. 222, χρὴ δὲ ξένον μὲν

κάρτα προσχωρεῖν πόλει. The reply of Neoptolemus shows that he inclines to the latter alternative, perceiving which Philoctetes presses his suit in the most urgent terms.

968. ὄνειδος σαυτοῦ. 'Do not allow mortal men the chance of saying a word against yourself for having deceived me,'—the objective genitive.—ἐκκλέψας, Schol. ἀπατήσας. Cf. sup. 55.

971. κακὸς σύ. 'It is not you that are by nature bad, but it seems that you have learnt from bad men a lesson in evil, and have come here to practise it.' Wunder notices the periphrasis ἤκειν μαθὼν for μαθεῖν, and compares Antig. 1172 and 1280.

972. ἄλλοισι δοῦς. 'Surrendering yourself to others (than these bad advisers, viz. to your suppliant), to whom it is but reasonable that you should.' Wunder reads ἄλλοις σε δοῦς, 'to others than the Atridae and Ulysses;' but the omission of the pronoun seems sufficiently defended by Eur. Phoen. 21 ὁ δ' ἤδονῃ δοῦς. We might however take αἰσχροῖ for the object; 'give up to others, who are fit persons, what is dishonourable, and practise honour your-

- οἷς εἰκὸς, ἔκπλει, τὰμά μοι μεθεῖς ὄπλα.
 ΝΕ. τί δρῶμεν, ἄνδρες ;
 ΟΔ. ὦ κάκιστ' ἀνδρῶν, τί δρᾷς ;
 οὐκ εἶ μεθεῖς τὰ τόξα ταῦτ' ἐμοὶ πάλιν ; 975
 ΦΙ. οἴμοι, τίς ἀνὴρ ; ἄρ' Ὀδυσσέως κλύω ;
 ΟΔ. Ὀδυσσέως, σάφ' ἴσθ', ἐμοῦ γ', ὃν εἰσορᾷς.
 ΦΙ. οἴμοι· πέπραμαι κάπολowl. ὃδ' ἦν ἄρα
 ὁ ξυλλαβὼν με κάπονoσφίσας ὄπλων.
 ΟΔ. ἐγὼ, σάφ' ἴσθ', οὐκ ἄλλος· ὁμολογῶ τάδε. 980
 ΦΙ. ἀπόδος, ἄφες μοι, παῖ, τὰ τόξα.
 ΟΔ. τοῦτο μὲν
 οὐδ' ἦν θέλῃ δράσει ποτ'· ἀλλὰ καὶ σέ δεῖ
 στείχειν ἅμ' αὐτοῖς, ἣ βία στελοῦσί σε,
 ΦΙ. ἔμ', ὦ κακῶν· κάκιστε καὶ τολμήσσετε,
 οἷδ' ἐκ βίας ἄξουσιν ; 985
 ΟΔ. ἦν μῆρπης ἐκόν.
 ΦΙ. ὦ Δημνία χθὼν καὶ τὸ παγκρατὲς σέλας
 Ἑφαιστότευκτον, ταῦτα δῆτ' ἀνασχετὰ,
 εἴ μ' οὗτος ἐκ τῶν σῶν ἀπάξεται βία ;

self.' Mr. Blaydes, with Dind., reads *οἷς* *σε δοῦναι*, which could only mean *οἷς* *εἰκὸς σε δοῦναι*, which would be ambiguous, as it might mean *ἐμοὶ δὸς τὰ τόξα*, which is also expressed in the next clause. The sense given by Mr. Blaydes, 'yielding to other feelings such as it is reasonable you should,' would require *οἷς* *εἰκὸς* (*σε δοῦναι*).

974. Ulysses, who has been watching the proceedings unobserved, now suddenly steps forward, seeing Neoptolemus on the point of relenting, and inclined to follow the dictates of honour. 'Go back!' he exclaims, 'and give up these arms not to him, as you are advancing to do, but to me.' It is not clear whether the hesitation of Neoptolemus is genuine, and the result of his honourable feelings, or a part of the concerted plan.—*τί δρᾷς*; 'What are you doing (in offering to hand him the bow)?' Mr. Linwood is wrong in saying this is the subjunctive, which, in the second person, would be a solecism. See on v. 300.

976. ἄρα κ.τ.λ. 'Is not that Ulysses

whose voice I hear?'—'Not only *hear*,' he replies, stepping forward, 'but *see*.'

978. ὃδ' ἦν ἄρα. He now first perceives that he is the victim of a plot.

982. οὐδ' ἦν θέλῃ δράσει. *Ne si voluerit quidem faciet*. For this use of the negative affecting the entire clause, compare Eur. Hipp. 655, *ὅς οὐδ' ἀκούσας τοιαῦτ' ἀγνεύειν δοκῶ*.

983. ἅμ' αὐτοῖς. Some refer this to the bow, *τοῖς τόξοις*, but the change of subject in *στελοῦσι* is harsh. More probably Neoptolemus and the attendants are meant, to whom *ξυλλάβετε* is addressed inf. 1003.

984. *τολμήσσετε*. From *τολμῆς* for *τολμῆς*, like *χρυσὸν τιμῆντα* Il. xviii. 475. Dindorf gives *τολμίσσετε*, which has much less authority, and is more allied to a comic form of superlative, like *λαλίστατος*, *κλεπτίστατος*. Schol. Med. on Aesch. Prom. 234, *δύναται καὶ τολμῆς εἶναι ὡς τιμῆς τιμῆς*.

985. ἄξουσιν, *abducturi sunt*.

988. ἐκ τῶν σῶν. He regards the abduction as not less criminal and sacrilegious than dragging a suppliant

- ΟΔ. Ζεὺς ἔσθ', ἢ εἰδῆς, Ζεὺς, ὃ τῆσδε γῆς κρατῶν,
Ζεὺς, ᾧ δέδοκται ταῦθ'· ὑπηρετῶ δ' ἐγώ. 990
- ΦΙ. ὦ μῖσος, οἷα κάξανευρίσκεις λέγειν·
θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθης.
- ΟΔ. οὐκ, ἀλλ' ἀληθεῖς. ἡ δ' ὁδὸς πορευτέα.
- ΦΙ. οὐ φημ' ἔγωγε. ΟΔ. φημί. πειστέον τάδε. 995
- ΦΙ. οἷμοι τάλας. ἡμᾶς μὲν ὡς δούλους σαφῶς
πατῆρ ἄρ' ἐξέφυσεν οὐδ' ἐλευθέρους.
- ΟΔ. οὐκ, ἀλλ' ὁμοίους τοῖς ἀρίστοισιν, μεθ' ὧν
Τροίαν σ' ἐλεῖν δεῖ καὶ κατασκάψαι βίᾳ.
- ΦΙ. οὐδέποτε γ'· οὐδ' ἦν χρῆ με πᾶν παθεῖν κακὸν,
ἕως ἄν ᾗ μοι γῆς τόδ' αἰπεινὸν βάθρον. 1000
- ΟΔ. τί δ' ἐργασείεις;
- ΦΙ. κρᾶτ' ἐμὸν τόδ' αὐτίκα
πέτρα πέτρας ἄνωθεν αἰμάξω πεσῶν.
- ΟΔ. ξυλλάβετέ γ' αὐτόν· μὴ 'πὶ τῷδ' ἔστω τάδε.
- ΦΙ. ὦ χεῖρες, οἷα πάσχειτ' ἐν χρεῖᾳ φίλης
νευρᾶς, ὑπ' ἀνδρὸς τοῦδε συνθηρώμεναι. 1005
ὦ μηδὲν ὑγιὲς μηδ' ἐλεύθερον φρονῶν,
οἷ' αὖ μ' ὑπῆλθες, ὥς μ' ἐθηράσω, λαβὼν

from an altar on which the sacred fire is lighted. Aesch. Prom. 7, τὸ σὺν γὰρ ἄνθος, παντέχνης πυρὸς σέλας, θνητοῖσι κλέψας ὥπασεν. Linwood conjectures ἐδρῶν for ἐκ τῶν.

989. τῆσδε γῆς. 'This earth, on which we all live and move,'—not the particular land of Lemnos.

992. τοὺς θεοὺς. See on v. 736.—προτείνων, with mock piety putting forward as a plea your obedience to the supreme god. Cobet (Misc. Crit. p. 284) contends that τιθεῖς, the MS. reading, is the true one. See on El. 696. 1347.

1000. αἰπεινόν. The cave was represented at some height above the ground. He may mean therefore, 'so long as he occupies a spot in the island high enough to take a fatal leap from it.' Mr. Blaydes needlessly alters ᾗ μοι γῆς to ᾗ γέ μοι. It may be doubted if such a combination as ᾗ γε anywhere occurs. Mr. Linwood understands, 'so long as there is a rock left in Lemnos.'

1002. κρᾶτα τόδε. The neuter is

somewhat anomalous, but it appears to occur elsewhere, e.g. in Bacch. 1140 and 1214, where however for κρᾶτα τριγλύφοις τόδε it would be as easy to read τριγλύφοις κᾶρα τόδε, as here to read τόνδ' for τόδ' αὐτίκα.—The construction is not, as Mr. Blaydes thinks probable, πεσῶν πέτρας πέτρας, 'falling on rock from rock,' but πεσῶν ἄνωθεν πέτρας.

1003. The MS. reading ξυλλάβετ' αὐτόν has been variously altered, ξυλλάβετέ γ' αὐτόν, ξ. τοῦτον, ξυλλάβετον αὐτόν, and (addressed to Neoptolemus) ξυλλάμβαν' αὐτόν, 'help me to hold him.' The last, proposed by Mr. Blaydes, is perhaps the best of several mere guesses. To this ὑπ' ἀνδρὸς τοῦδε may specially refer in 1005.

1004. Philoctetes, in an appeal which is at once eloquent and pathetic, pours out a torrent of invective against the treachery of Ulysses, but exonerating from blame the youth whom he regards merely as the tool of his superior, a πρόβλημα or pretext to conceal his baseness.

1007. οἷ' αὖ is Hermann's probable

πρόβλημα σαυτοῦ παῖδα τόνδ' ἀγνώτ' ἐμοί,
 ἀνάξιον μὲν σοῦ, κατάξιον δ' ἐμοῦ,
 ὃς οὐδὲν ἤδη πλὴν τὸ προσταχθὲν ποιεῖν, 1010
 δῆλος δὲ καὶ νῦν ἐστὶν ἀλγεινῶς φέρων
 οἷς τ' αὐτὸς ἐξήμαρτεν οἷς τ' ἐγὼ παθον.
 ἀλλ' ἢ κακὴ σὴ διὰ μυχῶν βλέπουσ' αἰεὶ
 ψυχὴ νιν ἀφυῇ τ' ὄντα κοῦ θέλονθ' ὁμως
 εὖ προὔδιδάξεν ἐν κακοῖς εἶναι σοφόν. 1015
 καὶ νῦν ἔμ', ὦ δύστηνε, συνδῆσας νοεῖς
 ἄγειν ἀπ' ἀκτῆς τῆσδ', ἐν ᾗ με προὔβάλου
 ἀφίλον ἔρημον ἀπολιν ἐν ζῶσιν νεκρόν.
 φεῦ.
 ὄλοιο· καὶ σοι πολλάκις τόδ' ἠυξάμην.
 ἀλλ' οὐ γὰρ οὐδὲν θεοὶ νέμουσιν ἡδύ μοι, 1020
 σὺ μὲν γέγηθας ζῶν, ἐγὼ δ' ἀλγύνομαι
 τοῦτ' αὖθ', ὅτι ζῶ σὺν κακοῖς πολλοῖς τάλας,
 γελῶμενος πρὸς σοῦ τε καὶ τῶν Ἀτρέως
 διπλῶν στρατηγῶν, οἷς σὺ ταῦθ' ὑπηρετεῖς.
 καίτοι σὺ μὲν κλοπῇ τε κἀνάγκῃ ζυγεῖς 1025

correction of οἶα. Others read οἶον, οἶος, or οἶως. But none of these seem so likely to have been corrupted to οἶα. We may suppose Philoctetes to regard this as a second act of treachery, the excuse for leaving him on the island being considered the first.

1012. οἷς may be regarded as a dative of reference in place of the more common accusative of the object. Similarly Dem. Mid. p. 550, χαλεπῶς ἐνηνοχῶς ἐφ' οἷς περὶ τὴν λειτουργίαν ὑβρίσθην, ἔτι πολλῷ χαλεπώτερον τούτοις τοῖς μετὰ ταῦτα ἐνήνοχα καὶ μᾶλλον ἡγανάκτησα, where however ἐπὶ is more readily understood from the preceding clause.

1013. διὰ μυχῶν βλέπειν seems said of one who from a dark corner or inner recess watches the progress of things at a little distance. So οὐ γὰρ ἐν μυχοῖς ἔτι, Ant. 1293, and μυχῷ ἀφερκτος, 'shut out by being kept in an inner room,' Aesch. Cho. 438. The metaphor from a wild beast in ambush is hardly so appropriate. By διὰ is expressed the idea of looking through the intervening darkness.

1014. ἀφυῇ, having no natural taste

or talent for deceit.

1016. As no emphasis on the pronoun is required by the context, we should perhaps read καὶ νῦν γέ μ'. And Mr. Blaydes gives μ' as the reading of the Paris MS. B.

1017. προὔβαλου. The middle perhaps means, 'on which you had me (caused me to be) exposed.' The active προὔβαλες occurs Trach. 810, where it means ἀπέριψας.

1018. νεκρόν. Mr. Blaydes compares Ant. 1166, οὐ τίθημι ἐγὼ ζῆν τοῦτον, ἀλλ' ἐμψυχον ἡγοῦμαι νεκρόν.

1019. καὶ—ἠυξάμην. 'And this is not the first time I have prayed that evil may befall you.' 'But' (he morosely adds) 'as the gods favour me in nothing, you still live on and prosper, while to me life itself is a burden to be endured.'

1023. γελῶμενος. Ridicule, especially when some wrong was unavenged, was very bitter to the Greek. So Ant. 483, δεδρακνῖαν γελᾶν, and Eur. Med. 383, θανοῦσα θήσω τοῖς ἐμοῖς ἐχθροῖς γέλων. See inf. 1125.

1025. ἀνάγκῃ ζυγεῖς. It was related in the 'Cypria,' which was the 'Homer'

ἔπλεις ἅμ' αὐτοῖς, ἐμέ δὲ τὸν πανάθλιον
 ἐκόντα πλεύσανθ' ἐπὶ τὰ ναυσὶ ναυβάτην
 ἄτιμον ἔβαλον, ὥς σὺ φῆς, κείνοι δὲ σέ.
 καὶ νῦν τί μ' ἄγετε; τί μ' ἀπάγεσθε; τοῦ χάριν;
 ὃς οὐδέν εἰμι καὶ τέθνηχ' ὑμῶν πάλαι. 1030
 πῶς, ὦ θεοῖς ἔχθιστε, νῦν οὐκ εἰμί σοι
 χωλὸς, δυσώδης; πῶς θεοῖς ἔξεσθ', ὁμοῦ
 πλεύσαντος, αἰθεῖν ἰρά; πῶς σπένδειν ἔτι;
 αὕτη γὰρ ἦν σοι πρόφασις ἐκβαλεῖν ἐμέ.
 κακῶς ὄλοισθ'. ὀλεῖσθε δ' ἡδικηκότες 1035
 τὸν ἄνδρα τόνδε, θεοῖσιν εἰ δίκης μέλει.
 ἔξοιδα δ' ὥς μέλει γ' ἐπεὶ οὐ ποτ' ἂν στολὸν
 ἐπλεύσατ' ἂν τόνδ' οὐνεκ' ἀνδρὸς ἀθλίου,
 εἰ μή τι κέντρον θεῖον ἦγ' ὑμᾶς ἐμοῦ.
 ἀλλ', ὦ πατρώα γῆ θεοὶ τ' ἐπόψιοι, 1040

especially of Pindar and the Tragic, that Ulysses did not join the first expedition to Troy as a volunteer, but under threat and compulsion. In allusion to this Agamemnon is made to say, *μόνος δ' Ὀδυσσεύς, ὅσπερ οὐχ ἐκὼν ἔπλει, ζευχθεὶς ἔτοιμος ἦν ἐμὸι σειραφόρος*, Aesch. Ag. 815. Q. Smyrn. v. 193, καὶ σε καταπτύσσοντα καὶ οὐκ ἐθέλοντ' ἐφ-ἐπεσθαι ἡγάγον Ἀτρεΐδαι.—κλοπῇ, 'by their having to carry you off by stealth,' viz. from your hiding-place. This dative does not depend on ζυγείας. Ulysses had pretended to be mad, but his trick was exposed by the cunning of Palamedes.

1028. κείνοι δέ. 'While they, the Atreidae, say that it was you who left me at Lemnos,' and so they try to escape both the odium and the retribution due for the deed.

1029. ἀπάγεσθε. The middle voice implies that their own interest was concerned. So in Alcest. 47, Θάνατος exclaims, *κατάξομαι γε νερέραν ὑπὸ χθόνα*.

1030. ὑμῶν. 'So far as any intercourse with you is concerned.' Mr. Blaydes compares Aj. 970, *θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὐ*.

1031. νῦν, viz. now that you require my aid.—σοι, 'in your eyes,' 'in your estimation.'

1032. χωλός. One of the excuses alleged for leaving him at Lemnos had

been that he was disabled and useless as a foot-soldier or sailor.—For *εὔξεσθ'* of the MSS. the conjecture of Pierson *ἔξεσθ'* seems very plausible. 'How (I should like to know) is it in your power to continue sacrifices and libations, if I shall have sailed with you (whereas you said before that this was impossible)?' Mr. Blaydes adopts a conjecture which is as ugly as it is far-fetched, *πῶς ἐμοῦ ἔξεται θεοῖς πλεύσαντος κ.τ.λ.* Linwood contends that *πῶς εὔξεσθε* could here only mean 'how will you boast?' But see inf. 1077. The interpretation of the verse in Aesch. Ag. 906, *ἡδὲ θεοῖς δέσας ἂν ὦδ' ἔρδειν τάδε*, which might be thought to justify the present infinitives *αἰθεῖν* and *σπένδειν*, is somewhat uncertain from the position of *ἂν*. When *ὁμοῦ*, which appears to be the true reading, had been written *ἐμοῦ*, it would almost follow that *ἔξεσθ'* should be changed into *εὔξεσθ'*, because the final *θ'* would be perplexing to the copyist.

1039. τι κέντρον. Some motive or incitement from the gods which, by inducing you to fetch me, proved that the gods had not forgotten me. "Divinitus immissum mei desiderium," Herm.

1040. ἐπόψιοι. Cf. Aesch. Suppl. 374, *τὸν ὑψόθεν σκοπὸν ἐπισκόπει*. Ag. 1556, *φαίην ἂν ἦδη νῦν βροτῶν τιμαύρους θεοὺς ἄνωθεν γῆς ἐποπτεύειν ἀχρη*.

τίσασθε τίσασθ' ἀλλὰ τῷ χρόνῳ ποτὲ
 ξύμπαντας αὐτοὺς, εἴ τι καὶ οἰκτείρετε.
 ὡς ζῶ μὲν οἰκτρῶς, εἰ δ' ἴδοιμ' ὀλωλότας
 τούτους, δοκοῖμ' ἂν τῆς νόσου πεφευγένας.

ΧΟ. βαρύς τε καὶ βαρεῖαν ὁ ξένος φάτιν 1045
 τήνδ' εἰπ', Ὀδυσσεύ, κοῦχ ὑπέικουσιν κακοῖς.

ΟΔ. πόλλ' ἂν λέγειν ἔχοιμι πρὸς τὰ τοῦδ' ἔπη,
 εἴ μοι παρέοικον· νῦν δ' ἐνὸς κρατῶ λόγου.
 οὐ γὰρ τοιούτων δεῖ, τοιούτός εἰμ' ἐγώ·
 χῶπου δικαίων καγαθῶν ἀνδρῶν κρίσις, 1050
 οὐκ ἂν λάβοις μου μᾶλλον οὐδέν' εὖσεβῆ.
 νικᾶν γε μέντοι πανταχοῦ χρήζων ἔφην,
 πλὴν ἐς σέ· νῦν δὲ σοί γ' ἐκὼν ἐκστήσομαι.

1043. οἰκτρῶς, 'in a condition that deserves your pity' (in allusion to οἰκτείρετε).—τῆς νόσου, the genitive from the notion of liberation from. See v. 1334. Editors compare πεφευγμένος ἦεν ἀέθλων, Od. i. 18. Mr. Blaydes adds Ant. 488, οὐκ ἀλύξετον μόρον κακίστου, and El. 626, θράσους τοῦδ' οὐκ ἀλύξεις.

1045. βαρύς. 'The stranger is in earnest, and the words he has said are of grave import, and not those of a man who gives way to his misfortunes.' The meaning is, that relying on the care and justice of the gods he is determined to resist to the last, and it is hinted that his threats have a serious meaning.

1048. εἴ μοι παρέοικον, 'had I a fit opportunity for saying much.' 'As it is,' he adds, 'I can command (or am able to make) only one plain statement,' viz. that he may stay here if he chooses, since we can do very well without him. By κρατῶ, which Wunder professes not to understand, he seems to mean that he has it in his power to say this one thing, if he cannot at present reply to all the charges brought against him.

1049. οὐ γὰρ κ.τ.λ. The sense is, 'I am not going to argue with him, for I am a man of decision, and one able and ready to act according to circumstances.' This sentiment, which suits the τὸ πολύτροπον of his character, is thus expressed; 'For where there is need of such-and-such (i. e. some particular kind of) persons, such an one am I (viz. crafty when craft is required); and again, where a

selection is to be made of honest and good men, you will not get any one more mindful of his duty to the gods than I am.' This appears the simple and perfectly appropriate sense of a passage which is commonly regarded as very difficult. Linwood indeed does not think it necessary to say anything about it; but Wunder avows himself unable to understand it, and thinks it is corrupt. Mr. Blaydes also calls τοιούτων "utterly meaningless," and suspects 1049—53 are interpolated. Yet it is clear enough that Ulysses uses a word which evades the direct confession of being morally base. There is some irony in his boast about εὖσεβῆ, which is not represented by our feeble word 'pious,' but refers to a man of honour who regards his oath.

1052. νικᾶν γε μέντοι. 'Still, it is my nature under any circumstances to wish to have my way,—though I will not insist on it as regards you; no! for the present I will purposely stand aside in your case, and not thwart you.' The love of having one's own way in a dispute is natural to all; compare Aesch. Ag. 915, where the king says to the queen, ἢ καὶ σὺ νίκην τήνδε δῆριος τίεις; The γε is right enough after σοί, 'in your case, at all events, though I might not do so in the case of others.'

1053. For ἐκστήσομαι with the dative Mr. Blaydes compares Aj. 672, ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος τῇ λευκοπάλῳ φέγγος ἡμέρᾳ φλέγειν.

- ἄφετε γὰρ αὐτὸν, μηδὲ προσψαύσῃτ' ἔτι.
 εἴατε μίμνεν. οὐδέ σου προσχρήζομεν, 1055
 τὰ γ' ὅπλ' ἔχοντες ταῦτ'. ἐπεὶ πάρεστι μὲν
 Τεῦκρος παρ' ἡμῶν, τήνδ' ἐπιστήμην ἔχων,
 ἐγὼ θ', ὃς οἶμαι σοῦ κάκιον οὐδὲν ἂν
 τούτων κρατύνειν, μηδ' ἐπιθύνειν χερί.
 τί δῆτα σοῦ δεῖ; χαῖρε τὴν Αἴμνον πατῶν. 1060
 ἡμεῖς δ' ἴωμεν. καὶ τάχ' ἂν τὸ σὸν γέρας
 τιμὴν ἐμοὶ νείμειν, ἣν σ' ἐχρῆν ἔχειν.
 ΦΙ. οἶμοι· τί δράσω δύσμορος, σὺ τοῖς ἐμοῖς
 ὅπλοισι κοσμηθεὶς ἐν Ἀργείοις φανεῖ;
 ΟΔ. μή μ' ἀντιφώνει μηδὲν, ὥς στείχοντα δῆ. 1065
 ΦΙ. ὦ σπέρμ' Ἀχιλλέως, οὐδὲ σοῦ φωνῆς ἔτι
 γενήσομαι προσφθεγκτὸς, ἀλλ' οὕτως ἄπει;
 ΟΔ. χώρει σὺ· μή πρόσλευσσε, γενναῖός περ ὦν,
 ἡμῶν ὅπως μὴ τὴν τύχην διαφθερεῖς.
 ΦΙ. ἦ καὶ πρὸς ὑμῶν ὧδ' ἔρημος, ὦ ξένοι, 1070
 λειφθήσομαι δὴ κοῦκ ἐποικτερεῖτέ με;
 ΧΟ. ὧδ' ἐστὶν ἡμῶν ναυκράτωρ ὁ παῖς· ὅσ' ἂν

1055. οὐδέ. 'We don't want you, after all.' A peculiar use, with which compare Aesch. Theb. 1035, τοῦτου δὲ σάρκας οὐδὲ κοιλογάστορες λύκοι σπάσσονται. See v. 66.

1056. The sense is, ἐπεὶ Τεῦκρος μὲν πάρεστιν ἡμῶν, ἐγὼ δὲ καὶ αὐτὸς πάρεμι. Wunder reads ἐπεὶ περ ἔστι μὲν on his own conjecture; but the Romans similarly say *inest in hoc*, &c.

1058—9. The *μηδὲ* following οὐδὲν is certainly an anomaly; but verbs like *χρῆ*, *δοκῶ*, *οἶμαι* have a tendency to join *οὐ* with the infinitive; see on v. 1389, *φημι δ' οὐ σε μανθάνειν*. It is therefore hardly necessary to insist that the *οὐ* strictly negatives *κάκιον*, nor indeed is this logically right, since we must supply *κάκιον* equally with *μηδέ*. Schneidewin refers to Eur. Andr. 586, *δρᾶν εὖ κακῶς δ' οὐ, μηδ' ἀποκτείνειν βίᾳ*. Wunder adds Plat. Prot. p. 319, B, *θεῖν δὲ αὐτὸ ἡγοῦμαι οὐ διδακτὸν εἶναι μηδ' ὑπ' ἀνθρώπων παρασκευαστὸν ἀνθρώποις, δίκαιός εἰμι εἰπεῖν*.

1060. χαῖρε. 'Good-bye to you, and go on treading the soil of Lemnos.'

1061. τὸ σὸν γέρας, i. e. the bow, that which you regard as your special prerogative. To this stinging remark Philoctetes replies with a groan. 'What! you present yourself to the Argive host furnished with arms that are mine!'

1066. He says οὐδὲ σοῦ rather than οὐδὲ σῆς, because the primary idea is, 'will not even you speak to me?' Two constructions are combined, *προσφθεγκτὸς σοῦ* and *π. φωνῆς*, the meaning of both being *πρόσφθεγμα ἔξω*. Mr. Blaydes says "the genitive σοῦ appears to depend on *φωνῆς*, for *προσφθεγκτὸς* could hardly govern both."

1068. χώρει σὺ. Addressed to Neoptolemus, who is told not to look at Philoctetes, however much his noble nature may incline him to respect a suppliant, lest by relenting and restoring the bow he should spoil their present luck.

1071. The MSS. have *λειφθήσομ' ἥδη*, an improbable elision, corrected by Wakefield. Mr. Blaydes reads λ. δῆτ', οὐδ' &c., but see sup. on v. 2.

- οὔτος λέγῃ σοι, ταῦτά σοι χῆμεῖς φαμέν.
 ΝΕ. ἀκούσομαι μὲν ὡς ἔφην οἴκτου πλέως
 πρὸς τοῦδ'· ὅμως δὲ μείνατ', εἰ τούτῳ δοκεῖ, 1075
 χρόνον τοσοῦτον, εἰς ὅσον τά τ' ἐκ νεὼς
 στείλωσι ναῦται καὶ θεοῖς εὐξώμεθα.
 χοῦτος τάχ' ἂν φρόνησιν ἐν τούτῳ λάβοι
 λῶω τιν' ἡμῖν. νῶ μὲν οὖν ὀρμώμεθον,
 ὑμεῖς δ', ὅταν καλῶμεν, ὀρμᾶσθαι ταχεῖς. 1080
 ΦΙ. ὦ κοίλας πέτρας γύαλον στρ. ά.
 θερμὸν καὶ παγετῶδες, ὥς σ'
 οὐκ ἔμελλον ἄρ', ὦ τάλας,
 λείψειν οὐδέποτ', ἀλλὰ μοι
 καὶ θνήσκοντι συνοίσει. 1085
 ὦμοι μοί μοι.
 ὦ πληρέστατον αὔλιον
 λύπας τᾶς ἀπ' ἐμοῦ τάλαν,
 τίπτ' αὖ μοι τὸ κατ' ἄμαρ
 ἔσται ; τοῦ ποτε τεύξομαι 1090

1074. Neoptolemus, having the right of command over his own crew, is willing to leave them for a while to assist Philoctetes, even though he is sure to be taunted by Ulysses for his compassion.

1075. τούτῳ, i. e. Philoctetes.

1076. By τὰ ἐκ νεὼς the tackle is meant which the Greek sailors generally took out of the ship on coming to land. Instead of ἀποκαταστήσωσι, which a prose writer would have said, he uses στείλωσι in reference rather to πλοῦν or ναῦν.

1078. φρόνησιν. Perhaps he will think better of us, and of our proposals, when he finds we can take Troy without him, and he is left alone on his island.

1080. It is likely that this verse was added from a notion that the μὲν required a corresponding δέ. The repetition of ὀρμᾶσθαι is awkward, and so is the use of the infinitive for the imperative. The Schol. took the sense to be γίνεσθε ταχεῖς ὀρμᾶσθαι, which is hardly good Greek.

1081. In a short monody Philoctetes bewails his unhappy lot, and inveighs against Ulysses as the sole author of it. The metre is glyconic.

1082. θερμὸν. The excess of heat in summer and cold in winter is mentioned as a reason why he had hoped to leave so dismal an abode.

1085. συνοίσει. "συνφέρεσθαι dicitur qui cum aliquo versatur et consortio eius utitur, e. g. Herod. iv. 114, οὐκ ἂν ὦν δυναίμεθα ἐκείνησι συμφέρεσθαι. Antrum tanquam sodalem alloquitur." Linwood. Mr. Blaydes reads συνέσει with Reiske and Elmsley, 'you will be conscious also of my death.' Wunder is hardly satisfied with συνοίσει, which ought to mean 'will suit me even in death.' Perhaps the sense is that it will do for his tomb as it has served for a habitation, Schol. καὶ ἀπολλυμένῳ μοι σύμφορον ἔσθαι καὶ ὠφέλιμον, καὶ δέξῃ με ἀποθανόντα. But he adds οἶον, καὶ μετὰ θάνατον συνελεύσει μοι, καὶ οὐ καταλείψεις με. He therefore took it for the epic future of εἰμι. See on 1453. Ellendt approves συνέσει.

1088. τᾶς ἀπ' ἐμοῦ. The cave is most full of the grief that proceeds from, or is uttered by him, i. e. more full of that than of any comforts that it can supply.

1090. The Schol. took the sense thus ; 'Whom shall I now find to give me food ? From what hope (is it likely to come) ?'

σιτονόμου μέλεος πόθεν ἐλπίδος ;
 εἴθ' αἰθέρος ἄνω
 πτωκάδες ὀξυτόνου διὰ πνεύματος
 † ἔλωσί μ'. οὐ γὰρ ἔτ' ἰσχύω.

XO. σύ τοι σύ τοι κατηξίωσας, ὦ βαρύποτμ' ;
 οὐκ στρ. β'. 1095

ἄλλοθεν ἂ τύχα ἄδ' ἀπὸ μείζονος,
 εὐτέ γε παρὸν φρονῆσαι
 τοῦ λφόνος δαίμονος εἴλου τὸ κάκιον ἀντί. 1100

ΦΙ. ὦ τλάμων τλάμων ἄρ' ἐγὼ ἀντ. α. 1102

καὶ μόχθῳ λωβατὸς, ὅς ἤ-
 δη μετ' οὐδενὸς ὕστερον
 ἀνδρῶν εἰσοπίσω τάλας 1105

ναίων ἐνθάδ' ὀλοῦμαι,
 αἰαὶ αἰαί,
 οὐ φορβὰν ἔτι προσφέρων,
 οὐ πτανῶν ἀπ' ἐμῶν ὀπλων,
 κραταιαῖς μετὰ χερσὶν 1110

Perhaps for ἀπὸ ποίας ἐλπίδος he wrote ἀπὸ ποίας γῆς ἐλπίδος, scil. τεύχομαι. Certainly it seems harsh to combine σιτονόμος ἐλπίς, "spes victus sibi aliunde parandi," Linwood.

1092—4. These lines are corrupt, and cannot be restored with anything like certainty. The antistrophic verses 1112—15 do not metrically differ much, and they do not seem to require correction. Yet it is impossible to say what is meant by πτωκάδες, for which the Schol. records not less than five different readings. The conjecture of Hermann, adopted by Linwood, ἴθ'—ἔλωσί μ', *age, aves me capiant*, is a solecism in the third person, and equally so, of course, with εἴθε, *utinam*. It is probable that ἔλοιεν should be restored. In that case πτωκάδες might refer to those birds which, like doves, fly timidly and rapidly away from their pursuers. This reading, ending with οὐ γὰρ ἰσχύς, would give a fair sense.—For οὐ γὰρ ἔτ' ἰσχύω various corrections have been proposed, οὐκ ἔτ' ἰσχύω, οὐδ' ἔτ' ἀρκῶ, οὐκ ἔτ' ἰσχύς.

1095—1100. The short reply of the chorus is full of difficulties. For κατηξίωσας Mr. Blaydes, while he reads τάδ'

ἡξίωσας, compares Aesch. Ag. 572, καὶ πολλὰ χαίρειν ξυμφοραῖς καταξιῶ. The meaning clearly is, 'it served you right,'—it was yourself who thought yourself deserving of these woes. In the next verse Dindorf's reading is probable, and is admitted by Wunder, οὐκ ἄλλοθεν ἂ τύχα ἄδ' ἀπὸ μείζονος. Some grammarian had supplied ἔχει, and this was wrongly taken by others for the second person of the passive, and led to the corruption of τύχα ἄδ' into τύχα τὰδ'.

1100. λωπύτερον and εὐρεῖν Wunder for τοῦ λφόνος and ἐλεῖν. The reading of this verse is altogether uncertain. Mr. Blaydes has εἴλου τὸ κάκιον ἀντί, and so Dindorf. And the Schol. remarks that ἀντί must be supplied. Others have proposed ἐλθεῖν, εὐρεῖν, and αἰνεῖν. Possibly, as sometimes in πατρώος, the ω is made short in λφόνος before the open vowel. See on v. 724. The Schol. seems to have read τοῦ πλέονος. Prof. Jebb, in Journal of Philology ii. p. 78, rightly defends the short ω in λφόνος. (So in Quintus Smyrnaeus iv. 155 and 419 we have Τρώϊλος.) He thinks φρονῆσαι may be a corruption of κυρῆσαι.

ἰσχων· ἀλλὰ μοι ἄσκοπα
κρυπτά τ' ἔπη δολερᾶς ὑπέδν φρενός·
ἰδοίμαν δέ νιν,
τὸν τάδε μῆσάμενον, τὸν ἴσον χρόνον
ἐμᾶς λαχόντ' ἀνίας. 1115

ΧΟ. * πότμος πότμος σε δαιμόνων τάδ', οὐδὲ σέ γε
δόλος ἀντ. β'.

ἔσχ' ὑπὸ χειρὸς ἐμᾶς. στυγεράν ἔχε
δύσποτμον ἄρ' ἐπ' ἄλλοις. 1120

καὶ γὰρ ἐμοὶ τοῦτο μέλει, μὴ φιλότῃ ἀπόσῃ.

ΦΙ. οἶμοι μοι, καὶ που πολιᾶς στρ. γ'. 1123

πόντου θινὸς ἐφήμενος,
γελᾷ μου, χερὶ πάλλων 1125

τὰν ἐμὰν μελέου τροφάν,
τὰν οὐδεὶς ποτ' ἐβάστασεν.

ὦ τόξον φίλον, ὦ φίλων
χειρῶν ἐκβεβιασμένον,
ἦ που ἔλειυδὸν ὄρᾳς, φρένας εἴ τινας 1130

ἔχεις, τὸν Ἡράκλειον
† ἄθλιον ὠδὲ σοι

1111. ἰσχων. It seems that φορβάν must be repeated; but κραταιᾶς μετὰ χειρὶν really refers to his strong grip of his bow. Perhaps therefore a comma should be placed after ἔπων, and αὐτὰ, i. e. τόξα, supplied as the object of ἰσχων. The expression would thus be a short one for οὐ περιζύμενος τροφάν ἀπὸ πτ. ὅπ. For ἄσκοπα ἔπη cf. Aesch. Cho. 815, ἄσκοπον δ' ἔπος λέγων νύκτα πρό τ' ὀμμάτων σκότον φέρει, viz. Ἑρμῆς. For the dative Wunder compares Trach. 298, ἐμοὶ γὰρ οἶκτος δεινὸς εἰσέβη.

1116. πότμος is repeated by Hermann and others to suit the verse of the strophe 1095.

1119. ἔχε. Either 'direct against others,' i. e. against the δαίμονες, 'your hostile prayer,' or 'keep (or reserve) it to be uttered against others.' In the MSS. ἄρ' ἐπ' is written twice.

1121. καὶ γὰρ ἐμολ. 'For I too am anxious about this, that you should not (lit. lest you should) reject our friendship.' Schol. λέπει ἵνα.

1123. πολιᾶς. The proper meaning, as here, is bright, sparkling, shiny. Donaldson compares *polire*. Some would render it 'gray sand.' Hermann cites the Homeric θιν' ἐφ' ἄλδς πολιῆς, but he is hardly right in explaining the epithet here as really belonging to πόντον.

1125. γελᾷ. See on 1005. The simple verb here takes the construction of καταγελᾷ.—πάλλων, cf. Aesch. Cho. 161, παλίντων' ἐν ἔργῳ βέλη 'πιπάλλων' Ἄρης.

1132. The MSS. give τὸν Ἡ. ἄθλιον ὠδὲ σοι, which the Schol. explains by διάδοχον, but records a variant ἄθλων. The lost word can only be guessed at. Mr. Blaydes gives τὸν Ἡ. ἥλικα τόνδε, Wunder ἄρθμιον, Dindorf ξύνομον, which Linwood thinks probable. It is not impossible that διάδοχον itself, pronounced as a trisyllable, is the true reading, ἄθλων having been a gloss. The allusion is to the present of the bow made by Hercules on his funeral pyre to Poeas, the father of Philoctetes.

οὐκ ἔτι χρῆσόμενον τὸ μεθύστερον

ἔτ', ἀλλ' ἐν μεταλλαγῇ

πολυμηχάνου ἀνδρὸς ἐρέσσει,

1135

ὁρῶν μὲν αἰσχροῦς ἀπάτας, στυγνὸν δὲ φῶτ' ἐχ-
θοδοπὸν,

μυρὶ ἀπ' αἰσchrῶν ἀνατέλλονθ' ὅς ἐφ' ἡμῖν κάκ'
ἐμήσατ', ὦ Ζεῦ.

ΧΟ. ἀνδρὸς τοι τὸ μὲν δίκαιον εἰπεῖν, στρ. δ'. 1140

εἰπόντος δὲ μὴ φθονεράν

ἐξῶσαι γλώσσας ὀδύναν.

κείνος δ' εἰς ἀπὸ πολλῶν

1134. ἄλλου δ' for ἀλλ' is the slight and necessary metrical correction of Hermann.—ἐρέσσει, 'thou art wielded,' or plied, in the 'changed possession of another man,' or 'in the hands of a new owner.' Mr. Blaydes inserts in the text what we must call the improbable reading ἄρ' ἔσσει, 'it seems you will be.' Whether there is any authority for this form of the second person, ἔσσει, may be questioned. Cf. Aesch. Theb. 855, ἐρέσσειτ' ἀμφὶ κρατὶ πόμπιμον χερσὶν πίτυλον.

1136. ἐχθοδοπὸν, a rare word, occurs in Ar. Ach. 226, πόλεμος ἐχθοδοπὸς τῶν ἐμῶν χωρίων.

1137. ἀνατέλλοντα, 'causing to spring up.' Mr. Blaydes compares Pind. Isthm. vi. 110, Δίρκας ἀγνὸν ὕδωρ τὸ βαθύζωνοι κόραι ἀνέτειλαν. But the Schol. took it intransitively, for ἐσόμενα. At the end of the verse the MSS. add Ὀδυσσεὺς, which is doubtless a gloss. The metre requires ἄλγη, ἔργων, or ὦ Ζεῦ. A simple and easy reading would be, μυρία τ' αἰσchrῶς ἀνατέλλονθ' ὅς ἐφ' ἡμῖν κάκ' ἐμήσατ' ἔργα.

1140. The reading is again very doubtful. The general sense, Wunder observes, is this: 'the duty of a good man is to speak freely whatever he thinks unjust, but when he has expressed his opinion, to abstain from bitter and invidious expressions.' This passage is certainly perplexing. Hermann's explanation is somewhat far-fetched, and the sense rather sophistical; 'Tis the duty of a man to call that which is his interest, just; and not to be abusive of another when he has so said it.' Linwood thinks ἐξῶσαι should be taken im-

peratively, and in the literal sense of thrusting out the tongue; 'but when a man has said so, do not utter against him the language of reproach.' Mr. Blaydes, as usual, has recourse to guessing, and edits ἀνδρὸς τοι τὸ μὲν ἐνδικὸν κατεῖπεῖν, which he renders, 'it is the part of a good man to say indeed what is true and right.' But he gives no example of such a use of κατεῖπεῖν, which properly means 'to inform against' a person. Madvig, Adv. Crit. i. p. 210, reads ἀνδρὸς τοι τὸ [μὲν] οἱ δίκαιον εἰπεῖν, 'viri est, quod ipsi iustum videatur et quod defendat, dicere, cum dixerit, non invidiam acrimoniam linguae proumpere.' He compares El. 1037, τῷ σῷ δικαίῳ. The construction, he says, is virtually ἀνδρα χρῆ εἰπεῖν, εἰπόντα δὲ μὴ ἐξῶσαι κ.τ.λ.

1142. ἐξῶσαι, 'to protrude,' i.e. to blurt out, words that are vexations from their invidiousness. Wunder compares γλωσσαγλία, a compound twice used by Euripides. There seems a doubt if ἐξαθεῖν can mean anything but 'to thrust out' in the sense of ejecting and expelling rather than of protruding. Mr. Blaydes suggests ἐξεῖραι, but gives no example of the infinitive, though the aorist ἐξεῖρας does occur.

1143—5. The difficulty of this passage consists in the apparent propriety of referring κείνος to Ulysses. By way of apologizing for his apparently treacherous act, the chorus say that he was selected out of all the Greeks, viz. as the fittest and the cleverest man, to perform a common service for his friends. The MSS. have τοῦδ' ἐφημοσύνα, which naturally means 'at the bidding of Neop-

- ταχθεὶς τοῦδ' ἐφημοσύνα
κοινὰν ἦνυσεν ἐς φίλους ἄρωγάν. 1145
- ΦΙ. ὦ πταναὶ θῆραι χαροπῶν τ' 1145
ἔθνη θηρῶν, οὓς ὁδ' ἔχει
χῶρος οὐρεσιβώτας,
φυγᾶ μ' οὐκ ἔτ' ἀπ' αὐλίων
πελάτ'. οὐ γὰρ ἔχω χεροῦν 1150
τὰν πρόσθεν βελέων ἀλκὰν,
ὦ δύστανος ἐγὼ τανῦν,
ἀλλ' ἀνέδην ὅδε χῶρος ἐρύκεται,
οὐκ ἔτι φοβητὸς ὑμῖν.
ἔρπετε, νῦν καλὸν 1155

tolemus,' but this is wrong in fact. Hence Linwood and Wunder read τῶνδ', referring to πολλῶν, 'at their bidding;' yet this is unsatisfactory as applied to the absent Greeks. Mr. Blaydes reads τάνδ' ἐφημοσύνα, 'having been charged with this order.' Perhaps τοῦδε ἐφημοσύνα means 'by the ordering of,' i.e. by orders given to, Neoptolemus. Thus the sense is simple enough; Ulysses has used the services of this young man in assisting his friends.

1146. Philoctetes passionately appeals to the birds and beasts, whom he can no longer hurt, deprived of his bow, to come and take vengeance on him.—χαροπῶν, according to Donaldson, *New Crat.* § 282, means 'gaping,' 'wide-mouthed,' and contains the same root as Χάρων and Χάρυβδης.—θῆραι, i.e. ὧς θρῖνεις οὓς ἐγὼ πρόσθεν ἐθήρων.

1149. φυγᾶ—πελάτ'. 'You will not fly from me now, but come near me,' viz. to prey on me. A short way of saying οὐκέτι φεύξεσθέ με ἀλλὰ πελάτε (πελάσετε), or οὐκέτι φεύγουσαι πελάτε. Or, 'by your flight you will not now draw me from my cave to get near you.' Mr. Blaydes says "the passage is evidently corrupt," and he gives not fewer than eleven guesses at emendation. For the accusative after πελάζειν, depending on the notion of movement towards, Linwood compares *Oed. Col.* 1060, ἧ που τὸν ἐφέσπερον πέτρας νιφάδος πελώσι, and δῶμα πελάζει, *Eur. Andr.* 1166. But he does not seem right in rendering φυγᾶ πελάτε by *timide appropinquabitis*. Prof. Jebb (*Journ. Philol.* ii. p. 8)

proposes φυγᾶ μηκέτ' ἀπ' αὐλίων πηδάτ'.

1153. ἀλλ'—ὕμιν. 'But this wild spot is free for you to range in, and is kept apart from the wiles of man, no longer to be feared by you.' The metaphor is from a consecrated ground, where animals are allowed to range ἀφροί and ἀνείμενοι. That the dactylic verse is not corrupt, is shown by its exact correspondence with the strophe v. 1130. The Schol. gives the true meaning quite accurately. Here again Mr. Blaydes gives seven different conjectures of his own for emending a passage which is quite capable of a simple explanation. To protect a place or a city from any kind of aggression is ἐρύκειν πόλιν as well as ἐρύκειν πολεμίους ἀπὸ πόλεως. See *Aesch. Theb.* 1080, ὅδε ἥρυνε πόλιν μὴ νάτραπῆναι. Prof. Jebb (*Journ. Philol.* ii. p. 80) would read ὁ δὲ χῶρος ἄρ' οὐκέτι, οὐκέτι φοβητὸς ὑμῖν. Though in the series of letters there is but slight difference, it may be doubted if such a use of ἄρα can be defended.

1155. ἔρπετε, 'come,' Schol. ἤκετε. 'Now,' he exclaims, 'is your time to glut your mouths with slaughter in return with a view to a feast on my livid (putrefied) flesh.' For πρὸς χάριν compare *Antig.* 30, οἰωνοῖς γλυκύν θησαυρὸν εισορῶσι πρὸς χάριν βορᾶς, and *New Cratylus*, § 279. Some, with the Schol., explain αἰόλας of the flesh discoloured by the festering wound. For νῦν καλὸν Mr. Blaydes well compares *Ar. Pac.* 278 and 292, and *Linwood El.* 384, νῦν γὰρ ἐν καλῷ φρονεῖν.

ἀντίφονον κορέσαι στόμα πρὸς χάριν

ἐμᾶς σαρκὸς αἰόλας.

ἀπὸ γὰρ βίον αὐτίκα λείψω.

πόθεν γὰρ ἔσται βιοτά; τίς ὦδ' ἐν αὔραις τρέ-
φεται, 1160

μηκέτι μηδενὸς κρατύνων ὅσα πέμπει βιόδωρος αἶα;

ΧΟ. πρὸς θεῶν, εἴ τι σέβει ξένον, πέλασσον ἀντ. δ'.
εὐνοίᾳ πάσα πελάταν

ἀλλὰ γνῶθ', εὖ γνῶθ' ὅτι σοὶ 1165

κῆρα τάνδ' ἀποφεύγειν.

οἰκτρὰ γὰρ βόσκειν, ἀδαῆς δ'

ἔχειν μυρίον ἄχθος, ᾧ ξυνοικεῖ.

ΦΙ. πάλιν πάλιν παλαιὸν ἄλγην ὑπέμνας, ᾧ 1169
λῶστέ τῶν πρὶν ἐντόπων.

1160. ἐν αὔραις, not 'on (or by) air,' as Mr. Blaydes understands it after the Schol., τίς τρέφεται ἐξ ἀέμων, 'but what being under the airs of heaven,' τίς τῶν ζῶων.—μηκέτι κ.τ.λ., 'if he no longer is master of any of those gifts which life-giving earth sends for his use.'

1162. The chorus implores Philoctetes, if he has any respect for a stranger, i. e. for the earnest advice pressed on him by the chorus, to allow the approach of (not to spurn) one who comes to him, and appeals to him, with all good will. Again the Schol. seems to have understood the passage rightly. The reading adopted by Mr. Blaydes from Arndt seems to us to possess not the slightest probability, εἴ τι σέβει ξένον γ' ἔλασσον, *si forte minus revereris hospitem*. The real sense of πέλασσον πελάταν is, *sine ad te cum accedere, qui cum benevolentia te adire vult*. Again the correspondence of the metres is strongly in favour of the integrity of the passage. Mr. Linwood less correctly renders πέλασσον *accede ad eum*, as the Schol. is wrong in explaining it πρόσθε. Madvig, Adv. Crit. i. p. 210, would punctuate thus: πρὸς θεῶν, εἴ τι σέβει, ξένον πέλασσον, 'per deos, si eos vereris, hospitem omni cum benevolentia appropinquantem tibi adijunge.'

1165. ἀλλὰ. This is said in persuading and conjuring him, 'Do, then, make up your mind that it is for you now to escape from this malady; for 'tis a

pitiable one to keep upon one, and it is not schooled to endure the infinite suffering with which it is associated.' With σοὶ the Schol. rightly supplies πάρεστιν, and there seems no good reason for reading σὸν with Dindorf and Wunder. For βόσκειν, used like τρέφειν, to maintain or keep up any grief or malady, see sup. 313.

1168. ξυνοικεῖ. The disease is described in terms which really apply to the patient. It would be easy to read ξυνοικεῖς, and understand σὺ δὲ ἀδαῆς εἶ. Mr. Blaydes compares Trach. 1055, πνευμόνων τ' ἀρτηρίας βοφεῖ ξυνοικοῦν. But he needlessly alters ἔχειν into ἄγειν, because this metaphor from drawing a scale occurs in El. 119.

1170. Philoctetes knows that ἀποφεύγειν contains a hint that he should sail to Troy; and he now says that the chorus have again reminded him of, or mentioned to him, a plan which has long been a subject of grief and bitterness to him. He appeals to the chorus, who had called itself εὐνοία πάσα πελάτης, v. 1164, as 'the best friend of all who ever lived in the place.' Schol. βέλτιστε τῶν πλησιασάντων μοι πάλαι. It is not unlikely that the old legends contained some story of aid rendered to Philoctetes on his first arrival at his island home. Mr. Blaydes does not see why the chorus should be addressed as ᾧ λῶστέ, and would read ᾧ χθιστέ. The chorus sup. 1121 had shown a most

- τί μ' ὤλεσας ; τί μ' εἵργασαι ;
 ΧΟ. τί τοῦτ' ἔλεξας ;
 ΦΙ. εἰ σὺ τὰν ἐμοὶ στυγερὰν
 Τρωάδα γὰν μ' ἤλπισας ἄξειν. 1175
 ΧΟ. τόδε γὰρ νοῶ κράτιστον.
 ΦΙ. ἀπό νῦν με λείπετ' ἤδη.
 ΧΟ. φίλα μοι, φίλα ταῦτα παρήγγειλας ἐκόντι τε
 πράσσειν.
 ἴωμεν ἴωμεν
 ναὸς ἵν' ἡμῖν τέτακται. 1180
 ΦΙ. μὴ, πρὸς ἀραίου Διὸς, ἔλθης, ἵκετεῦν.
 ΧΟ. μετρίαζε.
 ΦΙ. ὦ ξένοι,
 μέινετε, πρὸς θεῶν. ΧΟ. τί θροεῖς ; 1185
 ΦΙ. αἰαῖ αἰαῖ, δαίμων δαίμων.
 ἀπόλωλ' ὁ τάλας·
 ὦ ποὺς ποὺς, τί σ' ἔτ' ἐν βίῳ
 τεύξω τῷ μετόπιw τάλας ;
 ὦ ξένοι, ἔλθετ' ἐπήλυδες αὔθις. 1190
 ΧΟ. τί ῥέζοντες ἀλλοκότῳ
 γνώμα τῶν πάρος ὧν προῦφαινες ;
 ΦΙ. οὔτοι νεμεσητὸν,

pacific disposition, and there is nothing inconsistent in his kindly address, for he believes in their sympathy.

1174. εἰ σὺ κ.τ.λ. 'I allude to your intention of taking me to that hateful land of Troy.' 'Yes,' the chorus replies; 'for this is the best thing I can think of for you.'

1178. The τε after ἐκόντι is perhaps interpolated. 'What you order is agreeable to me, and I am prepared to do it.' Wunder. The chorus are inclined to resent Philoctetes' saying 'leave me now,' and they declare they are quite willing to do so.—ἵνα κ.τ.λ., "qua in parte navis sua cuique statio est." *Linwood*.—ἴωμεν, addressed to themselves.

1181. ἀραίου. By the god who can bring to pass the utterance of an imprecation, φθόγγον ἀραίου, Aesch. Ag. 286. This threat and warning of a curse is met by the advice to be moderate

in language. A similar verb is τὰ θεῶν μηδὲν ἀγάζειν, Aesch. Suppl. 1046, in reference to the saying μηδὲν ἄγαν, and *ib.* 1044, μέτρίῳ νῦν ἔπος εἶχον.

1188. τί τεύξω σε. Like δρᾶν and ποιεῖν, this verb here takes an accusative of the person as well as of the thing. "What shall I do to (i. e. for) you in the life that is henceforth to come?"

1190. ἐπήλυδες. The sense is simply πάλιν ἐπέλθετέ μοι, the chorus having feigned their departure.

1191. τί ῥέζοντες; 'For what purpose, except to be told again to go away?' By ἀλλοκότῳ γνώμα τῶν πάρος the chorus means 'by a decision of yours contrary to that formerly expressed by you.' The general sense is, 'So then your opinion is changed; what would you have us do for you now, if we do stay?'

1193. οὔτοι νεμεσητὸν. 'It is not a

- ἀλύοντα χειμερίῳ
λύπα καὶ παρὰ νοῦν θροεῖν. 1195
- ΧΟ. βᾶθι νυν, ὦ τάλαν, ὥς σε κελεύομεν.
- ΦΙ. οὐδέποτ' οὐδέποτ', ἴσθι τόδ' ἔμπεδον,
οὐδ' εἰ πυρφόρος ἀστεροπητῆς
βροντᾶς ἀνγαῖς μ' εἴσι φλογίζων.
ἐρρέτω Ἴλιον, οἳ θ' ὑπ' ἐκείνῳ 1200
πάντες ὅσοι τόδ' ἔτλασαν ἐμοῦ ποδὸς ἄρθρον
ἀπῶσαι.
ἀλλ', ὦ ξένοι, ἔν γε μοι εὐχος ὀρέξατε.
- ΧΟ. ποῖον ἐρεῖς τόδ' ἔπος ;
- ΦΙ. ξίφος, εἴ ποθεν,
ἧ γένυν, ἧ βελέων τι, προπέμψατε. 1205
- ΧΟ. ὥς τίνα *δὴ ρέξης παλάμαν ποτέ ;
- ΦΙ. κρᾶτ' ἀπὸ πάντα καὶ ἄρθρα τέμω χερσί·
φονᾶ φονᾶ νόος ἦδη.
- ΧΟ. τί ποτε ; ΦΙ. πατέρα ματεύων. 1210
- ΧΟ. ποῖ γὰς ;
- ΦΙ. ἐς Ἄιδου.
οὐ γάρ ἐστ' ἐν φάει γ' ἔτι.

matter to be vexed at if a man beside himself from a sudden attack of pain speaks what he does not really intend,' viz. as I did not really mean you to depart when I said (1173) ἀπό νῦν με λείπετ' ἦδη.

1196. βᾶθι νυν. 'Then come with us to Troy, unhappy man, even as we bid you.' He still resists this proposal. 'Never, never! know that this is my firm resolve,—no, not even if the fiery light-flashing bolt (lit. the light-flasher born of the thunder) shall come to burn me with its brightness.'

1201. ἔτλασαν κ.τ.λ. 'And all those who at Troy (i.e. belonging to the Greeks of the expedition) had the cruelty to thrust me away from them when suffering from this foot of mine.'

1205. προπέμψατε. 'Send it on here.' With εἴ ποθεν we may supply εὐρεῖν or πορίσασθαι δύνασθε. There is no probability that the word is corrupt, and therefore to substitute παρέχετε, with Mr. Blaydes, would be unwarrantable, even if the future gave a better sense

than the imperative, which is not the case.

1207. κρᾶτα, i.e. ἵνα τέμω κρᾶτα καὶ πάντα ἄρθρα ἀποτέμω. Mr. Blaydes suggests, and Wunder tacitly adopts, τεμῶ. We need not too closely criticize the threat of one beside himself with pain, to cut, or even cut off, his own head. But Wunder thinks κρᾶτ' is here corrupt.

1208. φονᾶ. 'My mind is set on some deed of blood.' This particular word is rare, and perhaps occurs only in Antig. 117, φονάσαισιν ἀμφιχανὼν λόγχαῖς, where it is restored by an almost certain conjecture. But it belongs to a class of words, generally dissyllable, which end in ᾶω, and imply mental or bodily affection. Such a word is τομᾶν Aj. 582, the Ionic ἀτίοντες (in Homer and Herodotus), λημᾶν, λοφᾶν, also χαλαζᾶν, ποδαγρᾶν, &c.

1210. ματεύων, i.e. with a desire of looking for my father in Hades. The participle refers to the implied sense of the preceding, θνήσκειν θέλω.

ὦ πόλις ὦ πόλις πατρία,
 πῶς ἂν εἰσίδοιμί σ' ἄθλιός γ' ἀνὴρ,
 ὅς γε σὰν λιπὼν ἱερὰν λιβάδ', 1215
 ἐχθροῖς ἔβαν Δαναοῖς
 ἄρωγός· ἔτ' οὐδέν εἰμι.

XO. ἐγὼ μὲν ἤδη καὶ πάλαι νεὼς ὁμοῦ
 στείχων ἂν ἦν σοι τῆς ἐμῆς, εἰ μὴ πέλας
 Ὀδυσσέα στείχοντα τόν τ' Ἀχιλλέως 1220
 γόνον πρὸς ἡμᾶς δεῦρ' ἰόντ' ἐλεύσσομεν.

OA. οὐκ ἂν φράσειας ἦντιν' αὖ παλίντροπος
 κέλευθον ἔρπεις ὧδε σὺν σπουδῇ ταχύς ;

NE. λύσων ὅσ' ἐξήμαρτον ἐν τῷ πρὶν χρόνῳ.

OA. δεινόν γε φωνεῖς· ἡ δ' ἁμαρτία τίς ἦν ; 1225

NE. ἦν σοὶ πιθόμενος τῷ τε σύμπαντι στρατῷ

OA. ἔπραξας ἔργον ποῖον ὦν οὐ σοι πρέπον ;

NE. ἀπάταισιν αἰσχροῖς ἄνδρα καὶ δόλοισι ἐλόν.

OA. τὸν ποῖον ; ὧμοι· μῶν τι βουλευεῖ νέον ;

1213. Perhaps ὦ πόλις, ὦ πόλις, or ὦ πατρία πόλις.—πῶς ἂν does not here, as usual, convey a wish. He asks *ἵκω* (ποῖοις ὅμμασιν) he can look at his country in the miserable plight he has brought upon himself by consenting to join the expedition to Troy. But the *γε* after ἄθλιός γε is certainly feeble, and can only be taken for ἄθλιός γ' ὦν, 'how at least, when I have come to such misery.' In the next verse *ὅς γε* is rightly used in the causal sense of *ὅστις*, *quippe qui*, or *qui Troiam venerim*. By *ἱερὰν λιβάδα* the waters of the Spercheus are meant.

1217. Perhaps, ὅτ' οὐδέν εἰμι, 'now that I am no more,' or as good as dead, i. e. ἄθλιος ἀνὴρ, οὐδέν ὦν.—With these words Philoctetes, as appears from v. 1262, enters his cave.

1218. The chorus, who had resolved to go, is about to carry the intention into effect, when they are met by Ulysses returning with Neoptolemus, who had left the stage together with him at v. 1079, but has now been either stopped or overtaken, and brought back to give an explanation of his conduct. The sense is, 'long ago in my walk from hence I should have been close to the ship to which I belong, but

that,' &c. Here we must construe *ὁμοῦ νεὼς ἂν ἦν*, i. e. *ἐγγὺς*, and *στείχων* is to be taken separately, *ambulando*. Wunder observes that *στείχων εἰμι* differs from *στείχω* as *profisciscens sum* from *profisciscor*, and means 'I am on my way.' The enclitic *σοι* is added in the sense of 'you would have had me near,' &c. The use of *ὁμοῦ* with a genitive seems rather pedantic, for its occasional use of 'close by' in the sense of 'having joined company with,' as in Antig. 1180, is slightly different. Rather careless too is the repetition in *στείχων στείχοντα*, but Mr. Blaydes is not justified in reading *Ὀδυσσέα τε τόνδε*.

1221. *ἰόντ'* is the dual, *ἰόντε*.

1222. Ulysses begins the conversation in a voice of some asperity. 'You will please to explain what is the meaning of this return in such haste.' The curt reply is, 'To undo my past mistakes.' There are no superfluous words on either side, and the straightforward character of Neoptolemus is well brought out in the dialogue ensuing.

1226. *ἦν*. Supply from the context *ἐπραξα*. In the next verse *ὦν* is by the usual attraction for *τῶν ὅσα οὐ πρέπον ἦν πράξαι*.

1229. *τὸν ποῖον*, i. e. *ὅντα ἄνδρα*. 'A

- NE. νέον μὲν οὐδὲν, τῷ δὲ Ποίαντος τόκῳ 1230
 OΔ. τί χρήμα δράσεις; ὥς μ' ὑπῆλθέ τις φόβος.
 NE. παρ' οὔπερ ἔλαβον τάδε τὰ τόξ', αὖθις πάλιν
 OΔ. ὦ Ζεῦ, τί λέξεις; οὐ τί πον δοῦναι νοεῖς;
 NE. αἰσchrῶς γὰρ αὐτὰ κοῦ δίκη λαβὼν ἔχω.
 OΔ. πρὸς θεῶν, πότερα δὴ κερτομῶν λέγεις τάδε; 1235
 NE. εἰ κερτόμησίς ἐστι τάληθῇ λέγειν.
 OΔ. τί φῆς, Ἀχιλλέως παῖ; τίν' εἰρηκας λόγον;
 NE. δις ταῦτα βούλει καὶ τρίς ἀναπολεῖν μ' ἔπη;
 OΔ. ἀρχὴν κλύειν ἂν οὐδ' ἄπαξ ἐβουλόμην.
 NE. εὖ νῦν ἐπίστω, πάντ' ἀκήκοας λόγον, 1240
 OΔ. ἔστιν τις ἔστιν ὅς σε κωλύσει τὸ δρᾶν.
 NE. τί φῆς; τίς ἔσται μ' οὐπικωλύσων τάδε;
 OΔ. ξύμπας Ἀχαιῶν λαὸς, ἐν δὲ τοῖσδ' ἐγώ.
 NE. σοφὸς πεφυκὼς οὐδὲν ἐξαυδᾶς σοφόν.
 OΔ. σὺ δ' οὔτε φωνεῖς οὔτε δρασεῖεις σοφά, 1245
 NE. ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω τάδε.
 OΔ. καὶ πῶς δίκαιον, ἄ γ' ἔλαβες βουλαῖς ἐμαῖς,
 πάλιν μεθεῖναι ταῦτα;
 NE, τὴν ἁμαρτίαν
 αἰσchrὰν ἁμαρτῶν ἀναλαβεῖν πειράσομαι.
 OΔ. στρατὸν δ' Ἀχαιῶν οὐ φοβεῖ, πράσσωσι τάδε; 1250

man! what man? O dear! Surely you have not got some new scheme on hand! There is usually, as here, the notion of *mischief* attached to νέον.

1230. τόκῳ. He was going on to say ἔρχομαι ἀποδώσω, but his words are anticipated by his eager interrogator.

1235. κερτομῶν. 'By way of deceiving me.' The reply shows that this is the meaning, and so κέρτομος seems to be used in Eur. Alc. 1125, ἢ κέρτομός με θεοῦ τίς ἐκπλήσσει χαρά;

1238. ἀναπολεῖν, 'to go over again,' a metaphor from a second ploughing in spring (ἡρι πολεῖν, Hes. Opp. 462). The expression seems to have been proverbial, and hence in Antig. 859 we have, as Mr. Blaydes well reminds us, πατρὸς τριτάτου οἴτον, as if from τριπόλιζω. Even the name of the corn-god *Triptolemus* (τριπόλιμος, νεῖφι ἐνὶ τριπόλει, Pl.

xviii. 542) involves the same root. The commentators compare Plat. Phileb. p. 59, εὖ δ' ἡ παροιμία δοκεῖ ἔχειν, τὰ καὶ δις καὶ τρίς τό γε καλῶς ἔχον ἐπαναπολεῖν τῷ λόγῳ δεῖν.

1239. ἀρχήν. In negative sentences this word implies *completeness*, Lat. *omnino*. So Antig. 92, ἀρχὴν δὲ θηρῶν οὐ πρέπει τὰμήχανα, 'if things are impossible, one ought not to go in pursuit of them at all.'

1240. ἀκηκοῖς Mr. Blaydes, after Gedike and others.

1247. καὶ πῶς κ.τ.λ. 'But surely it cannot be right (i. e. fair to me), when you got what you wanted through my plans, for you to give it back again.' The reply is, 'Since the mistake I made was a discreditable one, I shall try to retract it.'

- NE. ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον.
 OΔ. * * * * *
- NE. ἀλλ' οὐδέ τοι σῇ χειρὶ πείθομαι τὸ δρᾶν.
 OΔ. οὐ τᾶρα Τρωσὶν, ἀλλὰ σοὶ μαχούμεθα.
 NE. ἔστω τὸ μέλλον. OΔ. χεῖρα δεξιὰν ὄρας
 κώπης ἐπιμαίνουσαν ;
- NE. ἀλλὰ κάμ' ἐμοὶ 1255
 ταυτὸν τόδ' ὄψει δρῶντα κοῦ μέλλοντ' ἔτι.
 OΔ. καίτοι σ' ἑάσω· τῷ δὲ σύμπαντι στρατιῷ
 λέξω τάδ' ἔλθων, ὅς σε τιμωρήσεται.
 NE. ἐσωφρόνησας· καὶ τὰ λοῖφ' οὕτω φρονῆς,
 ἴσως ἂν ἐκτὸς κλαυμάτων ἔχοις πόδα. 1260
 σὺ δ', ὦ Ποίαντος παῖ, Φιλοκτήτην λέγω,
 ἔξελθ', ἀμείψας τάσδε πετρήρεις στέγας.
 ΦΙ. τίς αὖ παρ' ἀντροῖς θόρυβος ἴσταται βοῆς ;
 τί μ' ἐκκαλεῖσθε ; τοῦ κεκρημένοι, ξένοι ;
 ὦμον· κακὸν τὸ χρῆμα, μῶν τί μοι μέγα 1265
 πάρεστε πρὸς κακοῖσι πέμποντες κακόν ;
 NE. θάρσει· λόγους δ' ἄκουσον οὓς ἤκω φέρων,
 ΦΙ. δέδοικ' ἔγωγε. καὶ τὰ πρὶν γὰρ ἐκ λόγων

1251. σὺν τῷ δικαίῳ. 'Aided by justice,' 'with justice on one's side.' So Aj. 1125, σὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν.

1252. It is hard to decide whether this verse is an interpolation, as Mr. Blaydes and Wunder think, or a verse of Ulysses has dropped out, to which it was a reply, as Hermann and Linwood suppose. Such a verse as OΔ. φόβος μὲν οὐδεὶς, ἦν μόνον πεισθῆς ἐμοί, might have been lost ; but mere guesses are of little value. Mr. Blaydes says the verse "seems at least corrupt." But it is a good verse, and τὸ δρᾶν for ὥστε δρᾶν is quite in the Sophoclean idiom. The meaning would thus be quite general, 'You shall not dictate to me how I am to act.'

1254. ἔστω κ.τ.λ., i. e. 'carry into effect what you threaten ; do you see I am ready for you ?' So Aegisthus exclaims to the threats of the chorus, ἀλλὰ καὶ γὰρ μὴν πρόσωπος οὐκ ἀναίνομαι θανεῖν, Agam. 1652.

1259. Sophocles has well shown in this verse the moral victory of true courage and honour over the bully. Ulysses has failed to intimidate the son of Achilles, and now thinks it prudent to confine himself to mere words. He now leaves the stage, but reappears at v. 1293, where three actors take part in the dialogue.

1260. ἐκτὸς κλαυμάτων. This was a proverb, given in nearly the same form in Aesch. Prom. 263 and Cho. 697. See sup. 504.

1262. ἀμείψας, 'having passed,' i. e. left, Schol. καταλιπών. This is a common sense of the word, derived from the change of relative positions. Eur. Bacch. 65, ἱερὸν Τιῶλον ἀμείψας, Aesch. Cho. 571, εἰ δ' οὐκ ἀμείψω βαλὼν ἐρκείον πυλῶν. Trach. 658, βασιλῶν ἐστίαν ἀμείψας. Neoptolemus, left to act alone, calls out Philoctetes to restore to him his bow ; but he, naturally suspicious, thinks some further mischief is intended.

1268. δέδοικα, i. e. τοὺς σοὺς λόγους.

καλῶν κακῶς ἔπραξα, σοῖς πεισθεῖς λόγοις.

NE. οὐκουν ἔνεστι καὶ μεταγνῶναι πάλιν ; 1270

ΦΙ. τοιοῦτος ἦσθα τοῖς λόγοισι χῶτε μου
τὰ τόξ' ἐκλεπτες, πιστὸς, ἀτηρὸς λάθρα.

NE. ἀλλ' οὐ τι μὴν νῦν βούλομαι δέ σου κλύειν,
πότερα δέδοκταί σοι μένοντι καρτερεῖν,
ἢ πλεῖν μεθ' ἡμῶν. 1275

ΦΙ. παῦε, μὴ λέξης πέρα.

μάτην γὰρ ἂν εἴπης γε πάντ' εἰρήσεται.

NE. οὕτω δέδοκται ; ΦΙ. καὶ πέρα γ' ἴσθ' ἢ λέγω.

NE. ἀλλ' ἤθελον μὲν ἄν σε πεισθῆναι λόγοις
ἐμοῖσιν· εἰ δὲ μή τι πρὸς καιρὸν λέγων
κυρῶ, πέπανμαι. 1280

ΦΙ. πάντα γὰρ φράσεις μάτην,

οὐ γάρ ποτ' εὖνουν τὴν ἐμὴν κτήσει φρένα,

ὅστις γ' ἐμοῦ δόλοισι τὸν βίον λαβὼν

ἀπεστέρηκας, κᾶτα νουθετεῖς ἐμὲ

ἐλθὼν, ἀρίστου πατρὸς ἔχθιστος γεγώς.

ὄλοισθ', Ἀτρεΐδαι μὲν μάλιστ', ἔπειτα δὲ 1285

ὁ Λαρτίου παῖς, καὶ σύ.

NE. μὴ 'πεύξῃ πέρα'

δέχον δὲ χειρὸς ἐξ ἐμῆς βέλη τάδε.

ΦΙ. πῶς εἶπας ; ἄρα δεύτερον δολούμεθα ;

NE. ἀπώμοσ' ἀγνὸν Ζηνὸς ὑψίστου σέβας.

ΦΙ. ὦ φίλτατ' εἰπὼν, εἰ λέγεις ἐτήτυμα. 1290

—ἐκ λόγων, 'in consequence of fair words.' Wunder.

1272. πιστὸς, here for πιθανὸς, 'plausible.'

1273. οὐτι μὴν. 'Well, but I will not be so now.' Mr. Blaydes compares El. 817, ἀλλ' οὐτι μὴν ἔγωγε τοῦ λοιποῦ χρόνου ξύνοικος εἶσεμ' (ἐσσομ'). Linwood has οὐ τι μὴ νῦν, 'but there is no fear of my being so now.'

1277. πέρα ἢ λέγω. Perhaps he means that he will kill himself, if coercion is tried, or will kill some one else with his bow, as he threatens to do at 1299.

1284. The whole context shows that the MSS. reading ἔχθιστος is right.

What epithet could be more consistent with what he next adds, ὄλοισθε? Philoctetes is both suspicious and irritable, and his character is correctly and naturally drawn. He does not believe now that Neoptolemus is his friend (1288), and he curses him as if he were his enemy. Linwood seems clearly right in defending the old reading against Pierson's feeble correction αἰσχιστος, adopted by Wunder, Dindorf, Neue, and Mr. Blaydes.

1289. ἀπώμοσα. 'No! by the holy majesty of the supreme god.' So ἀπομόσαι and ἀπώμοτος elsewhere occur, like ἀπόφημι. Cf. Ant. 394.

- NE. τοῦργον παρέσται φανερόν. ἀλλὰ δεξιᾶν
πρότεινε χεῖρα, καὶ κράτει τῶν σῶν ὅπλων.
- ΟΔ. ἐγὼ δ' ἀπαυδῶ γ', ὡς θεοὶ ξυνίστορες,
ὑπέρ τ' Ἀτρειδῶν τοῦ τε σύμπαντος στρατοῦ.
- ΦΙ. τέκνον, τίνος φώνημα, μῶν Ὀδυσσέως, 1295
ἐπησθόμην ;
- ΟΔ. σάφ' ἴσθι· καὶ πέλας γ' ὄρᾳς,
ὅς σ' ἐς τὰ Τροίας πεδί' ἀποστελῶ βία,
εἴαν τ' Ἀχιλλέως παῖς εἴαν τε μὴ θέλῃ.
- ΦΙ. ἀλλ' οὐ τι χαίρων, ἦν τόδ' ὀρθωθῇ βέλος.
- NE. ᾄ, μηδαμῶς, μὴ πρὸς θεῶν, μεθῆς βέλος. 1300
- ΦΙ. μέθες με, πρὸς θεῶν, χεῖρα, φίλτατον τέκνον.
- NE. οὐκ ἂν μεθείην.
- ΦΙ. φεῦ· τί μ' ἄνδρα πολέμιον
ἐχθρόν τ' ἀφείλου μὴ κτανεῖν τόξοις ἐμοῖς ;
- NE. ἀλλ' οὐτ' ἐμοὶ τοῦτ' ἐστὶν οὔτε σοὶ καλόν. 1304
- ΦΙ. ἀλλ' οἷν τοσοῦτόν γ' ἴσθι, τοὺς πρώτους στρατοῦ,
τοὺς τῶν Ἀχαιῶν ψευδοκήρυκας, κακοὺς
ὄντας πρὸς αἰχμὴν, ἐν δὲ τοῖς λόγοις θρασεῖς.
- NE. εἶεν. τὰ μὲν δὴ τόξ' ἔχεις, κοῦκ ἔσθ' ὅτου
ὀργὴν ἔχοις ἂν οὐδὲ μέμψιν εἰς ἐμέ.
- ΦΙ. ξύμφημι. τὴν φύσιν δ' ἔδειξας, ὦ τέκνον, 1310
ἐξ ἧς ἐβλαστες, οὐχὶ Σισύφου πατρὸς,
ἀλλ' ἐξ Ἀχιλλέως, ὅς μετὰ ζώντων θ' ὄτ' ἦν
ἦκου' ἀριστα, νῦν δὲ τῶν τεθνηκότων.
- NE. ἦσθην πατέρα τὸν ἄμὸν εὐλογοῦντά σε
αὐτόν τέ μ'. ὦν δέ σου τυχεῖν ἐφίεμαι 1315

1296. The conjecture of Nauck is very probable, μῶν Ὀδυσσέως ; O. Ὀδυσσέως, σάφ' ἴσθι, κ.τ.λ.

1304. The reading in the text is that of Hermann, Dind., Linwood, and others. The MSS. give ἀλλ' οὐτ' ἐμοὶ καλὸν τοῦτ' ἐστὶν οὔτε σοι. Wunder retains this, with τὸδ' for τοῦτ'.

1306. τοὺς τῶν κ.τ.λ. 'Those heralds of lies for the Grecians,' Wunder. Ulysses is principally meant.

1308. εἶεν. 'Very good (be it so, if you please) ; now you have got your

bow, and there is nothing to be angry about or to be dissatisfied with now, as far as concerns me.' The ἐμέ has some emphasis, as Neoptolemus is desirous to clear himself alone.

1311. οὐχὶ Σισύφου. 'Not, like Ulysses, from a Sisyphus for your father.' See sup. 417.

1314. ἦσθην—εὐλογοῦντα. So χαίρειν πόλιν εὖ πρόσσουςαν Aesch. Theb. 815.

1315. ὦν κ.τ.λ. 'What I desire to gain your assent to.' The two constructions are combined, τυχεῖν σοῦ, 'to win

ἄκουσον, ἀνθρώποισι τὰς μὲν ἐκ θεῶν
 τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν
 ὅσοι δ' ἐκουσίοισιν ἔγκεινται βλάβαις,
 ὥσπερ σὺ, τοῦτοις οὔτε συγγνώμην ἔχειν
 δίκαιόν ἐστιν οὐτ' ἐποικτεῖρειν τινά, 1320
 σὺ δ' ἡγρίωσαι, κοῦτε σύμβουλον δέχει,
 ἑάν τε νουθετῇ τις εὐνοία λέγων,
 στυγεῖς, πολέμιον δυσμενῇ θ' ἡγούμενος.
 ὅμως δὲ λέξω· Ζῆνα δ' ὄρκιον καλῶ·
 καὶ ταῦτ' ἐπίστω, καὶ γράφου φρενῶν ἔσω, 1325
 σὺ γὰρ νοσεῖς τόδ' ἄλγος ἐκ θείας τύχης,
 Χρύσης πελασθεὶς φύλακος, ὃς τὸν ἀκαλυφῇ
 σηκὸν φυλάσσει κρύφιος οἰκουρῶν ὄφει·
 καὶ παῦλαν ἴσθι τῆσδε μή ποτ' ἐντυχεῖν
 νόσου βαρείας, ἕως ἂν αὐτὸς ἥλιος 1330
 ταύτη μὲν αἶρη, τῇδε δ' αὖ δύνῃ πάλιν,
 πρὶν ἂν τὰ Τροίας πεδί' ἐκὼν αὐτὸς μόλῃς,
 καὶ τῶν παρ' ἡμῖν ἐντυχῶν Ἀσκληπιδῶν

you, 'to gain your ear,' and *τυχεῖν* τιδὲ παρὰ σοῦ. Mr. Blaydes compares *ὕμῶν ἀμαρτεῖν* τοῦτο, sup. 231.

1318. *ἔγκεινται*. 'Are exposed to,' 'are implicated in.'

1323. *στυγεῖς*. 'You express your dislike of him.'

1325. *γράφου*. Aesch. Prom. 789, *ἢ μὲν γράφου σὺ μνήμοσιν δέλοισι φρενῶν*. Cho. 450, *τοιαῦτ' ἀκούων ἐν φρεσὶν γράφου*. Eum. 265, *δελτογράφῳ δὲ πάντ' ἐπωπῆ φρενί*.

1327. *πελασθεῖς*. 'By getting too near,' 'by coming in the way of.' The story was current in the "Cypria," the chief source of authority to the tragics. The name *Χρύση* shows that either sun-worship or moon-worship was the religion practised at the island of Chrysa (sup. 270), and the unroofed or hypaethral temple would admit the rays of either luminary on the symbol or statue in the *ναὸς*, or sacred enclosure. Anything inaccessible to man, like the golden fleece, and the golden apples of the Hesperides, (both solar legends,) was fabled to be guarded by a dragon or huge serpent. Hesych. *ἀκαλυφῇ ἀστεγον, ὀπαιθρον*.

1329. *ἐντυχεῖν*. Used intransitively,

'to befall,' *contingere*, as Aesch. Prom. 354, Pers. 702. The compound is less usual in this sense, but we have no right to alter it to *ἂν τυχεῖν*, with Porson, since *ἐντυχεῖν* τινός = *τυχεῖν* occurs in 1333.

1330. *ἕως ἂν*, a dissyllable by *synizesis*, as in Ajac. 1117, *ἕως ἂν ἦς οἵοςπερ εἴ*. There can be little doubt that this is the right reading for *ὥς ἂν* of the MSS., the grammarians not understanding the pronunciation *yoze*.—*αὐτὸς* (MSS. *αὐτὸς*) 'the same sun,' some early philosophers having speculated on the sun being newly born every day. Hence Lucretius, v. 658—62, contrasts *sol idem* with *solis nova lumina*. Mr. Blaydes, while he cites Herod. viii. 148, *ἐς τ' ἂν ὁ ἥλιος τὴν αὐτὴν ὁδὸν ἔη, τῇ περ καὶ νῦν ἔρχεται*, and even thinks Sophocles had the words in view, nevertheless adopts *οὗτος*, with Wunder, from Brunek, who compared Plut. Aristid. 10, *τὸν ἥλιον θεῖας, ἕχρις ἂν οὗτος ταύτην πορεύεται τὴν πορείαν*.

1332. *αὐτὸς*, 'of yourself,' this being a necessary condition of the capture of Troy, and therefore it is enforced by the addition of *ἐκάβ*.

1333. *Ἀσκληπιδῶν*. The genitive seems to follow as *συντυχῶν ἀνδρῶν*

- νόσου μαλαχθῆς τῆσδε, καὶ τὰ πέργαμα
 ξύν τοῖσδε τόξοις ξύν τ' ἐμοὶ πέρσας φανῆς. 1335
 ὡς δ' οἶδα ταῦτα τῇδ' ἔχοντ' ἐγὼ φράσω.
 ἀνὴρ γὰρ ἡμῖν ἐστὶν ἐκ Τροίας ἀλούς,
 Ἔλενος ἀριστόμαντις, ὃς λέγει σαφῶς
 ὡς δεῖ γενέσθαι ταῦτα· καὶ πρὸς τοῖσδ' ἔτι,
 ὡς ἔστ' ἀνάγκη τοῦ παρεστῶτος θέρους 1340
 Τροίαν ἀλῶναι πᾶσαν ἢ δίδωσ' ἐκὼν
 κτείνειν ἑαυτὸν, ἣν τάδε ψευσθῇ λέγων,
 ταῦτ' οὖν ἐπεὶ κάτοισθα, συγχώρει θέλων,
 καλὴ γὰρ ἡ 'πίκτησις, Ἑλλήνων ἕνα
 κριθέντ' ἄριστον, τοῦτο μὲν παιωνίας 1345
 ἐς χεῖρας ἐλθεῖν, εἴτα τὴν πολύστονον
 Τροίαν ἐλόντα κλέος ὑπέρτατον λαβεῖν.
 ΦΙ. ὦ στυγνὸς αἰὼν, τί με, τί δῆτ' ἔχεις ἄνω
 βλέποντα κοῦκ ἀφῆκας εἰς Ἰδίου μολεῖν ;
 οἴμοι, τί δράσω ; πῶς ἀπιστήσω λόγοις 1350
 τοῖς τοῦδ', ὃς εὖνους ὦν ἐμοὶ παρήνεσεν ;
 ἀλλ' εἰκάθω δῆτ' ; εἴτα πῶς ὁ δύσμορος
 ἐς φῶς τὰδ' ἔρξας εἶμι ; τῷ προστήγορος ;

κακῶν sup. 320, though Dindorf, after Porson, now reads Ἀσκληπιδαιν. Whether the Homeric heroes Podaleirius and Machaon (Il. ii. 731) are alluded to, or the term is a general one for the leaches of the army, it is needless to inquire. See on v. 1437.

1334. μαλαχθῆς. The genitive follows the notion of alleviation from, as the Romans said on the same principle *levare curis*. So sup. 1044, τῆς νόσου πεφευγένοι, and ὅταν μὲν σῶμα κουφισθῇ νόσου, Eur. Orest. 43. Mr. Blaydes reads μεταστῆς, by what seems to us an unwarranted alteration, since there is no valid ground of suspicion in the vulgate reading.

1341. πᾶσαν. The complete capture of the city, and in the course of the present summer, is held out as an additional means of gaining the necessary consent. Philoctetes in the following speech shows how strongly he is affected by the arguments he has just heard.

1343. 'In this therefore, now that you

know it, comply with willing mind.' The Schol. wrongly explains σὺν ἡμῖν χῶρει ἐθελοντής.—ἐπίκτησις, 'this new gain.' Aesch. Eum. 641, καὶ τόνδ' ἐπικτήσαιο σῶμμαχον, &c.

1345. κριθέντα, viz. by the oracle. Perhaps ἕνα has the force given to it by Mr. Blaydes, 'unum fortissimum.' He compares inf. 1425.

1348. ἔχεις. 'Why do you keep me above ground in the light of life?' So Ant. 1068, ἀνθ' ὧν ἔχεις μὲν τῶν ἄνω βαλὼν κάτω. Mr. Blaydes proposes ὦ στυγνὲ δαίμον. But the phrase ὦ φίλος often occurs.—τί οὐκ ἀφῆκας, 'why dost thou not dismiss me, suffer me to depart, on my journey below?'

1350. πῶς ἀπιστήσω. 'How shall I (or, perhaps, as Mr. Blaydes prefers, 'how should I') disobey (refuse to listen to) the terms offered by this man?' Cf. ἀπιστήσω in v. 1447.

1353. τὰδ' ἔρξας. If I carry out the proposal to return to the hated camp of the Greeks.

πῶς, ὦ τὰ πάντ' ἰδόντες ἀμφ' ἐμοῦ κύκλοι,
 ταῦτ' ἐξανασχήσεσθε τοῖσιν Ἀτρέως 1355
 ἐμὲ ξυνόντα παισιν, οἳ μ' ἀπώλεσαν ;
 πῶς τῷ πανώλει παιδὶ τῷ Λαερτίου ;
 οὐ γάρ με τᾶλγος τῶν παρελθόντων δάκνει,
 ἀλλ' οἷα χρή παθεῖν με πρὸς τούτων ἔτι
 δοκῶ προλεύσσειν. οἷς γὰρ ἡ γνώμη κακῶν 1360
 μήτηρ γένηται, τᾶλλα παιδεύει κακοῦς.
 καὶ σοῦ δ' ἔγωγε θαυμάσας ἔχω τόδε.
 χρῆν γάρ σε μήτ' αὐτόν ποτ' ἐς Τροίαν μολεῖν,
 ἡμᾶς τ' ἀπείργειν, οἳ γέ σου καθύβρισαν,
 πατρὸς γέρας συλῶντες [οἳ τὸν ἄθλιον
 Αἴανθ' ὅπλων σοῦ πατρὸς ὕστερον δίκη
 Ὀδυσσεώς ἔκριναν]· εἴτα τοῖσδε σὺ 1365
 εἰ ξυμμαχήσων, καὶ μ' ἀναγκάζεις τάδε ;
 μὴ δῆτα, τέκνον· ἀλλ' ἄ μοι ξυνώμοσας,
 πέμψον πρὸς οἴκους· καὐτὸς ἐν Σκύρῳ μένων

1354. κύκλοι. Here, as in Oed. R. 1270, ἐπαισεν ἄρθρα τῶν αὐτοῦ κύκλων, the word seems clearly applied to the eyes of the speaker, which are said to see all that is done or that takes place concerning their owner, and which will not endure to see him again in the enemy's power. The Schol. explains the word of the cycles of revolving years. Mr. Blaydes thinks the appeal may be to the orbs of day and night. Cf. v. 815.

1360. γνώμη. He means, that the mind or intention of the Atridae towards him is bad, and is sure to suggest to them to behave badly towards him. Critics without good reason find difficulty in the maxim. Wunder compares Oed. Col. 919, καίτοι σε Θῆβαι γ' οὐκ ἐπαίδευσαν κακόν.—κακός is the necessary correction of Dobree and others for κακά, which Neue and Linwood retain. Erfurdt proposed τὰργα παιδεύει κακά, which has much probability.

1362. καὶ σοῦ δέ. 'And indeed I am surprised also at your going to Troy,' where you have been insulted and deprived of your father's arms. For the combination καὶ—δὲ we have the authority of at least one verse that admits of no probable alteration, Aesch. Eum.

65, ἐγγὺς παρεστὼς καὶ πρόσω δ' ἀποστατών. Porson proposed to read παῖ, σοῦ δ' ἔγωγε.

1364—5. Most of the critics agree in rejecting the passage within brackets, of which Linwood rightly says "stylus certe minus Sophocleus est." This, in fact, is the chief argument against the genuineness of the lines; for we cannot press the point, that in Neoptolemus' account of the giving of his father's arms to Ulysses (v. 366) no mention is made of any contest. A more serious difficulty is his statement (v. 412) that Ajax was dead when Ulysses got possession of the arms; for the epithet τὸν ἄθλιον in the present passage must refer to his suicide in consequence of being refused them. But Philoctetes knew nothing of such an event.—The construction of the sentence is complex and artificial, οἳ ἔκριναν Αἴαντα ὕστερον Ὀδυσσεώς (ἐν) δίκη ὅπλων σοῦ πατρός.

1366. καὶ μὲ for καὶ με is the correction of Brunck.

1367. ξυνώμοσας. Neoptolemus had given a promise, sup. 527, but not an oath. Mr. Blaydes reads ἀλλά μ', ὁ ξυνήνεσας. Such changes are not justifiable, merely because they are possibly right. See however v. 1370.

- ἔα κακῶς αὐτοὺς ἀπόλλυσθαι κακοὺς.
 χοῦτω διπλῆν μὲν ἐξ ἑμοῦ κτήσῃ χάριν, 1370
 διπλῆν δὲ πατρός· κοῦ κακοὺς ἐπωφελῶν
 δόξεις ὅμοιοις τοῖς κακοῖς πεφυκέναι.
- NE. λέγεις μὲν εἰκότ', ἀλλ' ὅμως σε βούλομαι
 θεοῖς τε πιστεύσαντα τοῖς τ' ἑμοῖς λόγοις
 φίλου μετ' ἀνδρὸς τοῦδε τῆσδ' ἐκπλεῖν χθονός. 1375
- ΦΙ. ἦ πρὸς τὰ Τροίας πεδία καὶ τὸν Ἀτρέως
 ἐχθιστον υἷον τῷδε δυστήνῳ ποδί ;
- NE. πρὸς τοὺς μὲν οὖν σε τήνδε τ' ἔμπυον βάσιν
 παύσοντας ἄλγους κάποσώζοντας νόσου.
- ΦΙ. ὦ δεινὸν αἶνον αἰνέσας, τί φῆς ποτε ; 1380
- NE. ἂ σοί τε κάμοι λῶσθ' ὀρῶ τελούμενα.
- ΦΙ. καὶ ταῦτα λέξας οὐ κατασχύνει θεοὺς ;
- NE. πῶς γάρ τις αἰσχύνοιτ' ἂν ὠφελούμενος ;

1369. αὐτοὺς, *ipsos*. The emphasis accounts for the unusual position. See sup. 101. Aesch. Cho. 869, *ἔοικε νῦν αὐτῆς ἐπὶ ξυροῦ πέλας αὐχὴν πεσεῖσθαι*, and Prom. V. 658, *οὐκ οἶδ' ὅπως ὑμῖν ἀπιστήσαι με χρή*. We can therefore well spare such an "emendation" as Hartung's (ap. Blaydes), *κείνους κακῶς ἔα ἰαπόλλυσθαι κακοὺς*.

1370. διπλῆν. The simple sense seems to be, 'both I and my father will owe you a double gratitude.' But why? Probably for consenting to withhold aid from them, and also for restoring a son to his father. Clearly we must understand one cause to be the disappointing of the Atreidae, who seem to be meant in *κακοὺς ἐπωφελῶν*. Cf. Trach. 618, *ὅπως ἂν ἡ χάρις κείνου τέ σοι κάμου ξυνελθοῦσ' ἐξ ἀπλῆς διπλῇ φανῇ*.

1374. λόγοις. Viz. the promises of glory in taking Troy and of medical care of his wound, sup. 1333—5. By the words *βούλομαι σε ἐκπλεῖν* he avoids all appearance of coercion, knowing that τὸ ἐκούσιον was the essential condition of success (1332).—*φίλου μετ' ἀνδρὸς*, i. e. 'in company with me, who am your friend,' and do not impose on you any constraint.

1378. μὲν οὖν. 'Say rather, to those (physicians) who will make you and this festered foot of yours to cease from its

pain, and bring you safe out of your malady.' On *ἐμπυον* Mr. Sandys has a good Excursus (B) in 'Select Private Orationes of Demosthenes,' where he shows that the *υ* is here short.

1380. αἶνον, 'a saying.' An archaism use of the word. So Hesiod, Opp. 202, *has νῦν δ' αἶνον βασιλεῦσιν ἐρῶ*.

1381. τελούμενα. Probably for *ἐὰν τελῆται*, 'should you endeavour to carry them out.' Mr. Blaydes says, it "is of course future here," and he renders it "that which I see to be best both for you and myself if carried out." But, if such a phrase occurs as *ὀρῶ ταῦτα πραχθησόμενα*, it could only mean, 'I know that this will be done.' Cf. Aesch. Cho. 857, *ἀποσταθῶμεν πράγματος τελουμένου*.—*λῶσθ'* is Dindorf's probable correction for *κάλ'* or *καλῶς*, but the correction of Erfurd, *χρήσθ'*, is not less probable. Porson proposed *κοῖν' ὀρῶ*, i. e. between you and me.

1383. ὠφελούμενος. This is clearly passive, not medial or transitive. Buttmann, cited by Linwood, thought that the context required *ὠφελῶν φίλους*. The sentiment is not very accurately expressed; the meaning apparently is, 'no one need be ashamed, when he is benefited by a proposal.' Cf. 111. The person benefited is mainly Philoctetes, who has a right to call a plan which

- ΦΙ. λέγεις δ' Ἀτρείδαις ὄφελος, ἢ π' ἐμοὶ τόδε ;
 ΝΕ. σοὶ που φίλος γ' ὢν, χῶ λόγος τοιοῦσδε μου. 1385
 ΦΙ. πῶς, ὅς γε τοῖς ἐχθροῖσί μ' ἐκδοῦναι θέλεις ;
 ΝΕ. ὦ τᾶν, διδάσκου μὴ θρασύνεσθαι κακοῖς.
 ΦΙ. ὁλεῖς με, γινώσκω σε, τοῖσδε τοῖς λόγοις.
 ΝΕ. οὐκουν ἔγωγε· φημὶ δ' οὐ σε μανθάνειν.
 ΦΙ. ἔγωγ' Ἀτρείδας ἐκβαλόντας οἶδά με. 1390
 ΝΕ. ἀλλ' ἐκβαλόντες εἰ πάλιν σώσουσ' ὄρα.
 ΦΙ. οὐδέποθ' ἐκόντα γ' ὥστε τὴν Τροίαν ἰδεῖν.
 ΝΕ. τί δῆτ' ἂν ἡμεῖς δρῶμεν, εἰ σέ γ' ἐν λόγοις
 πείσειν δυνησόμεσθα μὴδὲν ὦν λέγω ;
 ὡς ῥᾶστ' ἐμοὶ μὲν τῶν λόγων λῆξαι, σέ δ' ἐ 1395
 ζῆν ὥσπερ ἤδη ζῆς ἄνευ σωτηρίας.
 ΦΙ. ἔα με πάσχειν ταῦθ' ἅπερ παθεῖν με δεῖ
 ἃ δ' ἥνεσάς μοι δεξιᾶς ἐμῆς θιγῶν,

benefits him 'disgraceful,' if he does not see its use. But *καμολ* extends the benefit to Neoptolemus. The dialogue proceeds to show clearly for whom the benefit is intended. 'When you speak of *benefit*, do you mean that which is so to the Atridae (viz. to get me in their possession), or is it to secure me for your own service (in the capture of Troy) that you say all this?' It may be doubted if Mr. Linwood is right in saying "*ἐπὶ* non ad *ἐμοὶ* solum sed etiam ad *Ἀτρείδαις* refertur." The most obvious use of *ἐπὶ* with a dative is that given in the version proposed. The reply is, that his proposal is neither for the Atridae nor for himself, but chiefly in the interest of Philoctetes. Mr. Blaydes, in his usual way, gets rid of what he thinks a difficulty by altering the text.

1386. ἐκδοῦναι. Aesch. Suppl. 335, αἰτοῦσι μὴ κῶψς παισὶν Αἰγύπτου πάλιν.

1387. θρασύνεσθαι. 'To be emboldened by.' Mr. Blaydes spoils the verse by reading *μὴ θρασύνεσθαι ὡς κακοῖς*, a change neither necessary nor probable in itself. The scholium *μὴ ἐν τοῖς κακοῖς ἐπαρῆσθαι* is a mere expansion of the sentiment.

1388. The meaning of this verse may be, 'You intend to cause my death; I know you (i.e. your real intention) by these proposals of yours.' So Aesch. Prom. V. 51, *ἐγνώκα τοῖσδε, κοῦδὲν ἀντειπεῖν ἔχω*.

Otherwise, the verse gives a fair sense with the comma after *σε*.

1389. οὐκουν ἔγωγε. This formula, as elsewhere, stands for *οὐ γοῦν ἐγώ*, 'Not I, at least.' In the clause following, the *οὐ*, though it really negatives the infinitive, as its position shows, belongs by a peculiar Attic attraction to *φημὶ*. Cf. Eur. Hipp. 507, *χρῆν μὲν οὐ σ' ἀμαρτάνειν*. Sup. 1058.

1391. ἀλλὰ κ.τ.λ. 'Well, but, if they *did* get rid of you then, look to it, if they be not now for getting you safe back.' Cf. Prom. V. 997, *ὅρα νῦν εἰ σοι ταῦτ' ἀρωγὰ φαίνεται*.

1392. Wunder places a comma after *οὐδέποτε*, and translates, "they never will liberate me from my disease in such a manner as for me to return to Troy of my own will," i.e. with a view of being cured. But the sense may equally well be, 'They shall never get me back, if I can help it, so as to revisit Troy.'

1394. πείσειν. Again he shows himself conscious that a *voluntary* return was necessary. The use of the future is remarkable, and *πείσαι* would be a very easy change. It is possible the writer regarded it as a mere expansion of *εἰ σε μὴ πείσω*.

1395. ὡς κ.τ.λ. ('We had better not try to do anything,' since' &c. Mr. Blaydes reads *ὅρα ὅτιν ἐμέ μὲν*, needlessly objecting to the change of case in *ἐμοὶ μὲν—σε δέ*.

πέμπειν πρὸς οἴκους, ταῦτά μοι πρᾶξον, τέκνον,
καὶ μὴ βράδυνε μηδ' ἐπιμνησθῆς ἔτι 1400
Τροίας. ἄλλ' ἰσχυρὰ μοι τεθρήνηται γόοις.

NE. εἰ δοκεῖ, στείχωμεν. ΦΙ. ὦ γενναῖον εἰρηκῶς ἔπος.

NE. ἀντέρειδε νῦν βάσιν σὴν. ΦΙ. εἰς ὅσον γ' ἐγὼ σθένω.

NE. αἰτίαν δὲ πῶς Ἀχαιῶν φεύξομαι; ΦΙ. μὴ φροντίσης.

NE. τί γάρ, ἐὰν πορθῶσι χώραν τὴν ἐμήν; 1405

ΦΙ. ἐγὼ παρὼν

NE. τίνα προσωφέλησιν ἔρξεις;

ΦΙ. βέλεσι τοῖς Ἡρακλέους

NE. πῶς λέγεις; ΦΙ. εἶρξω πελάζειν.

NE. στεῖχε προσκύσας χθόνα.

ΗΡΑΚΛΗΣ.

μήπω γε, πρὶν ἂν τῶν ἡμετέρων
αἴης μύθων, παῖ Ποιάντος· 1410

φάσκειν δ' αὐδὴν τὴν Ἡρακλέους

ἀκοῇ τε κλύειν λεύσσειν τ' ὄψιν.

τὴν σὴν δ' ἤκω χάριν οὐρανίας

ἔδρας προλιπὼν,

τὰ Διὸς τε φράσεων βουλευμάτά σοι; 1415

κατέρητύσων θ' ὁδὸν ἣν στέλλει·

σὺ δ' ἐμῶν μύθων ἐπάκουσον.

καὶ πρῶτα μὲν σοι τὰς ἐμὰς λέξω τύχας,

ὅσους πονήσας καὶ διεξελθὼν πόνοους

1401. τεθρήνηται. 'It (Troy) has been made the subject of lamentation in my groans.' Neue reads τεθρόληται (τεθρόληται Harl.), and there was a variant λόγοις.

1402. στείχωμεν. This is said in sincerity. It was because Neoptolemus had been prevailed upon to take his suppliant home, that the interference of Hercules became necessary.

1403. ἀντέρειδε. 'Support yourself upon me as you walk.' The ἀντί gives the notion of thrust and counter-thrust. Philoctetes replies, 'I will do so, as far as I can walk at all.'

1407. After πελάζειν the MSS. add σὴς πάτρας. NE. ἀλλ' εἰ δρᾶς ταῦθ' ὥσπερ αὐδᾶς. These words may, of course, be

a mere interpolation, or they may be the residue of a mutilated passage. The original may have stood somehow thus: εἶρξω πελάζειν σὴς πάτρας. NE. καλῶς λέγεις. εἰ δὲ δρᾶς ταῦθ' ὥσπερ αὐδᾶς (with an *aprosiopesis*, or some *lacuna* left).—προσκόσας, cf. 533.

1409. Hercules appears above the stage on a crane or "elevator" (ἐάρα, αἰώρημα), and delivers the final decision of Zeus. On the formula μήπω γε see Aesch. Prom. 649. For φάσκειν, sc. πάρεστί σοι, Soph. El. 9, sup. 57.

1412. ὄψιν. 'That you not only hear him with your ears, but see his visible form.' This is said, because usually (as in Aj. 15) the gods were only heard speaking, and not seen.

ἀθάνατον ἀρετὴν ἔσχον, ὡς πάρεσθ' ὄραν. 1420
 καὶ σοὶ, σάφ' ἴσθι, τοῦτ' ὀφείλεται παθεῖν,
 ἐκ τῶν πόνων τῶνδ' εὐκλεᾶ θέσθαι βίον.
 ἐλθὼν δὲ σὺν τῷδ' ἀνδρὶ πρὸς τὸ Τρωικὸν
 πόλισμα πρῶτον μὲν νόσου παύσει λυγρᾶς,
 ἀρετῇ τε πρῶτος ἐκκριθεὶς στρατεύματος 1425
 Πάριν μὲν, ὃς τῶνδ' αἴτιος κακῶν ἔφνυ,
 τόξοισι τοῖς ἐμοῖσι νοσφίσσεις βίον,
 πέρσεις τε Τροίαν· σκῦλά τ' ἐς μέλαθρα σὰ
 πέμψας, ἀριστεῖ' ἐκλαβὼν στρατεύματος,
 Ποίαντι πατρὶ πρὸς πάτρας Οἴτης πλάκα 1430
 [ἃ δ' ἂν λάβῃς σὺ σκῦλα τοῦδε τοῦ στρατοῦ,]
 τόξων ἐμῶν μνημεῖα πρὸς πυρὰν ἐμὴν
 κόμιζε. καὶ σοὶ ταῦτ', Ἀχιλλέως τέκνον,
 παρήνεο· οὔτε γὰρ σὺ τοῦδ' ἄτερ σθένης

1420. ἀρετὴν, 'reputation for valour.' Mr. Blaydes well compares, among other passages, Thuc. i. 33, φέρουσα ἐς μὲν τοὺς πολλοὺς ἀρετὴν, οἷς δὲ ἐπαμνεῖτε χάριν.—ὡς πάρεσθ' ὄραν, "namely, from the beauty and grandeur of his whole appearance," Wunder. But he may mean, 'from the fact of my now appearing to you as a god.' Mr. Blaydes thinks that Hercules was "accompanied by some symbol of divine glory."

1426. αἴτιος κακῶν. On Paris even more than on Helen the tragics laid the blame of the war. See Aesch. Ag. 355 seqq. For the death of Paris, but slightly alluded to in the Iliad, see Quint. Smyrnaeus x. 240.—νοσφίσσεις, as ἀποφθίσσειν in Aj. 1027. There is less authority for νοσφίσεις, which most critics adopt.

1428. σκῦλα. From v. 1431 it seems that the spoils captured by Philoctetes himself from the enemy with his bow are distinguished from the rewards of valour, ἀριστεῖα, which he was to share with the other Greeks. Wunder thinks the σκῦλα in v. 1428 are the same as the ἀριστεῖα, but the σκῦλα of v. 1431 are those taken from the enemy; and perhaps the addition of τοῦδε τοῦ στρατοῦ may be thought to mark this. But this verse is really very difficult, for not only is σὺ added without any emphasis (which is quite contrary to tragic use), but 'this

army' has no meaning at all, and 'gondar army,' if we suppose the speaker pointed in the direction of Troy, is very unnatural, especially as the enemy are generally called κείνοι in apposition. See sup. 800. Thirdly, the repetition of σκῦλα is at least awkward. This verse is in all probability an interpolation; and we should read either πέμψας in 1429, for πέμψεις, or τόξων τ' ἐμῶν in 1432. The former is much the more probable; and indeed the change much improves the passage, while πέμψας would most naturally be altered to πέμψεις to suit the future immediately preceding. Thus Philoctetes would be rightly told to take the spoils home and dedicate them on the spot of the funeral pyre on the neighbouring mountain. Mr. Blaydes gives in his text τοῦ δῆρου στρατοῦ, which seems to be a conjecture (and it is rather an ingenious one) of his own. He might have compared δαίος στρατὸς in Prom. V. 431.

1430. πάτρας. The genitive after Οἴτης πλάκα, as τὰ Χαλκιδόντος Εὐβόλας σταθμὰ sup. 489.

1434. σθένης. The thing was impossible, for Apollo had delivered a prophecy when he built the walls of Troy, that the city should be captured in the first and the fourth generation from Aeacus, i. e. first by Telamon (with Hercules), and afterwards by Neoptolemus. Cf. 1439.

- ἐλεῖν τὸ Τροίας πεδῖον οὐθ' οὗτος σέθεν· 1435
 ἀλλ' ὡς λέοντε συννόμῳ φυλάσσετον
 οὗτος σὲ καὶ σὺ τόνδ'. ἐγὼ δ' Ἀσκληπιὸν
 παυστήρα πέμψω σῆς νόσου πρὸς Ἴλιον.
 τὸ δεύτερον γὰρ τοῖς ἐμοῖς αὐτὴν χρεῶν
 τόξοις ἀλῶναι. τοῦτο δ' ἐννοεῖσθ', ὅταν 1440
 πορθήτῃ γαῖαν, εὐσεβεῖν τὰ πρὸς θεοῦς·
 ὡς τὰλλα πάντα δεύτερ' ἡγεῖται πατὴρ
 Ζεὺς. ἡ γὰρ εὐσέβεια συνθνήσκει βροτοῖς,
 καὶ ζῶσι καὶ θάνωσιν, οὐκ ἀπόλλυται.
 ΦΙ. ὦ φθέγμα ποθεινὸν ἐμοὶ πέμψας, 1445
 χρόνιός τε φανείς,
 οὐκ ἀπιθήσω τοῖς σοῖς μύθοις.
 ΝΕ. καγὼ γνώμην ταύτῃ τίθεμαι.
 ΗΡ. μή νυν χρόνιοι μέλλετε πράσσειν.
 καιρὸς καὶ πλοῦς 1450

1436. φυλάσσετον. The imperative, like *ἐνδύπτετον* in El. 21. But perhaps we should read *φυλάττετον*, 'you shall guard each other.' See II. v. 554, x. 297.

1437. Ἀσκληπιόν. Sup. 1333—8 it had been said, apparently on the authority of the seer Helenus, that Philoctetes should be cured by the physicians in the Grecian camp. The slight discrepancy is explained by Buttmann (ap. Wunder) as being rather a statement of Neoptolemus' own expectation, or of his own view of the meaning of the prophecy, than the express promise of Helenus.

1439. τὸ δεύτερον. See on v. 113.

1440. ἐννοεῖσθ' Elmsley, on the ground that Sophocles elsewhere uses the active. But the meaning, *ἐν νῷ ἔχετε*, is somewhat different from *οὐ γὰρ ἐννοῶ*, 'I don't understand' &c. (sup. 28).—The Greeks, with whom sacrilege was one of the few deadly sins (Aesch. *Eum.* 260), were greatly afraid of the consequences of ravaging temples, &c. in capturing a city. Here there is a reference to the capture of the Palladium, the rape of Cassandra, and the murder of Priam as a suppliant at his family altar. See the same warning in Aesch. *Ag.* 332—8, and compare sup. 85.

1442—4. Mr. Blaydes and Linwood include these lines in brackets, after Din-

dorf; Wunder regards the last only as spurious. There seems no good grounds for suspecting them, as it is the custom of the tragics to moralize; for the tragedies aimed at the same end that sermons do in churches. 'Zeus holds everything secondary to religion; for that goes with a man into his grave (i. e. avails him in the other life), and neither in this life nor in that is it lost.' Valckenaer and others proposed *οὐ γὰρ ἡ ὑσέβεια*, which gives a good, though somewhat different turn to the maxim. Cf. *Ar. Ran.* 868, *ὅτι ἡ ποίησις οὐχὶ συντίθνηκέ μοι, ταύτῃ δὲ συντίθνηκεν*.—For *δέντερ' ἡγεῖται* see *Oed. Col.* 351.

1447. ἀπιθήσω. A synonym of *ἀπιστήσω*, sup. 1350.

1448. γνώμην. The accusative, which is Dindorf's correction, seems the most natural reading; 'I too give my opinion in this way,' or to this effect. Mr. Blaydes gives *γνώμην ταύτην* from a Paris MS. (B), and compares *Ar. Eccl.* 658, *καγὼ ταύτην γνώμην ἐθέμην*. We might indeed retain the datives in this sense, 'I too give (my vote) with this object in view;' but *τίθεμαι* could not, as the Schol. teaches, be taken for *συγκατατίθεμαι*.

1450. There is certainly something unusual in the *γὰρ* following *καιρὸς καὶ*

- ὄδ' ἐπείγει γὰρ κατὰ πρύμναν.
 ΦΙ. φέρε νυν στείχων χώραν καλέσω.
 χαῖρ', ὦ μέλαθρον ξύμφρουρον ἔμοι,
 Νύμφαι τ' ἔνυδροι λειμωνιάδες,
 καὶ κτύπος ἄρσην πόντου προβολῆς, 1455
 οὗ πολλάκι δὴ τοῦμὸν ἐτέγχθη
 κρᾶτ' ἐνδόμυχον πληγαῖσι νότου,
 πολλὰ δὲ φωνῆς τῆς ἡμετέρας
 Ἑρμαῖον ὅρος παρέπεμψεν ἔμοι
 στόνον ἀντίτυπον χειμαζομένῳ. 1460
 νῦν δ', ὦ κρῆναι Δυκίον τε ποτὸν,
 λείπομεν ὑμᾶς, λείπομεν ἤδη
 δόξης οὗ ποτε τῆσδ' ἐπιβάντες.
 χαῖρ', ὦ Δήμνου πέδον ἀμφιάλον,
 καὶ μ' εὐπλοία πέμψον ἀμέμπτως, 1465

πλοῦς, and the passage may have been interpolated from glosses on the original reading οὅρος ἐπείγει κατὰ πρύμναν. Cf. 465—7. Mr. Blaydes' reading is abrupt and awkward, οὅρος καὶ πλοῦς ὄδ' ἐπείγει γὰρ κ.τ.λ., nor is even the meaning of it satisfactory.—πρύμνην Wunder, Dind., Blaydes, after Hermann, but against the MSS. In v. 482 the metre requires πρύμνην. Both forms were in use.

1452. καλέσω. 'Let me invoke,' viz. both in gratitude for past services rendered, and to ask a blessing on the voyage. (He here assumes an attitude and a tone of solemn prayer.)

1453. ξύμφρουρον. He attributes to an inanimate object a kind of consciousness of his presence and sympathy with his vigils. Cf. 1035, ἀλλὰ μοι καὶ θνήσκοντι συνόλσει (al. συνέλσει).

1455. κτύπος ἄρσην. 'The loud (vigorous, untiring) roar from the projecting headland of the sea,' i.e. roar of the sea from the headland. The ἀκτὴ seems meant, sup. v. 1. The MSS. however give προβλῆς, for which Mr. Blaydes, after Musgrave, reads προβλῆς θ', the Homeric epithet of ἀκτὴ. Cf. sup. 936, ὦ λιμένες, ὦ προβλήτες. Yet the ellipse of the noun is certainly harsh. Linwood edits προβολῆς, after Hermann, and so Dindorf.

1456. ὄδ. 'where,' i.e. on which jutting peak the waves have wetted me even in the shelter of my cave.

1458. φωνῆς. The genitive appears to depend on ἀντίτυπον, 'responsive to my cry,' or rather, to στόνον implied in στόνον. Cf. 693. For Ἑρμαῖον ὅρος see Aesch. Ag. 274.

1461. Δυκίον. There seems to have been an old variant γλύκιον, which is not only the reading of the MSS., but is referred to in the explanation added by Hesychius in v. Δυκίον ποτόν' (ἀπὸ) οἶνον καὶ μέλιτος. But he more correctly describes it as a spring sacred to Apollo, i.e. to Λυκίος the god of light. So the Romans had their *Aquae Solis* at Bath, corrupted however from a pagan and local divinity *Sul*.

1463. δόξης τῆσδε. Viz. the expectation of returning to the much-hated Troy. Oed. Col. 189, εὐσεβίας ἐπιβαίνοντες.

1464. ἀμφιάλον. Perhaps he wrote ἀμπελόεν, as the wine of Lemnos was so famous. Cf. Theognis 784, Εὐβοίης ἀμπελόεν πεδίον.

1465. ἀμέμπτως. 'So that I shall have nothing to complain of,' viz. from your being deaf to my prayer. Aesch. Suppl. 126, πλάτα—ἀχέματόν μ' ἐπεμψε σὺν πνοαῖς· οὐδὲ μέμφομαι.

ἔνθ' ἡ μεγάλη Μοῖρα κομίζει,
 γνώμη τε φίλων, χῶ πανδαμάτωρ
 δαίμων, ὃς ταῦτ' ἐπέκρανεν.

ΧΟ. χωρῶμεν δὴ πάντες ἄλλεῖς,
 Νύμφαις ἀλίσαισιν ἐπευξάμενοι
 νόστου σωτῆρας ἰκέσθαι.

1470

1466. μεγάλη. So Aesch. Cho. 298, ἀλλ' ὃ μεγάλοι Μοῖραι, Διόθεν τῇδε τε-
 λευτᾶν.

1467. φίλων. Neoptolemus and per-
 haps the chorus are meant. Whether
 χῶ πανδαμάτωρ δαίμων means all-sub-
 duing fate, or all-conquering Hercules,
 may be questioned. Some, with Mr.
 Blaydes, think that Zeus is meant;
 while some, the Scholiast tells us, applied
 the expression to Τύχη. True it is, that
 ἐπέκρανεν suits Ζεὺς Τέλεις rather than
 Hercules; and in Aesch. Suppl. 618 we

have Ζεὺς δ' ἐπέκρανεν τέλος. So also
 Mr. Linwood understands, after Butt-
 mann.

1469. ἄλλεῖς, 'in company.' This
 play, like many others, both tragic and
 comic, ended with a procession from the
 stage. The violation of the caesura in
 the next verse is rare, and rather
 remarkable. Compare Aesch. Ag. 64,
 γόνατος κονίαισιν ἐρειδομένου. For the
 masculine σωτῆρας, cf. *ibid.* 647, and
 Oed. R. 80, where Τύχη σωτῆρ is com-
 bined.

ΣΟΦΟΚΛΕΟΥΣ ΗΛΕΚΤΡΑ.

ΥΠΟΘΕΣΙΣ.

Ὑπόκειται ὧδε· τροφεὺς δεικνὺς Ὁρέστη τὰ ἐν Ἀργεῖ. μικρὸν γὰρ αὐτὸν ὄντα κλέψασα ἡ Ἥλέκτρα, ἥνίκα ὁ πατὴρ ἐσφάζετο, δέδωκε τῷ τροφῇ, δείσασα μὴ καὶ αὐτὸν κτείνωσιν. ὁ δὲ ὑπεξέθετο αὐτὸν εἰς Φωκίδα πρὸς τὸν Στρώφιον· νῦν δὲ μετὰ εἴκοσιν ἔτη ἐπανιὼν σὺν αὐτῷ πρὸς τὸ Ἀργος δείκνυσιν αὐτῷ τὰ ἐν Ἀργεῖ.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν Ἀργεῖ. ὁ δὲ χορὸς συνέστηκεν ἐξ ἐπιχωρίων παρθένων. προλογίζει δὲ ὁ παιδαγωγὸς Ὁρέστου.

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INTRODUCTION.

THOUGH different opinions have been held on the relative merits of this play and the much earlier drama of Aeschylus on the same subject,¹ it is generally agreed that Sophocles has composed a very fine and powerful tragedy, and that in the comparison Euripides with his *Electra* has fallen far short of them both. The date of the present play is unknown, the brief Greek 'Argument' having preserved no records from the ancient *didascaliae*. Mr. Blaydes says² "it is supposed to be one of the poet's later productions, and to have been written some time after the *Antigone*, which was produced probably towards the close of Ol. 84." It appears to be wholly destitute of any political allusion by which its approximate date might be inferred. Neither do we certainly know if it formed one of a trilogy, or whether it preceded or followed the *Electra* of Euripides.³ No titles of lost plays are recorded to which the *Electra* of Sophocles might have belonged.

The story was evidently one of the most popular in the tragic age. *Electra* at her father's tomb is a rather frequent subject on Greek vases of the period. The romantic but guilty loves of Aegisthus and

¹ Mr. Blaydes (Introd. p. 5, ed. 1873) considers that Sophocles, "if less sublime and majestic both in thought and language than Aeschylus, has managed to surpass him immensely in his judicious management of the subject, and his arrangement of the separate parts." Prof. Conington (Introd. to *Choeph.* p. xix, ed. 1857) thinks that "the ground for preference (of Sophocles) vanishes as soon as we perceive the fundamental difference between the two dramas." Euripides (though I myself consider his *Electra* a very interesting play) is charged, perhaps justly, with deserting the ideal and descending to the standard of ordinary life. A good edition of the three plays in one volume might do something to bring his too little read tragedy into more general repute.

² Introd. p. 4. Prof. Jebb says "the date remains unfixed between the years 440 B.C. and 410" (Introd. p. xiii).

³ *Ibid.* p. 5. Prof. Jebb (Introd. p. x) observes that the *Electra* "had apparently neither prelude nor sequel."

Clytemnestra,⁴ and the righteous retribution exacted by the son and daughter of the murdered chief, were related at length in the ancient poem of the *Nóστοι*, from which, and not from the brief narrative of the event in the *Odyssey*, the tragic writers derived their theme.⁵ Those who, with Prof. Jebb, contend that the *Odyssey* is older than the "Cyclics," (though I myself believe that in its present form it was largely compiled from the really earlier epics which commonly bear that title,) must be content with the theory that Aeschylus followed "the latest and most complex version of the story."⁶ For in *Od.* iii. 303—8, it is Aegisthus who is the sole contriver and executor of the deed, and it is Aegisthus alone who is slain in retribution by Orestes.⁷ Be this as it may,—and the question is not really very important in the criticism of the three dramas as works of art,—the semi-religious nature of the story, inculcating as it did the great divine and natural law *δράσαντα παθεῖν*, combined with its horrors and its incidental pathos, made the story of Orestes' return highly popular, and it was doubtless familiar even in Pindar's time.⁸ It does not indeed appear that the conduct of Orestes was held up to admiration;⁹ he performed a dreadful task or duty imposed on him

⁴ They seem to have been regarded as a handsome couple; see Eur. *El.* 1071, where Clytemnestra decks her hair *ἐς κάλλος*, while *ibid.* 948 Aegisthus is described as *κάλλει ἀραρῶς*, and this (not 'noble,' Conington, *Introd.* p. 1) is the meaning of *ἀμύμονος Αἰγίσθοιο* in *Od.* i. 29. The expression *παρθεναπὺς*, 'girl-faced,' applied to Aegisthus in Eur. *El.* 949, and *ὁ πάντ' ἀναλκίς* in Soph. *El.* 301, seem to indicate that Aegisthus was something of a 'fop.' That real affection was supposed to exist between the guilty pair seems undeniable. See *Od.* iii. 264. *Agam.* 1446. *Cho.* 894. Euripides, *El.* 62, says they had children by the union.

⁵ *ἔπειτα Ἀγαμέμνωνος ὑπὸ Αἰγίσθου καὶ Κλυταιμνήστρας ἀναιρεθέντος, ὑπ' Ὀρέστου καὶ Πυλάδου τιμωρία καὶ Μενελάου εἰς τὴν οἰκίαν ἀνακομιδή.* (Proclus *Chrestom.* p. 240, ed. Westphal.) Aeschylus accordingly makes the murder of the king committed by the joint action of the two (*Agam.* 1644, *Dind.*). Indeed, it is impossible to identify the account in the *Odyssey* with that of the *Tragics*. Prof. Conington perceived this, and rightly stated (*Introd.* p. 1) "all that Aeschylus has in common with Homer is the bare fact of the return of Orestes after years of absence, and the revenge which he takes."

⁶ *Introd.* p. ix.

⁷ "It is nowhere said in the *Odyssey* that Orestes slew Clytemnestra. He slays Aegisthus only,—a stranger in blood, and the murderer of Agamemnon." Jebb, *Int.* p. vii. In *Od.* xxiv. 97 Agamemnon is said to have been slain 'by the hands of Aegisthus and his accursed wife.'

⁸ See *Pyth.* xi. B.C. 478.

⁹ In the *Odyssey*, i. 298, it is said that Orestes had gained renown all over the world for killing the *man* who had slain his father (*πατροφονῆα*). Whether the

by Apollo, the god of justice ; and in doing so he was but an instrument in working out the *ἄτη* or ancestral sin¹ that was supposed to reside yet unatoned in the house of the Pelopidae. In the play of Aeschylus, Orestes is the main actor, and Pylades rather than Electra is his coadjutor. Yet he only speaks three verses in the *Choephoroe* (900—2), and in the *Electra* he is a mute throughout, his place as an adviser and assistant being taken by the paedagogus. With Sophocles Electra is the prominent character. Her hatred of both her mother and Aegisthus is implacable, and proportionate only to her affection for her brother. She boasts of it, and she glories in it; neither threats nor persuasions can induce her to moderate or repress it. The Electra of Aeschylus wins our sympathy, but that is all, for she leaves the stage not to return at an early period in the action, after a prayer to the spirit of her father that she may get safely away after killing, or causing to be killed, Aegisthus.² She does not, as in Sophocles and Euripides, take any direct part in the murder of her mother. But the Electra of Sophocles is simply ferocious. She first plans with her sister a deliberate scheme to kill Aegisthus ;³ when he is dead, she will have his corpse flung to the dogs and vultures ;⁴ and when she hears her mother's dying groans, she calls aloud to her brother to hit her again, if he has strength left.⁵

From the general similarity in the details we must conclude either that the tragedies followed a uniform and consistent tradition, or that they took the main incidents, with some variations, one from the other. Thus, the discovery of a lock of hair on the tomb by those sent to pour libations over it, the return of Orestes *incognito* after consulting the oracle, the cruel treatment of Electra by her mother, his indignation and sympathy on hearing it, the action of

murder of his own mother was the earlier or the later story, is a matter on which scholars are not likely to come to any conclusion or agreement. Prof. Jebb thinks some post-homeric developments were due to Stesichorus (Introd. p. viii).

¹ *πρώταρχος ἄτη*, Agam. 1192.

² Cho. 482. After v. 509 (Dind.) she does not appear again.

³ V. 955, *ὅπως τὸν αὐτόχειρα πατρός φόνου ξὺν τῇδ' ἀδελφῇ μὴ κατοκνήσεις κτανεῖν Αἴγισθον*.

⁴ V. 1488.

⁵ V. 1415, *παῖσον, εἰ σθένης, διπλήν*. In Eurip. El. 982, she urges her brother to the deed by the taunt *οὐ μὴ κακισθεῖς εἰς ἀνδρῖαν πεσεῖ*;

Pylades as a faithful friend and adviser, are common to all the three plays. The dream sent to Clytemnestra is not mentioned by Euripides, who represents the offering at the tomb as the voluntary tribute of the old servant (El. 512). Aeschylus and Euripides make Aegisthus killed first, while Sophocles makes his death the closing act of his drama. Sophocles, with Pindar and Euripides (El. 17), represents Orestes as rescued when an infant by his nurse or his sister after the murder of Agamemnon; Aeschylus (Ag. 880) makes Clytemnestra plead in excuse for his absence on the king's return that he had been sent to Strophius in Phocis.⁶ The *ἀναγνώρισις*, which in the *Choephoroe* is effected quite at the beginning, in Sophocles is reserved till nearly the end.⁷ By this treatment, Aeschylus has precluded the incident of the pretended death of Orestes at the games, and the cinerary urn produced in attestation of it. The news of Orestes' decease however is part of the plot, and the urn, *λέβητος χαλκῆον πλευρώματα*, v. 686, is mentioned as containing the ashes, though it is not distinctly said that it is brought to the house.

The conception of Aeschylus, that even the demands of the most righteous law of retribution would not wholly absolve the guilt of matricide; the agonizing struggle between duty and natural affection; the consequent hesitation of Orestes, his soliloquy about Apollo's oracle, and the encouragement of Pylades to dare the deed;⁸ lastly, the grand scene in which he is seized with madness and remorse,—this conception is tamed down in Sophocles. Orestes at the outset announces that he has returned to his home *δίκη καθαρῆς πρὸς θεῶν ὥρμημένος*.⁹ He goes into the work almost as a matter of course. He declares that he had consulted the Pythian oracle,¹ and had been ordered to accomplish by craft, and without the aid of an armed force, the just slaughter of the murderers of his father. When

⁶ Strophius is mentioned once in El. 1111, but in v. 45 Phanoteus of Phocis is described as the *δορύξενος* of the family. The former was the friend of Agamemnon, the latter, Phanoteus, of Aegisthus, and an enemy of Strophius. See Prof. Campbell, *Intr.* p. 50.

⁷ El. 1221. The tokens employed for the *ἀναγνώρισις* are different in the three tragedies.

⁸ Cho. 900.

⁹ El. 70.

¹ V. 32. *τῶν φονευσάντων πάρα* (34) seems to include Aegisthus and Clytemnestra.

he first avows his intention of stopping his enemies from their laugh of triumph,² Electra rather feebly tells him 'to lead the way as he thinks best.'³ It is the *paedagogus* who is the real author and inciter to the deed.⁴ But throughout the play the sympathy with his sister's sufferings, which he hears from her own narrative of them (80 seqq.), forms the incentive to the action, which Aeschylus more directly attributes to the imperative commands and even the threats of Apollo.⁵ It was necessary for Sophocles, who made the character the title of his play, to give especial prominence to Electra, and as a consequence, subordinate action to Orestes. But Aeschylus, whose trilogy, if not the second play in it, bore the name of *᾽Ορεστιά*, had the contrary object in view. Prof. Conington thinks the details of the domestic troubles,⁶ and the comparative insignificance into which Electra sinks after her recognition of Orestes, "is some impeachment of the judgment which chose her to sustain the part of protagonistes."⁷

The play is however on the whole undoubtedly a fine one. As a verse-composition it is most artistic, and it abounds in passages of the highest pathos and the most refined irony. No one must expect to understand it by a hasty perusal. Its critical difficulties are considerable, and the suspicions of interpolation, as will appear in the course of the notes, seem in several places but too well founded. As in most of our author's dramas, abject despondency and ardent hope follow each other in rapid succession. In the present play, the one finds its expression in pathos and sentiment, the latter in stimulating a long-felt hatred into a sudden ferocity which to some will appear over-wrought and exaggerated.

The following is an outline of the plot, which is simple in construction. Orestes, accompanied by Pylades and an old family servant in disguise (*παιδαγωγός*), returns to his home at Mycenae under an injunction from the Pythian oracle to purge it from its present pollution (70). On arrival he hears the voice of Electra

² El. 1295.

³ V. 1319, ἄρχ' αὐτὸς ὥς σοι θυμός. Compare 1301, ὧδ' ὅπως καὶ σοὶ φίλον, καὶ τοῦμόν ἐσται τῆδ'.

⁴ V. 1368, νῦν καιρὸς ἔρδειν, νῦν Κλυταιμνήστρα μόνη.

⁵ Cho. 276—90. *Ibid.* 1032, παρέντι δ' οὐκ ἔρω τὴν ζῆμιαν.

⁶ El. 260 seqq.

⁷ Introd. Choeph. p. xix.

bewailing her hard fate, and refusing to be consoled by the chorus of her young friends. This conversation between them continues till the arrival of Chrysothemis (328), who upbraids her sister for her opposition to the authorities, and warns her of the consequences that are likely to follow (380). She brings from her mother offerings to the tomb of Agamemnon sent in consequence of a dream. Electra advises her not to lay the impious gift on the grave, but to substitute for it a less costly though more sincere tribute of a lock of her (Electra's) own hair (450).⁸

In the second act Clytemnestra, coming forth from the palace to make an offering to Apollo the Protector, with a prayer to bless the household and avert harm (637), reproaches Electra for her undutiful conduct, and justifies the murder of her husband by sophistical reasoning, to which Electra replies with excitement (610). The old servant now comes up and asks if this is the royal palace, for he has brought news of importance, the death of Orestes. In a long and fine narrative he describes a fatal accident that has befallen the youth at the Pythian games, and he produces as a token an urn which is supposed to contain his ashes (757). The pretended sorrow of the queen and the genuine sorrow of the sister are well depicted. Chrysothemis, who has been visiting the tomb, and knows nothing of the messenger's report, now comes in to announce that she has found on it an offering, which she concludes can only have come from Orestes. Electra persuades her that all hope of his being alive must now be resigned; and she proposes to her sister, as a last resource in their misery, to kill Aegisthus (956). The question is argued between them at some length, but positively declined by Chrysothemis, who throughout recommends caution and moderation as the wiser counsel (1010). The strength of Electra's character, in contrast with her sister's, is shown by her resolving to undertake the deed alone and unaided (1020).

y In the next scene (1098) Orestes approaches the palace with Pylades, and meeting Electra, presents to her the urn, over which she utters the most tender lament (1126—70). Then follows the recognition by the token of a seal (1223), and an agreement between them is soon made to accomplish the deed of vengeance. By the

⁸ "The gifts sent by her through Chrysothemis have not relieved her mind, and she now brings an offering in person." Prof. Campbell, p. 51.

aid of the paedagogus, who has watched the proceedings in the palace, and kept an eye on the return of Aegisthus from the country (313), the murder of Clytemnestra is accomplished, and the play ends rather abruptly by that of Aegisthus also, who after some recrimination is forced into the palace that he may die on the very spot where Agamemnon had fallen (1496).

In the *Electra* of Euripides (88) Orestes returns with Pylades from the oracle, and finds his sister married, though in name only, to a plain honest farmer. Here also we have the offering of the hair on the tomb (91); here too we have the brother listening to his sister's long account of her woes. At the conclusion of it she is alarmed by the sudden appearance of two supposed strangers, and she holds a long dialogue with Orestes, who informs her that her brother is still alive (230). Her husband, at first surprised at the interview, invites them in, and is sent by Electra to ask for some supplies of food from an old attendant of the family. On his arrival Orestes is recognized by a scar on his forehead (573), and the three together plot the murder of the queen and her paramour, Electra avowing herself ready and willing to contrive the means of killing her own mother.⁹ Aegisthus is slain in his own garden by the two friends in disguise, under pretence of assisting him in a sacrifice (820). Electra vents her feelings of aversion in a long speech over the body, and holds a sophistical argument with her mother, who arrives in state at the cottage (998), on her scandalous conduct. On entering the house she is murdered by her son; and the play ends with the sudden appearance of the two Dioscuri, who foretell the madness, the trial, and the acquittal of Orestes for the deed, and command that Pylades shall take Electra for his wife (1250).

⁹ V. 647, ἐγὼ φόνον γε μητρὸς ἐξαπύσομαι. Clytemnestra accordingly is summoned on the pretence of her daughter's recent confinement (652).

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΑΙΔΑΓΩΓΟΣ.

ΟΡΕΣΤΗΣ.

ΗΛΕΚΤΡΑ.

ΧΟΡΟΣ.

ΧΙΥΣΘΕΜΙΣ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ΛΙΠΙΣΘΟΣ.

ΣΟΦΟΚΛΕΟΥΣ ΗΛΕΚΤΡΑ.

ΠΑΙΔΑΓΩΓΟΣ.

ὦ τοῦ στρατηγήσαντος ἐν Τροίᾳ ποτὲ
Ἀγαμέμνονος παῖ, νῦν ἐκεῖν' ἔξεστί σοι
παρόντι λεύσσειν, ὦν πρόθυμος ἦσθ' αἰεί.
τὸ γὰρ παλαιὸν Ἄργος οὐπόθεις τόδε,
τῆς οἰστροπλήγος ἄλσος Ἰνάχου κόρης·
αὕτη δ', Ὀρέστα, τοῦ λυκοκτόνου θεοῦ
ἀγορὰ Λύκειος· οὐξ ἀριστερᾶς δ' ὄδε

5

2. ἐκεῖνα. The pronouns are here more significant than the Latin *ea quae* &c. 'Those famed objects,' or 'those once distant objects,' seems the precise meaning. With the latter sense παρόντι well accords. Cf. 519. Aj. 6.—ὦν πρόθυμος, i. e. ὦν προθυμίαν or ἐπιθυμίαν εἶχες,—an irregular genitive, but quite after the manner of Sophocles, and Mr. Blaydes' proposal to read ἀπεθύμεις δὴ πάλαι may safely be rejected. In his uses of the genitive Sophocles is very lax and eccentric. He even combines ἐρκέων ἐγκεκλημένους in Aj. 1274.

4. παλαιὸν Ἄργος. "The district, not the town," Jebb. "Urbem designat, non regionem," Linwood. Mr. Blaydes asks, 'If the territory is meant, how would the epithet παλαιὸν be suitable?' 'As one of the earliest settlements in Greece,' Prof. Campbell replies. In Eur. El. 1, ὦ γῆς παλαιὸν Ἄργος seems to apostrophize the city, for γῆς would hardly have been added if it meant the district. That the poet did not care to distinguish Argos from Mycenae is evident.

5. ἄλσος. The sacred enclosure of the Moon-goddess Io, the mythical daughter

of the river-god, is put in apposition with the city of Argos, as a part distinguished from the whole. Aeschylus called her οἰστροπλήξ, Prom. 699, and elsewhere οἰστροδόκος and οἰστροδίνητος. Hesych. οἰστροπλήγος· τῇ (τῆς?) μανίᾳ πληγείσης.

6. The 'wolf-god,' Λύκειος, Aesch. Theb. 132, identical perhaps with the hero Lycus, Ar. Vesp. 389, and regarded either as the fierce avenging god, or as the benefactor of man, like Apollo Νόμιος, by killing wolves, was confounded in early mythology with the god of light, λυκ, ἀμφιλύκη, λυκάβας, &c. Hesychius from this passage briefly records a 'Lycean agora' at Argos. A temple of Ἀπόλλωνος Λόκιος is also described as Ἀργείοις τῶν ἐν τῇ πόλει τὸ ἐπιφανέστατον, Pausan. ii. 19, 3.

7. ὄδε. It seems clear that Sophocles describes Argos and Mycenae as virtually one town, which they were not. 'Here,' he says, 'is Argos, this is the temple of Hera, here you see Mycenae the golden.' In fact, the temple of the Argive goddess stood on the road leading from Corinth, and to the left of Mycenae, Pausan. ii. 19, 3. "The Argive topography of

Ἦρας ὁ κλεινὸς ναός· οἱ δ' ἰκάνομεν,
 φάσκειν Μυκίνας τὰς πολυχρύσους ὀρᾶν,
 πολύφθορόν τε δῶμα Πελοπιδῶν τόδε,
 ὅθεν σε πατὴρ ἐκ φόνων ἐγὼ ποτε
 πρὸς σῆς ὁμαίμου καὶ κασιγνήτης λαβὼν
 ἦνεγκα κᾶξέσωσα κᾶξεθρεψάμην
 τοσόνδ' ἐς ἧβης, πατρὶ τιμωρὸν φόνου.
 νῦν οὖν, Ὀρέστα καὶ σὺ φίλτατε ξένων
 Πυλάδῃ, τί χρὴ δρᾶν ἐν τάχει βουλευτέον·
 ὥς ἡμῖν ἤδη λαμπρὸν ἡλίου σέλας
 ἔφα κινεῖ φθέγματ' ὀρνίθων σαφῇ
 μέλαινά τ' ἄστρον ἐκλέλοιπεν εὐφρόνη.

10

15

Sophocles" (wrote the late Mr. W. G. Clark, quoted by Prof. Kennedy in his Preface to 'Agamemnon,' p. xviii) "is elaborately wrong." Wordsworth (Athens and Attica, p. 111) supposes the Athenian agora is actually pointed to. "To the left, in reference to the actor turning towards the audience; for it was on the right of the entrance to the Propylaea (on the west side of the acropolis), i. e. on the south side." In "Greece," p. 427, the same author says the sub-structure of the Heraeum, four miles to the north of the citadel of Argos, is still visible. It is by no means clear at what point the speaker is supposed to be placed. Mr. Blaydes says, "we must suppose the strangers to have come by the usual route by Corinth to Mycenae, and from thence to be looking down on the city of Argos in the open and extensive plain below." If we accept this view, τόδε, αὐτή, and ὅδε will mean 'yonder is' &c. But Prof. Jebb says "the scene is Mycenae before the palace of the Pelopidae." Both views have their difficulties; in fact, Sophocles writes as a poet, and not as a geographer. He does not seem to care much for the unity or consistency of his topography. With the words οἱ δ' ἰκάνομεν we might perhaps supply ἐντεῦθεν, 'from the spot to which we have come (the neighbourhood of Argos) you can say you have seen (though you have not exactly visited) Mycenae.' For the infinitive cf. Phil. 1411, φάσκειν δ' αὐδὴν τὴν Ἡρακλέους ἀκοῇ τε κλύειν λεύσσειν τ' ὕψιν, and

Oed. R. 462. Thus, of course, δῶμα τόδε &c. must mean, 'yonder too is the palace that was the scene of so many deaths.'

11. πατὴρ ἐκ φόνων. See Pind. Pyth. xi. 17. Eur. El. 17.

12. πρὸς. More properly παρὰ. Aeschylus, as Linwood remarks, followed another story, for he makes Orestes to have been sent by his mother into Phocis to the house of a friend, Ag. 853. That he was a mere child at the time is shown, as the Schol. observes, by the word ἦνεγκα. "Ad aetatem Orestis computandam facit Od. iii. 305." Neue.

16. βουλευτέον. Mr. Blaydes alters this to βουλεύετον on account of the preceding σὺ, and he affirms that this "must be the true reading." But the address is merely a vocative, without any imperative, as we often find ὦ δύστηνε σὺ, οὗτος σὺ, &c.

19. ἄστρον ἐκλέλοιπεν, 'is wanting in stars,' 'has lost its stars.' The night is yet dark, but the stars are waning in the coming light. Nothing can be simpler, and so one of the Scholia, τὸ ἄστρον πρὸς τὸ ἐκλείπειν. Defecta est astris, Neue and Ellendt. Linwood turns it rather differently, recessit ab astris. I have no doubt that the poet meant ἐλλιπὴς ἐστίν, and I do not think ἄστρον εὐφρόνη, for νύξ ἀστερόεσσα, can be satisfactorily defended. It is rather fanciful to contend, against the grammatical difficulty, that λαμπρὸν ἡλίου φῶς is exactly balanced by μέλαινα ἄστρον εὐφρόνη.

* πρὶν οὖν τιν' ἀνδρῶν ἐξοδοιπορεῖν στέγης, 20
 * ξυνάπτετον λόγοισιν· ὥς ἐνταῦθ' ἔμην,
 ἵν' οὐκέτ' ὀκνεῖν καιρὸς, ἀλλ' ἔργων ἀκμή.

ΟΡΕΣΤΗΣ.

ὦ φίλτατ' ἀνδρῶν προσπόλων, ὥς μοι σαφῇ
 σημεία φαίνεις ἐσθλὸς εἰς ἡμᾶς γεγώς.
 ὥσπερ γὰρ ἵππος εὐγενῆς, καὶν ἦ γέρων, 25
 ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν,
 ἀλλ' ὀρθὸν οὖς ἴστησιν, ὡσαύτως δὲ σὺ
 ἡμᾶς τ' ὀτρύνεις καὐτὸς ἐν πρώτοις ἔπει.
 τοιγὰρ τὰ μὲν δόξαντα δηλώσω· σὺ δὲ
 ὀξεῖαν ἀκοὴν τοῖς ἐμοῖς λόγοις διδούς, 30
 εἰ μὴ τι καιροῦ τυγχάνω, μεθάρμοσον.
 ἐγὼ γὰρ ἡνίχ' ἰκόμην τὸ Πυθικὸν
 μαντεῖον, ὥς μάθοιμι ὅτῳ τρόπῳ πατὴρ
 δίκας ἀροίμην τῶν φονευσάντων πάρα,
 χρῆ μοι τοιαῦθ' ὁ Φοῖβος ὦν πεύσει τάχα· 35
 ἄσκειον αὐτὸν ἀσπιδῶν τε καὶ στρατοῦ
 δόλοισι κλέψαι χειρὸς ἐνδίκους σφαγὰς.

20—21. After much consideration of this passage, I incline to the opinion that these two verses are interpolated, and that the speech ended with the verse *ᾧσ' οὐκ ἔτ' ὀκνεῖν καιρὸς κ.τ.λ.* Thus all would be perfectly plain, complete, and appropriate. The night is past, the morning is at hand, *so that* we must be up and at work. Cf. *οὐχ ἔδρας ἀκμή*, Aj. 811. The MSS. reading *ὥς ἐνταῦθ' ἔμην* cannot be emended with any probability; if the verse is spurious, the fault was in the ignorance of the interpolator. The best guess, perhaps, is Dindorf's *ὥς ἐνταῦθ' ἔβης*, since *μ* and *β* are very often confused. Prof. Jebb reads *ὥς ἵν' ἕσταμεν*, Mr. Blaydes *ὥς ἐσμέν γ' ἵνα*, Linwood and Wunder *ὥς ἐνταῦθ' ἵνα κ.τ.λ.* Dawes proposed *ἵμεν, ituri sumus*, and this is adopted by Prof. Campbell; but the words cannot mean 'we are moving in a region.'

27. δὲ in the apodosis is common enough, *sic, inquam, tu &c.*

29. τὰ δόξαντα. The plans which I

and Pylades have determined on after deliberation.

33. *πατρί* MS. Laur., others *πατρός*. Neue well observes, "in dat. iniuria cogitatur patri illata, in genit. filio." The genitive however is the more common use, and the dative may have come from the Homeric *ἀρέσθαι κῦδος τι*, Il. iv. 95 and elsewhere.

34. *ἀροίμην*. The future optative, as Linwood thinks; the aorist, as Wunder contends. The Attics prefer the aorist *ἠρόμην* to the epic *ἠρόμην*. See on Phil. 353. 611. Yet we have *ἔροισθε* in Aesch. Theb. 316, *ἀρέσθαι* in Aj. 247, where the *ᾱ* is short, whereas the future *ἀρῶ*, for *ἄερῶ*, is commonly long.

36. *αὐτὸν*, 'by my sole unassisted efforts.'—*κλέψαι*, 'should accomplish by stealthy means.' The oracle may have been ambiguous, as the Schol. remarks, i. e. *αὐτὸν* may have been either the subject or the object, *δόλῳ αὐτὸν κτείνειν*.—*χειρὸς σφαγὰς*, for *αὐτόχειρα*.

ὅτ' οὖν τοιόνδε χρησμὸν εἰσηκούσαμεν,
 σὺ μὲν μολὼν, ὅταν σε καιρὸς εἰσαγάγῃ,
 δόμων ἔσω τῶνδ', ἴσθι πᾶν τὸ δρώμενον, 40
 ὅπως ἂν εἰδὼς ἡμῖν ἀγγείλῃς σαφῆ.
 οὐ γάρ σε μὴ γήρᾳ τε καὶ χρόνῳ μακρῷ
 γνῶσ' οὐδ' ὑποπτεύουσιν ᾧδ' ἡνθισμένον.
 λόγῳ δὲ χρῶ τοιῶδ', ὅτι ξένος μὲν εἰ
 Φωκεὺς, παρ' ἀνδρὸς Φανοτέως ἦκων· ὁ γὰρ 45
 μέγιστος αὐτοῖς τυγχάνει δορυξένων.
 ἄγγελλε δ' ὄρκῳ προστιθείς ὁθούνεκα
 τέθνηκ' Ὀρέστης ἐξ ἀναγκαίας τύχης,
 ἄθλοισι Πυθικοῖσιν ἐκ τροχληάτων
 δίφρῳ κυλισθείς· ᾧδ' ὁ μῦθος ἐστάτω. 50
 ἡμεῖς δὲ πατρὸς τύμβον, ὥς ἐφίετο,
 λοιβαῖσι πρῶτον καὶ καρατόμοις χλιδαῖς

39. *ἔταν*. 'Whenever the right moment for action takes you in;' 'when the proper time comes for you to enter.' Cf. inf. 1251. Phil. 466.—*ἴσθι*, 'observe,' 'take careful note of all that they are doing.' He acts the spy in this respect inf. 1337.

42. *οὐ γάρ σε μὴ κ.τ.λ.* 'For there is no chance that they will know you with this aged look and these long years upon you, nor will they suspect you (who you really are) dressed in this guise.' Either *γήρᾳ* is the causal dative, as inf. 255, or the expression is elliptical for *γήρᾳ βαρύν*. Being but a slave or attendant, *πρόσπολος* v. 23, he is now to assume a new character, as the confidential friend sent to announce the pretended death of Orestes. He might have been recognized as a former member of the household and suspected as unfriendly, if he had not worn some disguise. But the combined effects of time and a more ornamental dress will prevent him from being found out.

43. It seems a matter of indifference whether *οὐ μὴ* or simply *οὐδ'* is construed with *ὑποπτεύουσιν*. Compare Oed. Col. 450—2. As for *ἡνθισμένον*, we can only guess at its precise meaning, because it is not recorded how the actor was attired. Some refer it to white hair, some to a Phocian dress spangled with flowers, others to a painted face, or to the custom

of wearing chaplets of bay or myrtle when a messenger had good news to bring. Athenaeus, vii. p. 288, has *ἰχθύν*—*οὐκ ἔγνωθεν ἐξηνθισμένον*, Euripides *ἀνθοκρόκοισι πήλαις*, Hec. 471.

45—6. *ἀνδρὸς Φανοτέως*. 'The chief Phanoteus,' the 'eponym hero of the Phocian town Panopeus or Phanoteus,' Jebb; who compares *δῶρον μὲν ἀνδρὸς Ἑκτορος* in Aj. 817. There however the poet may have meant *ἀνδρὸς μάλιστα μισηθέντος ἐμοί*. The commentators have remarked that Phanoteus and not Strophius is mentioned as the guardian of Orestes, because there were family reasons for his being friendly to Aegisthus. But cf. inf. 1111. Both *δ* for *οὗτος* and *τυγχάνει* for *τυγχάνει ὧν* are peculiar. For the latter cf. Aj. 9. inf. 313. Both idioms are abundantly illustrated in Mr. Blaydes' note.

47. *ὄρκῳ*, if purposely put for *ὄρκον*, has something of sophistical pedantry. Most of the editors read *ὄρκον* with Reiske. Others regard *προστιθείς*, viz. *αὐτὸν*, as added superfluously.

51. *ὥς ἐφίετο*. 'As the god enjoined.' The imperfect is used because the Greeks nearly always say *ἐκέλευε*, not *ἐκέλευσε*. But we have the aorist *ἐφείτο* in From. V. 4. Philoct. 619. Dindorf (Praef. p. xiv) would read *ἐφείτό μοι* or *ἐφείτο νῶν*. But he wrongly calls it "plusquam perfectum." See inf. 545. Trach. 759.

στέψαντες, εἴτ' ἄψορρον ἤξομεν πάλιν,
 τύπωμα χαλκόπλευρον ἡρμένον χερσίν,
 ὃ καὶ σὺ θάμνοις οἶσθ' αἰ κεκρυμμένον 55
 ὅπως λόγῳ κλέπτουντες ἡδεῖαν φάτιν
 φέροιμεν αὐτοῖς τοῦμὸν ὡς ἔρρει δέμας
 φλογιστὸν ἤδη καὶ κατηνθρακωμένον.
 τί γάρ με λυπεῖ τοῦθ', ὅταν λόγῳ θανῶν
 ἔργοισι σωθῶ καξενέγκωμαι κλέος; 60
 δοκῶ μὲν οὐδὲν ῥῆμα σὺν κέρδει κακόν.
 ἤδη γὰρ εἶδον πολλάκις καὶ τοὺς σοφούς
 λόγῳ μάτην θνήσκοντας· εἴθ', ὅταν δόμους
 ἔλθωσιν αἰθρῆς, ἐκτετίμηνται πλέον.
 ὡς καμ' ἐπαυχῶ τῆσδε τῆς φήμης ἄπο 65
 δεδορκότ' ἐχθροῖς ἄστρον ὡς λάμψειν ἔτι.
 ἀλλ', ὦ πατρώα γῆ θεοὶ τ' ἐγχώριοι,

53. *στέψαντες*. See inf. 441. *Antig.* 431, which shows that *στέφειν* is used even of offering libations, the act being closely associated with that of attaching fillets or garments.

54. *ἡρμένοι*. In the medial sense of *ἀράμενοι*. The following optative depends on *κεκρυμμένον*, 'which no doubt you remember was hidden by me in the bushes, in order that, disguising the facts by the account, we might bring tidings welcome to them, that this body of mine is gone to nought by being now burnt up and reduced to ashes.' The MS. *Laur.* gives the optative, and so *Neue* and *Linwood* have edited. Most of the recent editors read *φέρωμεν*, which they refer to *ἤξομεν*. But the hiding of the urn was done for the purpose of carrying out the design; and *ὅπως* depends more naturally and easily on the participle immediately preceding it. "Tu quoque nosti absconditum, ut ferremus," *Neue*. It is merely begging the question to say, as Mr. *Blaydes* says, "the subjunctive is evidently required here."

60. *ὅταν—σωθῶ*, i.e. *ὅταν σῶς φανῶ* or *γένωμαι*. Prof. *Jebb* compares inf. 1228, *μηχαναῖσι μὲν θανόντα, νῦν δὲ μηχαναῖς σεσωσμένον*.

61. *σὺν κέρδει*. 'If attended with gain.' Cf. *Philoct.* 111, where *Ulysses* is made to say, *ὅταν τι δρῆς εἰς κέρδος, οὐκ ὀκνεῖν πρέπει*. Whether *κακόν* means

αἰσχρὸν, or (*Jebb*) 'ill-omened,' is not clear. He may mean to apologize for the *δόλος* which *Apollo* enjoined, v. 37. For *δοκῶ μὲν*, *Jebb* well quotes *Soph.* frag. 106 and *Oed. Col.* 995.

62. *τοὺς σοφούς*. Not only of *Pythagoras*, but of *Solon* and others it was said that a promise was extorted by them from their followers to adopt certain laws or precepts during the absence of the authors. The generality of the custom is alluded to by the subjunctive *ἔλθωσιν*, which, combined with the perfect, is here remarkable. 'Then, when they get back to their homes, they are honoured the more.' See inf. 89—91. Prof. *Jebb* endeavours to give a closer rendering, 'forthwith they are in more perfect honour.' More usual Greek would be *ἐλθόντες εἶτα κ.τ.λ.*, but then *εἶτα* was used in connecting the sentences.—*μάτην*, 'untrue,' i.e. by a report that ends in nothing.

65. *ἄπο*, 'as the result of.'—*δεδορκότα*, 'appearing alive, and not really dead.'—*ἐχθροῖς*, 'I shall shine to my enemies like a baleful star.' The old grammars would have called this 'dative incommodi.' Prof. *Jebb* says, "join *δεδορκότ' ἐχθροῖς*, 'resurgent to the terror of my foes.'" I think the other way much simpler. He regards the star rather as a star of happy omen than one of terror. Cf. *ὄλιος ἄστηρ*, *Il.* xi. 62.

δέξασθέ μ' εὐτυχούντα ταῖσδε ταῖς ὁδοῖς,
 σύ τ', ὦ πατρώον δῶμα· σοῦ γὰρ ἔρχομαι
 δίκη καθαρτῆς πρὸς θεῶν ὠρμημένους 70
 καὶ μή μ' ἄτιμον τῆσδ' ἀποστείλητε γῆς,
 ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων.
 εἶρηκα μὲν νυν ταῦτα· σοὶ δ' ἤδη, γέρον,
 τὸ σὸν μελέσθω βάντι φρουρῆσαι χρέος.
 νῶ δ' ἐξιμεν· καιρὸς γάρ, ὅσπερ ἀνδράσιν 75
 μέγιστος ἔργου παντός ἐστ' ἐπιστάτης.

ΗΛΕΚΤΡΑ.

ἰὼ μοί μοι.

- ΠΑ. καὶ μὴν θυρῶν ἔδοξα προσπόλων τινὸς
 ὑποστενούσης ἔνδον αἰσθῆσθαι, τέκνον.
 ΟΡ. ἄρ' ἐστὶν ἡ δύστηνος Ἥλέκτρα; θέλεις 80
 μείνωμεν αὐτοῦ ἀνακούσωμεν γόων;
 ΠΑ. ἦκιστα. μὴδὲν πρόσθεν ἢ τὰ Δοξίου
 πειρώμεθ' ἔρδειν κἀπὸ τῶνδ' ἀρχηγετῶν,
 πατὴρ χέοντες λουτρά· ταῦτα γὰρ φέρει
 νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρωμένων. 85

70. καθαρτῆς. He uses this word in place of τιμωρὸς, because the presence of murderers polluted his paternal palace, and he came, as it were, ἐλαύνειν ἄγος. Cf. Aesch. Cho. 966, ὅταν ἀφ' ἐστίας μύσος πᾶν ἑλάσῃ καθαρμοῖσιν αὐτῶν ἑλατηρίοις.—ὠρμημένοι, 'sped on my way.' Cho. 941, θεόθεν εὐ φραδαῖσιν ὠρμημένους.

72. ἀρχέπλουτον. Supply from the context δέχισθε, or even καταστήσατε from the idea conveyed by the following noun.

74. μελέσθω. So μέλοιτο inf. 1436.—τὸ σὸν χρέος, viz. the duty prescribed v. 49.

76. μέγιστος κ.τ.λ. Neue compares Phil. 837, καιρὸς τοι πάντων γνώμων ἰσχυρὸν πολὺ τι πολὺν παρὰ πόδα κράτος ἔρρνυται.

78. καὶ μὴν. 'But hark! I seem to hear' &c. As in the prologue of the Choephoroe, the first thing that attracts the attention of Orestes in the palace is the lamentation of his sister. Prof. Jebb thinks θυρῶν depends on ὑπὸ in the compound, 'at the doors.' Prof. Campbell regards it as the genitive of the 'source whence.' Cf. 324. I should myself

connect it with ἔρδειν, though somewhat remote. So also Linwood, with the Scholiast.

81. ἐπακούσωμεν, 'overhear,' is the probable correction of Nauck. But who can assert that Sophocles did not purposely affect quaint and novel forms of expression, such as ἀνακούειν or ἀνακούειν? We might eliminate half the Atticisms of the poet by reducing everything to the rule of strict precedent.

83. It is thought that Hesych. refers to this verse in ἔρδειν πράττειν. θεῖν. But cf. Oed. Col. 851, ὅφ' ὦν ἐγὼ ταχθεὶς τόδ' ἔρδω. Inf. 1368, νῦν καιρὸς ἔρδειν.

84. λουτρά. A singular word, not unfrequently used for λοιβάς. Cf. inf. 434. Neue compares Cho. 129, χέουσα τάσδε χέρνιβας βροτοῖς. The materialistic ideas about ghosts led to the notion that washing as well as drinking might be acceptable to the spirit.

85. κράτος τῶν δρωμένων. Prof. Jebb translates 'the advantage throughout the struggle.' Compare μηχανῆς ἔστω κράτος, Aesch. Suppl. 208, 'put in force,' or 'carry out some plan.' So here I

- ΗΛ. ὦ φάος ἀγνὸν
καὶ γῆς ἰσόμοιρ' ἀήρ, ὥς μοι
πολλὰς μὲν θρήνων ὠδὰς,
πολλὰς δ' ἀντήρεις ἦσθου
στέρνων πλαγὰς αἵμασσομένων, 90
ὀπότεν δνοφερὰ νύξ ὑπολειφθῇ·
τὰ δὲ παννυχίδων, ἥδη στυγεραὶ
ξυνίσασ' εἶναι μογερῶν οἴκων
ὅσα τὸν δύστηνον ἐμὸν θρηνώ
πατέρ', ὃν κατὰ μὲν βάρβαρον αἶαν 95
φοίνιος Ἀρης οὐκ ἐξένισεν,
μήτηρ δ' ἡμὴ χῶ κοινολεχῆς
Αἴγισθος ὅπως δρῦν ὑλοτόμοι

should be disposed to construe simply, 'success in the attempt.'—ἐφ' ἡμῖν is, 'to crown our efforts.' Linwood, 'so as to put us in possession of it.'

86. Electra, clad in poor attire, comes forth from the palace to utter a monody or threnos. As usual in such positions, she disburdens her griefs to the elements. See Eur. Med. 57. Her speech seems to be divided into two corresponding parts at v. 103.

87. *ἰσόμοιρος*. The Ionic philosophy had taught the doctrine of equivalents, i. e. equipoise or parallel extension. To this Aeschylus alludes Cho. 319, σκότῳ φάος ἰσόμοιρον. The genitive γῆς depends on the idea of ἴσην μοῖραν γῆς ἔχων, 'covering an equal area of earth.' The old reading *ἰσόμοιρος* was corrected by Porson, the first syllable of ἀήρ being long.

89. ἀντήρεις, ἀνταῖας, 'full on the breast.' Hesych. ἀντήρεις ἀντιθέτους. Σοφοκλέης Ἠλέκτρα. ἀπὸ τῶν ἐρεσσόντων, ὅταν κατ' ἴσον ἐλαύνωσι, καὶ μὴ ἐπὶ βάτερα περιωθῆται ἡ ναῦς. As in διχρήρης, ξιφήρης, the word seems formed of one root.

90. Actual laceration was a common part of the expression of a woman's intense grief.—ἦσθου, followed by ὀπότεν, is 'do you hear,' 'are you made conscious of.' So Od. xii. 66, τῇ δ' οὐπω τις νηὺς φύγεν ἀνδρῶν, ἦτις ἴκηται.—ὀπολειφθῇ, lit. 'has been left in the lurch' by advancing day. *Evasa sit*, Neue.

92. τὰ δὲ παννυχίδων. It seems better to take these words as a nominative or accusative absolute,—'and as for my nightly watchings, my unblest repose in this poor troubled house by this time knows but too well how much I bewail that unhappy one, my own father, who did not find a home in a foreign land by a gory death, but that mother of mine and the partner of her bed Aegisthus cut open his head with a murderous axe, as woodmen fell an oak,' i. e. with no more concern or remorse. Erfurdt, comparing Il. xiii. 389, thinks the simile indicates the vastness of the fall and the strength of the man killed. For the construction, see inf. 1071. 1364, and the note on Agam. 1023, which is a very similar passage; τὰ μὲν γὰρ ἐστίας μεσομφάλου, ἔστηκεν ἥδη μῆλα πρὸς σφαγὰς πυρός. Prof. Jebb translates, "the joys of my vigils," which he understands ironically. The chief objection is, that ξυνίσασι seems to require for its object ὅσα θρηνώ.—ἥδη, which Mr. Blaydes and Prof. Campbell construe with παννυχίδων, *jam noctu*, more naturally belongs to ξυνίσασι. The grief has gone on so long that her very couch has become familiar with it.

95. βάρβαρον. In Choeph. 345 Electra expresses the wish that her father had been slain in war by some of the Lycians.—ἐξένισεν, "Mars hospitio excipit caesos, quasi unus ex diis inferorum." Neue.

98. ὅπως. This particle is not very often used in comparisons for ὥς. Com-

σχίζουσι κάρα φονίῳ πελέκει.
 κοῦδεις τούτων οἶκτος ἀπ' ἄλλης 100
 ἢ 'μοῦ φέρεται, σοῦ; πάτερ, οὕτως
 αἰκῶς οἰκτρῶς τε θανόντος.
 ἀλλ' οὐ μὲν δὴ
 λήξω θρήνων στυγερῶν τε γόων,
 ἔς τ' ἂν παμφεγγεῖς ἄστρων 105
 ῥίπας, λεύσσω δὲ τόδ' ἡμαρ,
 μὴ οὐ τεκνολέτειρ' ὥς τις ἀηδὼν
 ἐπὶ κωκυτῷ τῶνδε πατρώων
 πρὸ θυρῶν ἡχῶ πᾶσι προφωνεῖν.
 ὦ δῶμ' Ἀΐδου καὶ Περσεφόνης, 110
 ὦ χθόνι' Ἑρμῇ καὶ πότνι' Ἀρὰ,
 σεμναί τε θεῶν παῖδες Ἑρινύες,
 αἱ τοὺς ἀδίκως θνήσκοντας ὀράθ',
 [*αἱ τοὺς εὐνάς ὑποκλεπτομένους,]
 ἔλθειτ', ἀρήξατε, τίσασθε πατρὸς 115
 φόνον ἡμετέρου,
 καὶ μοι τὸν ἐμὸν πέμψατ' ἀδελφόν.
 μούνη γὰρ ἄγειν οὐκ ἔτι σωκῶ
 λύπης ἀντίρροπον ἄχθος. 120

pare Trach. 32, γήτης ὅπως ἔρουραν
 ἔκτοπον λαβὼν, inf. 1076, and 1151,
 θέλλ' ὅπως βέβηκας.

102. αἰκῶς, 'by such ghastly wounds,'
 or 'in such ignominy.' The Schol. re-
 cords this reading, which gives a much
 better sense than the vulg. ἀδίκως. Hesych.
 αἰκῶς αἰκιστικῶς, ὑβριστικῶς, χαλεπῶς.
 ἀπὸ τῆς αἰκίας.

105. ἔς τ' ἂν. For ἔως ἂν, 'so long
 as I behold,' 'while I go on beholding.'
 The MSS. insert λεύσσω also before
 παμφεγγεῖς, and so Neue edits, marking
 with an obelus τόδ' ἡμαρ.—μὴ οὐ, i. e.
 ὥστε μὴ προφωνεῖν κ.τ.λ., the οὐ being,
 as usual, repeated from οὐ λήξω.—τεκ-
 νολέτειρα, 'the destroyer of her own
 offspring.' So Aesch. Suppl. 65, ξυντίθησι
 δὲ παῖδς μῆρον, ὡς αὐτοφόνως ὤλετο πρὸς
 χειρὸς ἑθεν.—προφωνεῖν is 'to utter in
 public to all who pass before the palace,'
 this being contrary to the established
 etiquette.

108. ἐπὶ κωκυτῷ. 'With piercing

cries.' So Aesch. Eum. ult. ἀλολύξατέ
 νυν ἐπὶ μολπαῖς.

114. Dindorf rejects this line, in which
 a syllable is wanting, e. g. αἱ τοὺς or
 τοὺς τὰς τ' εὐνάς κ.τ.λ., 'and those who
 are being stealthily robbed of their mar-
 riage-rights.' The murder and the
 adultery, as Prof. Jebb observes, are
 generally combined, so that the crime to
 be avenged is virtually one. Both the
 injured party and the wrong-doer are
 alike under the ken of the Fury, and on
 this view ὑποκλεπτομένους might have a
 medial sense, referring to Aegisthus.
 But the verse is hardly in the style of
 Sophocles, and the appeal is limited to
 πατρὸς φόνον τίσασθαι.

119. Hesych. σωκεῖ ἰσχύει, βοηθεῖ.—
 ἄγειν, 'to draw up the weight of grief
 in the opposite scale.' Hesych. ἀντίρ-
 ροπον ἴσον, ἰσόσταθμον, ἰσόζυγον. By a
 similar metaphor we have ἀντισηκῶσαι
 in Aesch. Pers. 437. Eur. Hec. 57.

ΧΟΡΟΣ.

ὦ παῖ, παῖ δυστανοτάτας στρ. α.
 Ἥλέκτρα ματρὸς, τίν' αἰὲ
 τάκεις ᾧδ' ἀκόρεστον οἰμωγὰν
 τὸν πάλαι ἐκ δολερᾶς ἀθεώτατα
 ματρὸς ἀλόντ' ἀπάταις Ἀγαμέμνονα 125
 κακῇ τε χειρὶ πρόδοτον ; ὥς ὁ τάδε πορῶν
 ὄλοιτ', εἴ μοι θέμις τάδ' αὐδᾶν.

ΗΛ. ὦ γενέθλα γενναίων,
 ἦκετ' ἐμῶν καμάτων παραμύθιον. 130
 οἶδά τε καὶ ξυνήμι τάδ', οὐ τί με
 φυγγάνει, οὐδ' ἐθέλω προλιπεῖν τόδε,
 μὴ οὐ τὸν ἐμὸν στενάχειν πατέρ' ἄθλιον.
 ἀλλ' ὦ παντοίας φιλότητος ἀμειβόμεναι χάριν,

121. The chorus now takes up the strain, and replies in a long dialogue to the complaints of Electra. The construction of the whole passage resembles Choeph. 306 seqq. The Schol. calls this the parode; it must be regarded as broken up in the manner of a *κομῶς*, rather than as a parode proper.

122. *τάκεις οἰμωγὰν Ἀγαμέμνονα*. Properly speaking, such a phrase can be neither translated nor justified by either grammar or logic. 'What means this unceasing grief in pining for Agamemnon?' It is, as Linwood calls it, "*permira locutio*." Neue, the soberest of critics, marks *τάκεις* with an obelus, and says "*ferri non potest pro verbo passivo*." Perhaps, *τί δ' αἰὲ τάκει σ' ᾧδ' ἀκόρεστον οἰμωγαῖς*, the following accusative depending on the implied sense *τί δ' αἰὲ θρηνηῖς Ἀγ.* The person indeed, who is the subject of the act, is sometimes put in apposition to the act, examples of which are given on Aesch. Suppl. 528. 627. But *τήκειν οἰμωγὰν*, which should logically be *τήκειν βιοτὴν οἰμωγαῖς*, may possibly be referred to the category of abbreviated expressions, like *τέγγειν δάκρυα*, 'to shed moist tears,' *κείρειν φόνον*, 'to make murderous havoc,' Aj. 55, *ἔρεμνδον αἶμ' ἔδενσα*, *ib.* 376.

129. *γενέθλα γενναίων*. As 'daughters of noble sires' the chorus of Argive maidens are supposed to have the high

sentiments by the condition of birth.

130. *παραμύθιον*, 'to console me in my troubles.' Whether the accusative in apposition to the sentence (Jebb), or the nominative, it is hard to say. Mr. Blaydes suggests *παραμύθιοι*.

131. *οἶδα τάδε*. 'I am well aware of what you say,' viz. that you justly upbraid me for indulging in grief.

132. *οὐδὲ* here seems to represent *ἀλλ' οὐ*, 'But I do not wish (or care) to give up too soon this privilege of tears, and not to (so as not to) continue my sighs for my poor father; so let me, O friends that return me kindness in so many ways, let me thus indulge my wild grief, O, I implore you!' Prof. Jebb cites Il. xxiv. 25, *ἐνθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐδέ ποθ'* Herg.—It was enough to have said *τόδε, τὸ στενάχειν*, or simply *στενάχειν*. But the tragics are fond of the combinations *τὸ μὴ, τὸ μὴ οὐ*, and *μὴ οὐ*.

134. *χάριν*. Not, it seems, 'return for friendship,' but 'who show kindness in all your friendly returns.' But the verse can hardly be rendered in English. "Nullum officii genus negligentes" is Bothe's paraphrase, quoted by Linwood.—*ἀλύειν*, Schol. *δυσφορεῖν*. 'Let me alone in my folly, if folly it seems.' Hesych. *ἀλύειν ἀπορεῖν. ἀπὸ τοῦ τὴν λύειν μὴ εὐρίσκειν*. See Phil. 174. 1194.

- ἔατέ μ' ὦδ' ἀλύνειν, 135
αἰαῖ, ἰκνοῦμαι.
- ΧΟ. ἀλλ' οὗτοι τόν γ' ἐξ' Αἴδα 140
παγκοίνου λίμνας πατέρ' ἀν-
στάσεις οὔτε γόοισιν †οὔτε λιταῖσιν.
ἀλλ' ἀπὸ τῶν μετρίων ἐπ' ἀμήχανον 140
ἄλγος αἰὲ στενάχουσα διόλλυσται,
ἐν οἷς ἀνάλυσίς ἐστιν οὐδεμία κακῶν.
τί μοι τῶν δυσφόρων ἐφίει ;
- ΗΛ. νήπιος ὃς τῶν οἰκτρῶς 145
οἰχομένων γονέων ἐπιλάθεται.
ἀλλ' ἐμέ γ' ἅ στονόεσσ' ἄραρεν φρένας,
ἅ Ἴτυν, αἰὲν Ἴτυν ὀλοφύρεται,
ὄρνις ἀτυζομένα, Διὸς ἄγγελος.
ἰὼ παντλάμων Νιόβα, σέ δ' ἐγώ γε νέμω θεὸν, 150
ἅτ' ἐν τάφῳ πετραίῳ
αἰαῖ δακρύεις.
- ΧΟ. οὗτοι σοὶ μούνα, τέκνον, 155
στρ. β'.

137. τὸν ἐξ' Αἴδα—πατέρα, i. e. τὸν ἐν Αἰδῇ ὄντα ἐξ' Αἰδου ἀναστήσεις. A well-known Atticism, for which see Aesch. Cho. 507, τὸν ἐκ βυθοῦ κλωστήρα σάζοντες λίνου.

139. οὔτε λιταῖσιν does not correspond with the metre of 123. Perhaps οὐτ' εὐχαῖς. Hermann reads on conjecture οὐτ' ἄνταις, from Hesych. ἀντησι' λιταυελαῖς, ἀντήσεσιν.—γόοις οὔτε λιταῖσιν ἀνστάσεις Prof. Campbell.

141. It seems simpler to supply some ellipse like προβαίνουσα, or to take στενάχουσα = στοναχαῖς ἰοῦσα, than to force διόλλυσται into the sense of ἔρχει.—ἐν οἷς, sc. γόοις implied in στενάχουσα. Hesych. ἀνάλυσις· ἀνατροπή.

147. ἄραρεν φρένας, 'suits the tone of my thoughts.' A very strange construction with a double accusative. Homer has ἄραρε θυμὸν ἔδωδῃ, Od. v. 95.

148. Ἴτυν Ἴτυν was supposed to be the sound uttered by the nightingale. Hence Aesch. Ag. 1144, Ἴτυν Ἴτυν στένουσ' ἀμφιθαλῇ κακοῖς ἀηδῶν βίον. (To separate the words, ταλαῖναις Ἴτυν φρεσὶν Ἴτυν, as Prof. Kennedy has done, quite alters the characteristic note. This

is very different from the intervening αἰὲν, 'Ilys and nothing but Ilys.')

149. ἀτυζομένα, 'in wild dismay.' The bird is called the messenger of Zeus as the harbinger of spring (Schol.). Hesych. ἀτυζομένη· φοβουμένη, θορυβουμένη, ταραττομένη.

150. νέμω. 'I regard you as a goddess.' So Oed. Col. 879, τάνδ' ἄρ' οὐκέτι νέμω πόλιν. But the point of the remark is not clear. Perhaps it means that not even goddesses are exempt from woe. Prof. Jebb's explanation seems to me too artificial, 'I count you a true goddess—a goddess by the true divinity of faithful sorrow.' There is a very beautiful passage about Niobe in Q. Smyrnaeus, i. 294—306. See also Ant. 823 seqq.

152. αἰαῖ. So the MSS., and this suits the strophic verse 136 better than αἰέν.

153. οὗτοι κ.τ.λ. The chorus adopt the ordinary topic of consolation, that griefs are not confined to one, but are the lot of all. Cf. 289—πρὸς ὅτι, i. e. οὐκ ἐστὶν ἄχος ὃ τι σὺ μᾶλλον ἐτέρων ἔχεις, 'in respect of which you go beyond those in the house who come from the same parents as yourself and are of the same blood.' Linwood rightly, I think, gives

- ἄχος ἐφάνη βροτῶν,
 πρὸς ὃ τι σὺ τῶν ἐνδον εἶ περισσὰ, 155
 οἷς ὁμόθεν εἶ καὶ γονᾶ ξύναιμος,
 οἷα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα,
 κρυπτᾶ τ' ἀχέων ἐν ἡβᾳ
 ὄλβιος, ὃν ἂ κλεινὰ 160
 γὰ ποτὲ Μυκηναίων
 δέξεται εὐπατρίδαν, †Διὸς εὐφροني
 βήματι μολόντα τάνδε γὰν Ὀρέσταν.
 ΗΛ. ὃν γ' ἐγὼ ἀκάματα προσμένουσ', ἄτεκνος, 164
 τάλαιν' ἀνύμφευτος αἰὲν οἰχνῶ,
 δάκρυσι μυδαλέα, τὸν ἀνήνυτον
 οἶτον ἔχουσα κακῶν· ὁ δὲ λάθεται
 ὦν τ' ἔπαθ' ὦν τ' ἐδάη. τί γὰρ οὐκ ἐμοὶ
 ἔρχεται ἀγγελίας ἀπατῶμενον; 170
 αἰὲ μὲν γὰρ ποθεῖ,
 ποθῶν δ' οὐκ ἀξιοῖ φανῆναι.
 ΧΟ. θάρσει μοι, θάρσει, τέκνον. ἀντ. β'.

the sense 'calamitate superas.' Prof. Jebb translates, 'with respect to whatever grief you are less temperate than those in the house.' Prof. Campbell, 'whatever be your woe, you do not suffer more than others.'

156. Iesych. *σύναιμος*· ἀδελφός.

157. Sphocles seems to recognize here the digamma in *Φιφιάνασσα*, as perhaps in *Φιωτοῦ* inf. 1058. It is clear from the mention inf. 532 of the sacrifice of Iphigenia that he regarded the two as sisters, not as two names of the same. Here, as in other places, e.g. inf. 566 seqq., he followed the Cypria (Schol. *ὡς δὲ τὰ Κύπρια*).

163. *βήματι*. The same metaphor from a successful race occurs in Cho. 797, *τίς ἂν σφάλλοιτο ῥυθμὸν τοῦτ' ἴδοι διὰ πέδον ἀνομένων βημάτων ὕρεγμα*; Here the sense rather requires *πομπή*, 'the convoy.' It seems impossible that *βήμα* can mean this, "ut transitiva sunt *βήσω*, *ἐβησα*," Neue and probably we should read *ποδοῖσθαι* Διὸς, or *εὐπατρίδαν* *χθονός*, 'a noble of the land.' The epithet *εὐφροني*, 'kinçy,' 'friendly' (Aesch. Suppl. 378), may have been thought more suited to the act of a god.

164. *ὃν γε* κ.τ.λ. 'Aye, 'tis for him that I am ever wearily waiting, and so pass my days childless and unwedded, drenched in tears, having this never-ending burden of sorrows to bear.' Cf. Aesch. Pers. 538, *μητέρες οἰκτραὶ διαμυδαλέοις δάκρυσι κόλπους τέγγουσ'.*

169. *ὦν ἔπαθε* κ.τ.λ. He forgets alike the wrongs he has endured and the advices sent him by his sister. The Schol. takes the sense to be 'the kind treatment he received from me.'

170. *ἀπατῶμενον*, 'disappointed.' This is exactly the sense of the word; and so we have *ἀπάτας* *λεχέων ὑπεραλγῶν*, Antig. 630, *ἔταν δ' ἀπάτα μεταγνοῖς*, Aesch. Suppl. 110, 'finding out too late his folly by disappointment.' Prof. Jebb equally well renders it 'mocked by the result.' The meaning evidently is, that all the messages and promises received from (or by) Orestes come to nought. 'He always wants to come, but with all his wanting he does not choose to appear.'

171. Hesych. *ποθεῖ*· *ζητεῖ*, *ἐπιποθεῖ*. Neue compares inf. 319.

173. Another topic of consolation is the sure, though often long-delayed hand of justice.

- ἔτι μέγας οὐρανῶ
 Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει 175
 ᾧ τὸν ὑπεραλλή χόλον νέμουνσα
 μήθ' οἷς ἐχθαίρεις ὑπεράχθεο μήτ' ἐπιλάθου.
 χρόνος γὰρ εὐμαρῆς θεός.
 οὔτε γὰρ ὁ τὰν Κρίσαν 180
 βούνομον ἔχων ἀκτὰν
 παῖς Ἀγαμεμνονίδας ἀπερίτροπος
 οὔθ' ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσω.
 ΗΛ. ἀλλ' ἐμὲ μὲν ὁ πολὺς ἀπολέλοιπεν ἦδη 185
 βίотος ἀνέλπιστος, οὐδ' ἔτ' ἀρκῶ
 ἄτις ἄνευ τοκέων κατατάκομαι,
 ἃς φίλος οὔτις ἀνὴρ ὑπερίσταται,
 ἀλλ' ἀπερεῖ τις ἔποικος ἀναξία
 οἰκονομῶ θαλάμους πατρὸς, ὧδε μὲν 190
 ἀεικεῖ σὺν στολᾷ,
 κεναῖς δ' ἀμφίσταμαι τραπέζαις.
 ΧΟ. οἰκτρὰ μὲν νόστοις αὐδὰ, στρ γ'.

174. The MSS. reading ἔστι (ἔτι) μέγας ἐν οὐρανῶ was corrected by Heath to suit the metre of 154.

176. νέμουνσα. 'Make over, or assign, to him this too passionate grief, and be neither too much vexed with those you have reason to hate, nor wholly forget the retribution due to them.' Neue compares ὑπερεχθαίρει, Ant. 128, ὑπερχλίοντες, Trach. 281. So also ὑπερεκθήσω inf. 217.

179. εὐμαρῆς, 'easy,' in the sense of 'making easy.' Wunder explains, "a god who gradually and without effort effects what he desires."

180. Κρίσαν. The district is named for the country of Phocis in which Orestes is supposed to be still residing. In apposition to it is βούνομον ἀκτὰν, so called perhaps because, as sacred land extending down to the gulf, the sacred oxen were fed upon it. Dindorf and others read Κρίσῃ after Musgrave.

182. ἀπερίτροπος. The meaning of this word is very uncertain. Some render 'regardless,' others 'incapable of return.' Neither is much favoured by any cognate sense of περιτρέπειν or —εσθαι, and the conjectures ἀπερίσκοπος

(Wolf) and ἀνεπίστροφος (Burgs and Blaydes) have considerable probability. The Schol. compares περιτροπέω ἐνιαυτὸς, Il. ii. 295. The poet might have said ἀνυπότροπος, but he preferred a less obvious and more artificial compound. With θεὸς we must supply ἀμελής ἐστι. Or can θεὸς refer to Agamemnon as a δαίμων?

187. ἄνευ τοκέων. She says this because her father is dead and her mother is virtually no mother to her.

189. ἔποικος ἀναξία. 'A visitor in the house held in no account;' a 'poor relation,' we should rather say.

191. ἀεικεῖ στολᾷ. In Eur. El. 304 she complains οἷσις ἐν πέπλοις ἐλίζομαι πίνω θ' ὅσῃ βέβριθα.—κεναὶ τραπέζαι are poorly served and scantily supplied tables in contrast with the luxury of the royal paramours.

193. νόστοις. 'At his return.' The ἐν may be supplied from the following ἐν κοίταις. The exclamations of the people, warning the king of his fate, are supposed to be meant. May we here recognize an allusion to old epics bearing the title of Νόστοι? But the next οἰκτρὰ, as Linwood observes, can hardly

- οἰκτρά δ' ἐν κοίταις πατρώαις 195
 ὅτε οἱ παγχάλκων ἀνταῖα
 γενύων ὠρμάθη πλαγά.
 δόλος ἦν ὁ φράσας, ἔρος ὁ κτείνας,
 δεινὰν δεινῶς προφντεύσαντες
 μορφὰν, εἴτ' οὖν θεὸς εἶτε βροτῶν
 ἦν ὁ ταῦτα πράσσων. 200
- ΗΔ. ὦ πασᾶν κείνα πλέον ἡμέρα
 ἐλθοῦς' ἐχθίστα δὴ μου
 ὦ νύξ, ὦ δείπνων ἀρρήτων
 ἔκπαγλ' ἄχθη
 τοὺς ἐμὸς ἴδε πατὴρ 205
 θανάτους αἰκεῖς διδύμαιν χειροῖν,
 αἶ τὸν ἐμὸν εἶλον βίον πρόδοτον, αἶ μ' ἀπώλεσαν
 οἷς θεὸς ὁ μέγας Ὀλύμπιος
 ποῖνιμα πάθεα παθεῖν πόροι, 210
 μηδέ ποτ' ἀγλαῖας ἀποναῖατο

refer to anything but the groans of the dying king. Others think the prophetic warnings of Cassandra are alluded to. Prof. Campbell retains *ὅτε σοι*, as if *οἰκτρά σοι αὐδᾶ*, *ὅτε* were the poet's real meaning.

196. *γενύων*, for *γένυος*, 'of the axe.' Phil. 1205, *ἢ γένυν ἢ βελέων τι προπέμψατε*.

199. *δεινὰν μορφάν*. The crime is said to have given birth to a demon-form that did the deed in the guise of Clytemnestra. This is quite an Aeschylean idea; see Ag. 770 and 1500 Dind. Prof. Jebb gives the right sense, but in rather quaint words; 'when, in ghastly union, they had bodied forth a ghastly shape.' His note on *ἔρος* is a good one: 'Aeschylus, by the plan of his trilogy, was forced to create a certain sympathy with Clytemnestra. In Aeschylus, therefore, she is the mother stung to madness by the immolation of her daughter; e.g. Ag. 1390. (1415 Dind.) But Sophocles seeks to concentrate our pity on Agamemnon. He therefore gives less prominence to the death of Iphigenia, and degrades Clytemnestra to her Homeric place,—that of accomplice to her paramour.'—*βροτῶν*, 'among mortals,' one of their number.

201. *πλέον*. Redundant, says the Schol., *περισσόν*. It seems to precede as if *ἐχθρὰ* were to follow. The poet is not free from the charge of carelessness or pedantry. But to read *πολλὸν* (Blaydes) as a mere guess cannot be justified.

203. *δείπνων*. If this refers to the banquet given by Aegisthus, Od. iv. 529, (to which also some refer *ἐξένισεν* sup. 96, *κοίταις* 195,) it is an important passage in the limited evidence we have that the tragics knew the story from the Odyssey. It must however be admitted that the allusion is by no means certain. Schol. *τῶν ὑπὸ Αἰγίσθου τῷ Ἀγαμέμνονι παρασκευασθέντων ἐπ' ὀλέθρῳ*. But there is a difficulty in *τοὺς* following (*τοῖς* Blaydes), which may indicate a different antecedent. Or perhaps *τούς τ'*, 'and the violent death with ghastly wounds (sup. 102) by the hands of two murderers.' For the plural *θάνατοι* see Aesch. Cho. 53. Oed. R. 497.

207. *αἶ κ.τ.λ.* 'Which hands, by slaying my father, did also destroy my life by giving it up to my enemies.'

211. *ἀποναίατο*. 'May they never be blessed in their finery,' or luxury of life. *—τοιαῦτ'* would better suit the metre of 232.

- τοιάδ' ἀνύσαντες ἔργα.
 ΧΟ. φράζου μὴ πόρσω φωνεῖν. ἀντ. γ'.
 οὐ γνῶμαν ἴσχεις ἐξ οἶων
 τὰ παρόντ' οἰκείας εἰς ἅτας 215
 ἐμπίπτεις οὕτως αἰκῶς ;
 πολὺ γάρ τι κακῶν ὑπερεκθήσω,
 σῇ δυσθύμῳ τίκτους' αἰεὶ
 ψυχῇ πολέμους· τὰ δὲ τοῖς δυνατοῖς
 οὐκ ἔριστὰ πλάθειν. 220
 ΗΛ. δεινοῖς ἠναγκάσθην, δεινοῖς·
 ἔξοιδ', οὐ λάθει μ' ὀργά.
 ἀλλ' ἐν γὰρ δεινοῖς οὐ σχήσω
 ταύτας ἅτας,
 ὄφρα με βίος ἔχῃ. 225
 τίνι γάρ ποτ' ἂν, ὦ φιλία γενέθλα,
 πρόσφορον ἀκούσαιμ' ἔπος, τίνι φρονοῦντι καίρια ;

214. γνῶμαν ἴσχεις. See Phil. 853.

215. τὰ παρόντ'. 'Even now.' Electra is reminded of her reluctance to obey, and warned not to make matters worse for her than they now are, by venting imprecations. — οἰκείας, 'self-sought,' ἐκουσίας.

217. Again we have a purposely quaint expression, in place of the simple and natural βάρος ἐκθήσω, or πολὺ τι περισσὸν in prose. See on 176.

219. τὰ δὲ κ.τ.λ. "But such things (πόλεμοι, open wars) ought not to be waged (οὐκ ἔριστὰ) with the powerful, ὥστε πλάθειν, so as to come into conflict with them : 'but such strife should not be pushed to a conflict with the strong.'" Jebb. Hermann compares Pind. Nem. x. 135, χαλεπὰ δ' ἔρις ἀνθρώποις ὁμιλεῖν κρείσσωνων. Neue renders τὰ δὲ verum autem est &c., like the Platonic τὸ δὲ, 'whereas in fact.'

221. δεινοῖς. 'I was forced to it by my terrible trials, yes, terrible I call them.' The MSS. give ἐν δεινοῖς against the metre. Some interpolator thought the sense was, 'in their hostility to me I was urged on by hostility to them.' Or perhaps ἐν crept in from ἐν δεινοῖς in 223.

222. ὀργά. 'My sense of resentment against them.' 'My impulse to action,'

Wunder, and so Linwood. The Schol. supplies the ellipse οἶδα τὸ ἀσφαλὲς καὶ συμφέρον. Mr. Blaydes reads οὐ λάθει μ' οἶα, where the short α, especially before the vowel in the next line, is most objectionable.

224. ταύτας ἅτας. These acts, or these lamentations, which seem to you folly and infatuation.

226. τίνι γάρ. Schol. ἀντὶ τοῦ, παρὰ τίνος. "For who is there, who indeed thinks aright, from whom I might hear a suitable word?" Wunder. The dative seems to follow the idiom πρίσθαι τινι, δέχεσθαι τινι, &c. "Electra appears to say that no argument or persuasion of any person is at all likely to yield her consolation: therefore she remains inconsolable." Blaydes. Prof. Jebb's view of the sense seems to me less satisfactory, "else (i. e. if I ceased to mourn) in whose sight could I enjoy a seemly fame?" If we might read τῷ φρονοῦντι καίρια, it would facilitate Linwood's explanation that τίνι depends on πρόσφορον. "Quid ego ex vobis audire possim, quod conveniret illi qui tempestiva sentiat, i. e. illi, qui sentiat, sicut ego sentio, quid rerum mearum status fieri postulet." But to represent this, the Greek should be τί γὰρ ἂν ἀκούσαιμ' ἔπος ;

ἀνετέ μ' ἄνετε, παράγοροι.

τάδε γὰρ ἅλута κεκλήσεται·

230

οὐδέ ποτ' ἐκ καμάτων ἀποπαύσομαι

ἀνάριθμος ὧδε θρήνων.

ΧΟ. ἀλλ' οὖν εὐνοία γ' αὐδῶ,

μάτηρ ὡσεὶ τις πιστὰ,

μὴ τίττειν σ' ἄταν ἄταις.

235

ΗΛ. καὶ τί μέτρον κακότετος ἔφν ; φέρε,

πῶς ἐπὶ τοῖς φθιμένοις ἀμελεῖν καλόν ;

ἐν τίνι τοῦτ' ἔβλαστ' ἀνθρώπων ;

μήτ' εἴην ἔντιμος τούτοις

μήτ', εἴ τῳ πρόσκειμαι χρηστῷ,

240

ξυμμαίοιμ' εὐκηλος, γονέων

ἐκτίμους ἰσχουσα πτέρυγας

ὀξυτόνων γόων.

εἰ γὰρ ὁ μὲν θανὼν γὰ τε καὶ οὐδὲν ὦν

244

κείσεται τάλας,

οἱ δὲ μὴ πάλιν

δώσουσ' ἀντιφόνους δίκας,

ἔρροι τ' ἂν αἰδῶς

ἀπάντων τ' εὐσέβεια θνατῶν.

250

230. Hesych. ἄλυτον· ἀκατάλυτον, ἀκατάπαυστον. Σοφοκλῆς Ἰνεῖ. (Ἰνοῖ Musgr.)

232. The Schol. records a variant ἀνάνομος, as if from νέμεσθαι. Possibly this was a corruption of ἀνήνυτος.

233. ἀλλ' οὖν. 'Well, well! it is from kindly feeling that I warn you not (by provocations) to bring new troubles on those you have.' Cf. Aesch. Theb. 437, καὶ τῷδε κέρδει κέρδος ἄλλο τίττεται.

236. καὶ τί κ.τ.λ. The usual formula for expressing a doubt: 'but surely there is no limit now to my distress,' i.e. so that it cannot be made worse. The Schol. gives the sense differently, πρὸς γὰρ ἔμετρον κακὸν καὶ ἀμέτρων δεῖται θρήνων. Hesych. refers to this verse in κακότετος κακότητος.

237. ἀμελεῖν, to be remiss, careless, or indifferent. This seems to answer the advice given, not to indulge in needless provocations. Prof. Jebb understands

it of the unceasing and indefinite grief due for a life that has been taken.

240. πρόσκειμαι. The commentators remark that the poets also say πρόσκει-ται μοι κακόν, as in Antig. 1243. Cf. inf. 1040, ὃ σὺ πρόσκεισαι κακῷ, and see on Aesch. Eum. 322, τοῖσιν αὐτουργίαι ξυμπέσωσιν μάταιοι. 'Nor, if I have any pleasure in life, may I live on contented with it, if I restrain the flights of loudest groans so as to do no honour to my parents.' The Schol. took τῳ χρηστῷ for the masculine, 'if the friend I am placed with be ever so good,' &c.

244. γὰ τε καὶ οὐδὲν ὦν. 'Mere earth and without existence,' mere inanimate clay without the soul and consciousness of a δαίμων. Prof. Jebb reads γᾶ, 'both buried and extinct,' adding, "it is difficult to believe γᾶ could stand for σποδός."

249. ἔρροι τ' ἔν. 'Then would there be an end of all respect and all piety among men.'

- ΧΟ. ἐγὼ μὲν, ὦ παῖ, καὶ τὸ σὸν σπεύδουσ' ἅμα
καὶ τοῦμὸν αὐτῆς ἦλθον· εἰ δὲ μὴ καλῶς
λέγω, σὺ νίκα. σοὶ γὰρ ἐψόμεσθ' ἅμα.
- ΗΛ. αἰσχύνομαι μὲν, ὦ γυναῖκες, εἰ δοκῶ
πολλοῖσι θρήνοις δυσφορεῖν ὑμῶν ἄγαν. 255
ἀλλ' ἡ βία γὰρ ταῦτ' ἀναγκάζει με δρᾶν,
σύγγνωτε. πῶς γὰρ ἥτις εὐγενῆς γυνή,
πατρὶ ὀρώσα πῆματ', οὐ δρώη τάδ' ἄν,
ἀγὼ κατ' ἡμάρ καὶ κατ' εὐφρόνην ἀεὶ
θάλλοντα μᾶλλον ἢ καταφθίνονθ' ὀρῶ ; 260
ἦ πρῶτα μὲν τὰ μητρὸς, ἦ μ' ἐγείνατο,
ἔχθιστα συμβέβηκεν· εἴτα δώμασιν
ἐν τοῖς ἐμαυτῆς τοῖς φονεῦσι τοῦ πατρὸς
ξύνειμι, κακ τῶνδ' ἄρχομαι κακ τῶνδέ μοι
λαβεῖν θ' ὁμοίως καὶ τὸ τητᾶσθαι πέλει. 265
ἔπειτα ποίας ἡμέρας δοκεῖς μ' ἄγειν,
ὅταν θρόνοις Αἰγισθον ἐνθακοῦντ' ἴδω
τοῖσιν πατράσιν, εἰσίδω δ' ἐσθήματα
φοροῦντ' ἐκείνῳ ταῦτά, καὶ παρεστίους

252. ἦλθον, 'I came here.' "Your interests are mine: your welfare is as dear to me as my own." Jebb.

254 seqq. Electra, in a pathetic and complaining ῥῆσις, dwells with bitterness on the treatment she daily receives in the palace, and she shows herself a "good hater" of both the usurpers, while her hopes and affections are centred on Orestes.

255. πολλοῖς θρήνοις. A causal dative; 'if the excess of my grief makes you think I take it too much to heart.' See sup. 42.

256. ἡ βία, 'the constraint under which I live,' 'the violence to which I am subjected,' should rather be ἡ ὕβρις, from the narrative that follows.

258. There is emphasis on the negative; 'I am forced to do this (i.e. to indulge my grief), for how could any woman of birth and spirit *not* do it, when she sees the troubles in her father's house (or, falling upon her father's friends)?' Usually, οὐκ ἂν δρώη, the ἂν having a tendency to adhere to the most emphatic or prominent word. Cf.

Oed. Col. 1196, πατρίκα καὶ μητρίκα πῆμαθ' ἀπαθες.—θάλλοντα κ.τ.λ., a metaphor from summer and autumn, probably. Cf. Phil. 259. Trach. 548.

261. τὰ μητρός. My mother's character and conduct ('my relations towards my mother,' Prof. Campbell) have turned out most hateful (not 'most hostile') to me. Cf. Phil. 300, φέρ', ὦ τέκνον, νῦν καὶ τὰ τῆς νήσου μάθε. Ib. 497, ἡ τὰ τῶν διακόνων, ὡς εἰκός, οἶμαι, τοῦμὸν ἐν μικρῷ μέρος ποιοῦμενοι.

263. ἐμαυτῆς. This is proudly said to add force to the complaint, as the Schol. observes. 'I am insulted in my own house by having to live with them.'

265. Construe ἐκ τῶνδε πέλει, 'on them depends my having or not having' what I may wish for. The position of the article, for τὸ λαβεῖν καὶ τητᾶσθαι, is slightly irregular. Cf. 1326.

269. ταῦτά. Whether 'the same in kind' (royal), or 'the very garments worn by him,' is perhaps a little uncertain. The Schol. takes the latter view, and the royal insignia may be included in ἐσθήματα. Euripides says Aegisthus

σπένδοντα λειβὰς ἔνθ' ἐκείνον ὤλεσεν, 270
 ἴδω δὲ τούτων τὴν τελευταίαν ὕβριν,
 τὸν αὐτοέντην ἡμῖν ἐν κοίτῃ πατρὸς
 ξὺν τῇ ταλαίνῃ μητρὶ, μητέρ' εἰ χρεὼν
 ταύτην προσαυδᾷν τῷδε συγκοιμωμένην·
 ἣ δ' ὦδε τλήμων ὥστε τῷ μιάστορι 275
 ξύνεστ', Ἐρινὺν οὐτιν' ἐκφοβουμένη·
 ἀλλ' ὥσπερ ἐγγελῶσα τοῖς ποιουμένοις,
 * τηροῦσ' ἐκείνην ἡμέραν, ἐν ᾗ τότε
 πατέρα τὸν ἄμὸν ἐκ δόλου κατέκτανεν,
 ταύτῃ χοροὺς ἴστησι καὶ μηλοσφαγεῖ 280
 θεοῖσιν ἔμμην' ἱρὰ τοῖς σωτηρίοις.
 ἐγὼ δ' ὀρώσ' ἡ δύσμορος κατὰ στέγας
 κλαίω, τέτῃκα, κάπικωκύω πατρὸς
 τὴν δυστάλαιναν δαῖτ' ἐπωνομασμένην
 αὐτὴ πρὸς αὐτὴν· οὐδὲ γὰρ κλαῦσαι πάρα 285

carried the same sceptre, El. 321, καὶ σκῆπτρ', ἐν οἷς Ἕλλησιν ἐστρατηλάτει, μαιφόνιοι χερσὶ γαυροῦται λαβών. See inf. 421.

270. λειβὰς. Aegisthus is represented, by a poetic hyperbole, as pouring libations in thanksgiving at the very spot, the family hearth, or altar, where the king was murdered. In the same spirit Clytemnestra says she would have poured a libation on the corpse of her husband if it had been seemly, Ag. 1395. Schol. τὸ τῆς ἀσεβείας Αἰγίσθου κατηγόρημα, εἰ σπένδει θεοῖς, ὕπου ἄδικος φόνος εἴργασται.

272. αὐτοέντην is recorded by the Schol. as a various reading for the vulg. αὐτοφόντην. Aeschylus uses αὐθέντης φόνος, Eum. 212.

274. τῷδε, contemptuously, 'with this monster.' Cf. Ag. 1258, αὕτη δίπους λέαινα συγκοιμωμένη λύκῳ.

275. τλήμων. So daring is she (i. e. bold and shameless) that she goes on cohabiting with her guilty paramour fearless of any retribution.

277. ἀλλ' ὥσπερ κ.τ.λ. 'Nay, as if she exulted in (or made sport of) what was being done, after making out (viz. by search and inquiry) the very day on which she (formerly) slew him by craft' &c. But I venture to read, with Mr. Blaydes, as Meineke proposed, τηροῦσα,

'by way of keeping that day.' *Vulgo* εἰροῦσα, which the Schol. thus explains; τὸν πόθον καὶ τὴν ἐπιθυμίαν γυναικὸς σημαίνει. The change of εὖ into τη is very slight, and the gain to the sense of the passage is obviously great. For such an event as the anniversary of a husband's murder would hardly require to be 'made out.'—Hesych. ἐγγελῶσα· καταγελῶσα.

281. ἔμμηνα, 'monthly,' μηνιαία. Hesych. ἐμμήνιοι· αἱ καταμηνιαῖαι (i. καταμηνιαῖαι) λεγόμεναι θυσίαι. So ἔμμηνοι δίκαι, Dem. p. 966, 'monthly sessions.'

283. πατρός. The feast was a kind of commemoration of a departed hero, and Aegisthus seems to have periodically kept τὰ Ἀγαμεμνόνεια, which he might do to propitiate the spirit, while Electra might interpret the act as done in mockery. The commentators compare Orest. 1003, τὰ τ' ἐπώνυμα δειπνα Θυέστου, and Herc. Fur. 1328, ταῦτ' ἐπωνομασμένα σέθεν τὸ λοιπὸν ἐκ βροτῶν κεκλήσεται.

285. πρὸς αὐτὴν. Though against true analogy, this form is generally held to represent the first and second as well as the third person, though it is a question if αὐτὴν, *ipsam*, is not the more correct reading. See Oed. R. 138.—κλαῦσαι, 'to weep as loudly (τοσόνδε) as I like.'

τοσόνδ' ὅσον μοι θυμὸς ἡδονὴν φέρει.
 αὐτὴ γὰρ ἢ λόγοισι γενναία γυνὴ
 φωνοῦσα τοιάδ' ἐξονειδίζει κακὰ,
 ὦ δύσθεον μίσσημα, σοὶ μόνῃ πατὴρ
 τέθνηκεν; ἄλλος δ' οὔτις ἐν πένθει βροτῶν; 290
 κακῶς ὅλοιο, μηδέ σ' ἐκ γόων ποτὲ
 τῶν νῦν ἀπαλλάξειαν οἱ κάτω θεοί.
 τάδ' ἐξυβρίζει· πλὴν ὅταν κλύῃ τινὸς
 ἦζοντ' Ὀρέστην· τηνικαῦτα δ' ἐμμανὴς
 βοᾷ παραστᾶσ', οὐ σύ μοι τῶνδ' αἰτία; 295
 οὐ σὸν τόδ' ἐστὶ τοῦργον, ἥτις ἐκ χερῶν
 κλέψας' Ὀρέστην τῶν ἐμῶν ὑπεξέθου;
 ἀλλ' ἴσθι τοι τίσουσά γ' ἀξίαν δίκην.
 τοιαῦθ' ὑλακτεῖ, σὺν δ' ἐποτρύνει πέλας
 ὁ κλεινὸς αὐτῇ ταῦτα νυμφίος παρὼν, 300
 ὁ πάντ' ἀναγκὶς οὗτος, ἢ πᾶσα βλάβη,
 ὁ σὺν γυναιξὶ τὰς μάχας ποιοῦμενος.
 ἐγὼ δ' Ὀρέστην τῶνδε προσμένουσ' ἀεὶ
 παυστήρ' ἐφήξην ἢ τάλαιν' ἀπόλλυμαι.
 μέλλων γὰρ αἰὲ δρᾶν τι τὰς οὔσας τέ μου 305
 καὶ τὰς ἀπούσας ἐλπίδας διέφθορεν.
 ἐν οὖν τοιούτοις οὔτε σωφρονεῖν, φίλαι,

289. σοὶ μόνῃ. See sup. 153.

290. τέθνηκεν. The Schol. remarks that she avoids the word ἀνθρώπη.

292. οἱ κάτω θεοί. Viz. whose aid and retribution you are ever invoking.

294. ἐμμανής. Infuriated, losing all control of temper.

301. ἢ πᾶσα βλάβη. 'That utter pest.' See Phil. 622, where the same words are applied to Ulysses.—Hesychius may here have read ἀναγκῆς, which he explains by ἀνάνδρος, ἀσθενής. Aegisthus is called ἀναγκὶς in Od. iii. 310.

302. σὺν. 'With women,' not in the sense of 'against,' but 'aided by.' The Schol. cites Od. xxiv. 97, Αἰγίσθου ὑπὸ χερσὶ καὶ οὐλομένης ἀλόχοιο. Cf. Agam. 1643, τί δὴ τὸν ἄνδρα τόνδ' ἀπὸ ψυχῆς κακῆς οὐκ αὐτὸς ἠνάριζες, ἀλλὰ σὺν γυνὴ —ἐκτείνε; Aj. 960, ξὺν τε διπλοῖ βασιλῆς

κλύοντες Ἀτρεΐδαι, and *ibid.* 1288. For the article cf. Phil. 304, οὐκ ἐνθάδ' οἱ πλοὶ τοῖσι σώφροσιν βροτῶν.

304. ἐφήξην, *supercenturum*.

305—6. τὰς οὔσας, 'both those which remain (his return) and those which are past and gone' (a better position as a member of the family). Prof. Jebb explains, 'all, good or bad;' but it is not clear how the words can mean this. Prof. Campbell, 'hopes of the absent.' Hermann takes οὔσας to mean the hopes centred in herself, but awaiting the co-operation of another.

306. διέφθορεν. Both this form and διέφθαρκα were used transitively. See Eur. Med. 226. 349, αἰδούμενος δὲ πολλὰ δὴ διέφθορα.

307. σωφρονεῖν refers to moderation in language, εὐσεβεῖν to respect due to parents.

- οὐτ' εὐσεβεῖν πάρεστιν· ἀλλ' ἐν τοι κακοῖς
πολλή' στ' ἀνάγκη κάπιτηδεύειν κακά.
- XO. φέρ' εἰπὲ, πότερον ὄντος Αἰγίσθου πέλας 310
λέγεις τὰδ' ἡμῖν, ἣ βεβῶτος ἐκ δόμων ;
- ΗΛ. ἡ κάρτα. μὴ δόκει μ' ἂν, εἴπερ ἦν πέλας,
θυραῖον οἰχνεῖν· νῦν δ' ἀγροῖσι τυγχάνει.
- XO. ἡ κὰν ἐγὼ θαρσοῦσα μᾶλλον ἐς λόγους
τοὺς σοὺς ἰκοίμην, εἴπερ ᾧδε ταῦτ' ἔχει. 315
- ΗΛ. ὥς νῦν ἀπόντος ἱστόρει τί σοι φίλον.
- XO. καὶ δὴ σ' ἐρωτῶ, τοῦ κασιγνήτου τί φῆς,
ἡζοντος, ἡ μέλλοντος ; εἰδέναι θέλω.
- ΗΛ. φησὶν γε· φάσκων δ' οὐδὲν ὦν λέγει ποιεῖ.
- XO. φιλεῖ γὰρ ὀκνεῖν πρᾶγμ' ἀνὴρ πράσσων μέγα. 320
- ΗΛ. καὶ μὴν ἔγωγ' ἔσωσ' ἐκείνουν οὐκ ὀκνῶ.
- XO. θάρσει· πέφυκεν ἐσθλὸς, ὥστ' ἀρκεῖν φίλοις.
- ΗΛ. πέποιθ', ἐπεὶ τὰν οὐ μακρὰν ἔζων ἐγώ.
- XO. μὴ νῦν ἔτ' εἴπῃς μηδέν· ὥς δόμων ὀρώ

308. *ἐν τοι Hermann* for *ἐν τοῖς*, needlessly, perhaps. We may supply *ὄντα* or *οὔσαν ἐν κακοῖς*. To be neither discreet nor dutiful is *κακὸν*, but in times of evil, she says, one is forced to take up with a line of conduct that may likewise be called evil.

312. Neue, with the Schol. οἷον πολλοῦ γε δεῖ, takes *ἡ κάρτα* to mean *minime*. But, like *καὶ κάρτα*, quoted by Jebb from Oed. Col. 64 and 299, it may express assent.

313. *νῦν δέ*. The exact sense is, 'but as it is, he is at this moment in the country,' sc. ὦν, or *βεβῶς*. Cf. 46.—*οἰχνεῖν*, so Prom. V. 122, *ὁπόσοι τὴν Διὸς αὐλήν εἰσοιχνεύουσιν*.

314—5. Dindorf and others make these verses interrogative. *ἡ δᾶν* (*δὴ ἂν*) L., and Prof. Campbell. Perhaps *ἡ τὰν* (*τοι ἂν*) would be better. 'Then indeed I shall converse with you more freely, if this is so.'

316. Perhaps, *ἱστόρει τι*, 'make some inquiry that is agreeable to you.' For the chorus knew it was about her brother. Dindorf's theory, that *τί* can stand for *στι*, is rightly rejected by Linwood, Blaydes, and Jebb. The Professor places a colon at *ἱστόρει*, and makes *τί σοι φίλον*; an interrogative clause. Wun-

der says *τί σοι φίλον* is the same as *τό σοι φίλον*, and this, which is unlike the style of Sophocles (who would have said *τά σοι φίλα*), is admitted into the text by Linwood. Mr. Blaydes thinks there may have been a crasis (*synaeresis*), *ἱστόρει, εἴ τί σοι φίλον*. Of course, the only correct rendering of the phrase, 'inquire what it is that pleases you,' gives no meaning here. Madvig, Adv. Crit. i. p. 264, note, says "potest scribi, *ὥς νῦν ἀπόντος ἱστορεῖν τί σοι φίλον*;" Neue marks *τί σοι φίλον* with an obelus.

317. *τοῦ κασιγνήτου*. The ellipse of *περὶ* in this and similar phrases is remarkable. So Trach. 928, *τῷ παιδὶ φράζω τῆς τεχνωμένης τάδε*. Ib. 1122, *τῆς μητρὸς ἦκω τῆς ἐμῆς φράσων ἐν οἷς νῦν ἐστίν*. Phil. 439, *ἀναξίου μὲν φωτὸς ἐξερέσσομαι*. Prof. Jebb adds Od. xi. 174, *εἰπὲ δέ μοι πατρός τε καὶ υἱός ὃν κατέλειπον*.

323. *πέποιθα*. 'I have faith.' Aesch. Eum. 598, *πέποιθ', ἀρωγὰς δ' ἐκ τάφου πέμψει πατὴρ*.—*ἔζων*, 'I should not be long alive if I had not hope.' (Lit. 'I should not have been living on long,' in *eo fuisset ut viverem*.) Mr. Blaydes thinks the Greek can only mean 'I should have been dead ere this.'

τὴν σὴν ὄμαιμον, ἐκ πατρός ταυτοῦ φύσιν, 325
Χρυσόθεμιν, ἐκ τε μητρός, ἐντάφια χερσὶν
φέρουσαν, οἷα τοῖς κάτω νομίζεται.

ΧΡΥΣΟΘΕΜΙΣ.

τὴν' αὖ σὺ τήνδε πρὸς θυρῶνος ἐξόδοις
ἐλθούσα φωνεῖς, ὦ κασιγνήτη, φάτιν,
κούδ' ἐν χρόνῳ μακρῷ διδαχθῆναι θέλεις 330
θυμῷ ματαίῳ μὴ χαρίζεσθαι κενά ;
καίτοι τοσοῦτόν γ' οἶδα κάμαντήν, ὅτι
ἀλγῶ πὶ τοῖς παροῦσιν· ὥστ' ἂν, εἰ σθένος
λάβοιμι, δηλώσαιμ' ἂν οἷ' αὐτοῖς φρονῶ.
νῦν δ' ἐν κακοῖς μοι πλεῖν ὑφειμένην δοκεῖ, 335
καὶ μὴ δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μῆ.
τοιαῦτα δ' ἄλλα καὶ σὲ βούλομαι ποιεῖν.
καίτοι τὸ μὲν δίκαιον, οὐχ ἧ' γὰρ λέγω,
ἀλλ' ἧ' σὺ κρίνεις. εἰ δ' ἐλευθέραν με δεῖ
ζῆν, τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα. 340

325. πατρός—μητρός. Aesch. Theb. 1031, δεινὸν τὸ κοινὸν σπλάγχνον οὐ πεφύκαμεν μητρός ταλαίνης καὶ πατρὸς δυστήνου πατρός. For φέρουσαν (ἐκ) δόμων, cf. sup. 78.

327. Aesch. Ag. 1046, ἔχεις παρ' ἡμῶν οἰάπερ νομίζεται. Linwood supplies φέρειν.

328. The Schol. remarks on the contrasts of character which the tragics were fond of introducing, and he instances Antigone and Ismene. Chrysothemis, like Oceanus in Aesch. Prom. 307 seqq., prefers to temporize, and thinks her sister's opposition to authority both vain and foolish. She comes forth from the palace in resplendent attire (χλιδῆ, v. 360), which contrasts with the mean dress (191) of the less compliant and less favoured sister.

Ibid. Hesych. θυρῶνας· τὰς σανίδας, καὶ τὰς ἐξόδους.

330. A verse remarkable for its violation of the caesura, like Phil. 101, λέγω σ' ἐγὼ δόλῳ φιλοκτῆτην λαβεῖν, and ib. 1369, ἔα κακῶς αὐτοὺς ἀπόλλυσθαι κακοῦς. Aj. 994—5, where, as here, the couplet may have been interpolated.

335. ὑφειμένη, 'with my sail lowered.' Cf. Ar. Ran. 1220, ὑφέσθαι μοι δοκεῖ. Med. 524, ἀκροῖσι λαίφους κρασπέδοις ὑπεκδραμεῖν τὴν σὴν στόμαργον, ὦ γύναι, γλωσσαλγίαν. In Antig. 531 the participle is applied to a lurking snake, in Herc. Fur. 72 to a bird crouching to protect her brood. In Alc. 524, καθαγεῖν ὑφειμένην is 'resigned to die.' Sophocles is rather fond of naval similes and metaphors; cf. Antig. 190. 715. Aj. 251. 1144.

336. καὶ μὴ κ.τ.λ. 'And not to be always seeming to do something, and yet not doing any hurt at all.' The negative affects both the clauses distinguished by μὲν and δέ.

337. ἀλλὰ καὶ σὲ Neue and Wunder with the MSS., but Prof. Jebb shows that ἀλλὰ combined with καὶ would be here out of place. The sense is, 'I wish you also to act as I do.'

338. τὸ μὲν δίκαιον. She admits that strict justice is on the side of her sister, but she advises compliance and compromise as the only means of retaining some liberty of action.

ΗΛ. δεινόν γέ σ' οὔσαν πατρὸς οὗ σὺ παῖς ἔφυς,
 κείνου λελῆσθαι, τῆς δὲ τικτούσης μέλειν.
 ἅπαντα γάρ σοι τὰ μὰ νουθετήματα
 κείνης διδακτὰ, κοῦδέν ἐκ σαυτῆς λέγεις.
 ἔπειθ' ἐλοῦ γε θάτερ', ἣ φρονεῖν κακῶς, 345
 ἣ τῶν φίλων φρονούσα μὴ μνήμην ἔχειν·
 ἣτις λέγεις μὲν ἀρτίως ὥς, εἰ λάβοις
 σθένος, τὸ τούτων μῖσος ἐκδείξειας ἄν·
 ἐμοῦ δὲ πατρὶ πάντα τιμωρουμένης
 οὔτε ξυνέρδεις τήν τε δρῶσαν ἐκτρέψεις. 350
 οὐ ταῦτα πρὸς κακοῖσι δειλίαν ἔχει ;
 ἐπεὶ δίδαξον, ἣ μάθ' ἐξ ἐμοῦ, τί μοι
 κέρδος γένοιτ' ἂν τῶνδε ληξάσῃ γόων.
 οὐ ζῶ ; κακῶς μὲν, οἶδ'. ἐπαρκούντως δ' ἐμοί.
 λυπῶ δὲ τούτους, ὥστε τῷ τεθνηκότι 355
 τιμὰς προσάπτειν, εἴ τις ἔστ' ἐκεῖ χάρις.
 σὺ δ' ἡμῖν ἣ μισοῦσα μισεῖς μὲν λόγῳ,
 ἔργῳ δὲ τοῖς φονεύσι τοῦ πατρὸς ξύνει.
 ἐγὼ μὲν οὖν οὐκ ἄν ποτ', οὐδ' εἴ μοι τὰ σὰ

341. δεινόν γε. Said with indignation, 'Tis indeed a shame that you, who are the daughter of such a man, should be forgetful of *him*, and care only for one who gave you birth,' i. e. without being the real parent. For the doctrine implied see Aesch. Eum. 658. Cf. inf. 366.—μέλειν seems here used personally, for μέλεσθαι.

343. τὰ μὰ, i. e. all your lectures to me are merely lessons learnt from her; there is nothing original, no real conviction, in your remarks.

345. ἔπειτα κ.τ.λ. 'Very well, then; choose one of two courses, either to be (i. e. the charge of being) unwise (as you say I am), or to be wise (as you contend that you are) and forget your friends,' i. e. your deceased father. To the sister, who would fain compromise, and care for her father while she obeys the will of those who slew him, Electra says that one or the other course must be definitely chosen. The use of ἔπειτα, as indeed of γε with the imperative (inf. 411), is unusual; some ellipse is perhaps to be sup-

plied. Prof. Jebb cites Alcest. 823, where however ἔπειτα means 'nevertheless.' Mr. Blaydes pronounces this passage "unmistakably corrupt," but he has nothing more probable to suggest, out of eight changes proposed.

347. εἰ λάβοις, sc. v. 333. The condition, 'she would show them what she thought if she could,' strikes Electra as both feeble and unprincipled.

349. τιμωρουμένης. Usually, τιμωρεῖν is to act the τιμωρὸς or avenger to any one. Here the middle voice implies *dum mihi patrem in omnibus vindicatum esse volo*. Cf. 399. Conversely, as Prof. Jebb remarks, τιμωρεῖν stands for τιμωρεῖσθαι in Oed. T. 107.

351. οὐ ταῦτα — ἔχει; 'Is not such conduct not only base, but cowardly too?'

356. ἐκεῖ. 'In the other world.' A common euphemism, as Ant. 76, ἐκεῖ γὰρ ἀεὶ κέλισσεται. By a somewhat singular process of reasoning she concludes that her father's spirit takes pleasure in knowing that his murderers are teased and annoyed.

- μέλλοι τις οἴσιν δῶρ', ἐφ' οἴσι νῦν χλιδᾶς, 360
τούτοις ὑπείκαιοιμι· σοὶ δὲ πλουσία
τράπεζα κείσθω καὶ περιρρείτω βίος.
ἐμοὶ γὰρ ἔστω τοῦμὲ μὴ †λυπεῖν μόνον
βόσκημα· τῆς σῆς δ' οὐκ ἐρῶ τιμῆς τυχεῖν.
οὐδ' ἂν σὺ, σῶφρων γ' οὔσα. νῦν δ' ἔξῃ πατρὸς
πάντων ἀρίστου παῖδα κεκληῆσθαι, καλοῦ 366
τῆς μητρός. οὕτω γὰρ φανεῖ πλείστοις κακῇ,
θανόντα πατέρα καὶ φίλους προδοῦσα σούς.
XO. μηδὲν πρὸς ὀργὴν πρὸς θεῶν· ὥς τοῖς λόγοις
ἔνεστιν ἀμφοῖν κέρδος, εἰ σὺ μὲν μάθοις 370
τοῖς τῆσδε χρῆσθαι, τοῖς δὲ σοῖς αὕτη πάλιν.
XP. ἐγὼ μὲν, ὦ γυναῖκες, ἡθᾶς εἰμί πως
τῶν τῆσδε μύθων· οὐδ' ἂν ἐμνήσθην ποτὲ,
εἰ μὴ κακὸν μέγιστον εἰς αὐτὴν ἰὼν
ἦκουσ', ὃ ταύτην τῶν μακρῶν σχήσει γόων. 375
HA. φέρ' εἰπὲ δὴ τὸ δεινόν. εἰ γὰρ τῶνδ' ἐμοὶ
μεῖζόν τι λέξεις, οὐκ ἂν ἀντείποιμι' ἔτι.
XP. ἀλλ' ἐξερῶ τοι πᾶν ὅσον κάτοιδ' ἐγώ.
μέλλουσι γάρ σ', εἰ τῶνδε μὴ λήξεις γόων,
ἐνταῦθα πέμψειν ἔνθα μὴ ποθ' ἡλίου 380
φέγγος προσόψει, ζῶσα δ' ἐν κατηρεφεί

360. νῦν χλιδᾶς. See on v. 328.

363. ἐμὲ is here used for ἐμαυτήν. 'Be it food enough for me, if I do not vex myself by doing their behests.' Schol. τοῦτο μόνον ἐμὲ βοσκέτω, τὸ μὴ λυπεῖν ἐμὲ αὐτὴν, εἰ τοῖς φονεῦσι τοῦ πατρὸς πείθεσθαι ἀναγκασθήσομαι. He gives two other explanations, (1) Give me food enough just to avoid starving; (2) τοῦ μὴ λυπεῖν τὸν πατέρα. Mr. Blaydes reads, what seems to me to have little probability, τοῦμὲ μὴ 'κλείπον, 'only what is not insufficient for food.' Linwood thinks the reading is corrupt. Prof. Campbell considers μὴ λυποῦν, 'only such things as do not vex my heart,' is a necessary correction.

367. κακῇ. This is said with bitterness, as the following words of the chorus show. Electra evinces no further resentment, but addresses her sister as

ὦ φίλη inf. 431.

372. ἡθᾶς. Chrysothemis says she is used to hear her sister talk in this way, and therefore she is not going to be vexed on her part; she merely mentioned the subject in Electra's own interest.—Hesych. ἡθᾶς· τιθασός, γνώριμος, συνήθης.

377. οὐκ ἂν ἀντείποιμι. If you think my lot can be made yet harder than it is, there may be something in what you say, viz. that I ought to moderate my complaints, and so tease them less.

380. ἔνθα μὴ. "Sophocles is very fond of this ἔνθα μὴ with a future indicative. Oed. T. 1412, ἐκρίψατ' ἔνθα μήποτ' εἰσόψεσθ' ἔτι. Aj. 644, γαίης ὀρύγας ἔνθα μὴ τις ὄψεται. El. 436, κρύψον νιν ἔνθα μήποτε—πρόσεισι." Jebb. Add inf. 436. Oed. R. 796, ἔνθα μήποτ' ὀψοίμην κακῶν χρησμάτων ὀνείδη.

στέγη χθονὸς τῆσδ' ἐκτὸς ὑμνήσεις κακά.
πρὸς ταῦτα φράζου καὶ με μὴ ποθ' ὕστερον
παθοῦσα μέμνη. νῦν γὰρ ἐν καλῷ φρονεῖν.

ΗΛ. ἦ ταῦτα δὴ με καὶ βεβούλευνται ποιεῖν ; 385

ΧΡ. μάλισθ'· ὅταν περ οἶκαδ' Αἰγισθος μόλῃ.

ΗΛ. ἀλλ' ἐξίκοιτο τοῦδέ γ' οὔνεκ' ἐν τάχει.

ΧΡ. τίν', ὦ τάλαινα, τόνδ' ἐπηράσω λόγον ;

ΗΛ. ἐλθεῖν ἐκείνον, εἴ τι τῶνδε δρᾶν νοεῖ.

ΧΡ. ὅπως πάθης τί χρήμα ; ποῦ ποτ' εἰ φρενῶν ; 390

ΗΛ. ὅπως ἀφ' ὑμῶν ὡς προσώτατ' ἐκφύγῃ.

ΧΡ. βίου δὲ τοῦ παρόντος οὐ μνείαν ἔχεις ;

ΗΛ. καλὸς γὰρ οὐμὸς βίος ὥστε θαυμάσαι.

ΧΡ. ἀλλ' ἦν ἂν, εἰ σύ γ' εὖ φρονεῖν ἠπίστασο.

ΗΛ. μὴ μ' ἐκδίδασκε τοῖς φίλοις εἶναι κακὴν. 395

ΧΡ. ἀλλ' οὐ διδάσκω· τοῖς κρατοῦσι δ' εἰκαθεῖν.

ΗΛ. σὺν ταῦτα θάπεν· οὐκ ἐμοὺς τρόπους λέγεις.

ΧΡ. καλόν γε μέντοι μὴ 'ξ ἀβουλίας πεσεῖν.

ΗΛ. πεσούμεθ', εἰ χρή, πατρὶ τιμωρούμενοι.

ΧΡ. πατὴρ δὲ τούτων, οἶδα, συγγνώμην ἔχει. 400

ΗΛ. ταῦτ' ἐστὶ τᾶπη πρὸς κακῶν ἐπαινέσαι.

ΧΡ. σὺ δ' οὐχὶ πείσεις καὶ συναινέσεις ἐμοί ;

ΗΛ. οὐ δῆτα. μὴ πῶ νοῦ τοσόνδ' εἶην κενή.

ΧΡ. χωρήσομαί τᾶρ' οἷπερ ἐστάλην ὁδοῦ.

ΗΛ. ποῖ δ' ἐμπορεύει ; τῷ φέρεις τὰδ' ἔμπυρα ; 405

ΧΡ. μήτηρ με πέμπει πατρὶ τυμβεῦσαι χοάς.

ΗΛ. πῶς εἶπας ; ἦ τῷ δυσμενεστάτῳ βροτῶν ;

385. καὶ, 'have they really resolved,' or, 'and is it *this* that they have resolved' &c. Cf. Ant. 726. 770. There seems a slight irony in the question ; for she at once replies, in effect, 'then let them go and do it.' She continues the irony in 393.

386. ὅταν μόλῃ. For he was absent at the time, sup. 313.

387. Here, as inf. 594. 605 and elsewhere, *εἶνεκα* is probably the true reading.

389. ἐκείνον. See sup. 1.

391. ἀφ' ὑμῶν. In her anger she includes her sister among her enemies. (Schol.)

397. θάπενε, viz. αὐτοὺς εἰκαθοῦσα.

400. τούτων, viz. of the advice I give, sc. μὴ πεσεῖν ἐξ ἀβουλίας.

401. πρὸς κακῶν, the part of base-minded persons. Cf. Aj. 319. Aesch. Ag. 1628, καὶ ταῦτα τᾶπη κλαυμάτων ἀρχηγενή.

403. Linwood compares Eur. Hec. 1278, μήπω μανείη Τυνδαρίς τοσόνδε παῖς.

405. τὰδ' ἔμπυρα. This seems here used as a general term for any offerings at the pyre.

407. δυσμενεστάτῳ, viz. αὐτῇ. Electra pretends to be surprised at a grace-offering being sent, though she must have

- ΧΡ. ὃν ἔκταν' αὐτή. τοῦτο γὰρ λέξαι θέλεις.
 ΗΛ. ἐκ τοῦ φίλων πεισθείσα; τῷ τοῦτ' ἤρρεσεν;
 ΧΡ. ἐκ δείματός του νυκτέρου, δοκεῖν ἐμοί. 410
 ΗΛ. ὦ θεοὶ πατρῷοι, συγγένεσθέ γ' ἀλλὰ νῦν.
 ΧΡ. ἔχεις τι θάρσος τοῦδε τοῦ τάρβους πέρι;
 ΗΛ. εἰ μοι λέγοις τὴν ὄψιν, εἵποιμ' ἂν τότε.
 ΧΡ. ἀλλ' οὐ κάτοιδα πλὴν ἐπὶ σμικρὸν φράσαι.
 ΗΛ. λέγ' ἀλλὰ τοῦτο. πολλά τοι σμικροὶ λόγοι 415
 ἔσφηλαν ἤδη καὶ κατώρθωσαν βροτούς.
 ΧΡ. λόγος τις αὐτὴν ἔστιν εἰσιδεῖν πατρὸς
 τοῦ σοῦ τε κάμου δευτέραν ὁμιλίαν
 ἐλθόντος ἐς φῶς· εἶτα τόνδ' ἐφέστιον
 πῆξαι λαβόντα σκῆπτρον οὐφόρει ποτὲ 420
 αὐτὸς, τανῦν δ' Αἴγισθος· ἐκ δὲ τοῦδ' ἄνω
 βλαστεῖν βρύοντα θαλλὸν, ᾧ κατάσκιον
 πᾶσαν γενέσθαι τὴν Μυκηναίων χθόνα.
 τοιαῦτά του παρόντος, ἡνίχ' Ἥλιῳ
 δείκνυσι τοῦναρ, ἔκλυον ἐξηγουμένου. 425
 πλείω δὲ τούτων οὐ κάτοιδα, πλὴν ὅτι
 πέμπει μ' ἐκείνη τοῦδε τοῦ φόβου χάριν.
 πρὸς νυν θεῶν σε λίσσομαι τῶν ἐγγενῶν
 ἐμοὶ πιθέσθαι μηδ' ἀβουλία πεσεῖν.
 εἰ γάρ μ' ἀπώσσει, σὺν κακῷ μέτει πάλιν. 430
 ΗΛ. ἀλλ', ὦ φίλη, τούτων μὲν ὦν ἔχεις χεροῖν

known it was intended for a propitiatory one.

408. ὅν. "Not ὅν γε, for Chrysothemis is merely finishing Electra's sentence by supplying the words which she supposes Electra to have left unspoken." Jebb.

411. The particle γε occurred with the imperative sup. 345. It must be confessed, that it is very like a metrical shift in both places. But γε seems superfluously added in 345. 941. 1367. 1416. 1506. Electra thinks the dream a hopeful sign, and prays that now at least the gods may aid her.

414. Wunder has ἐπὶ σμικρῷ, but the accusative is clearly right in the sense of 'to a small extent.' So ἐπὶ πολλῷ, μέγα, βραχὺ, &c.

425. ἔκλυον. The dream was related to the sun-god, i. e. to the elements, to disburden the mind of the omen. See Eur. Iph. T. 43. "Probably Clytemnestra did not intend that any one should be present; she was overheard by accident." Jebb.

427. ἐκείνη. 'That I was sent by that mother of ours, and that this fear was the motive.' Cf. 389, ἐλθεῖν ἐκεῖνον.

429. The advice is here repeated from 398. Cf. Ant. 1242.

430. μέτει, 'you will come again in time of trouble to fetch me.'

431. ὦ φίλη. She tries affectionate persuasion, and no longer reproaches. She puts the matter also on religious grounds; it is not *right* that such unclean offerings should be made; they

τύμβῳ προσάψης μηδέν· οὐ γάρ σοι θέμις
οὐδ' ὅσιον ἐχθρᾶς ἀπὸ γυναικὸς ἰστάναι
κτηρίσματ' οὐδὲ λουτρὰ προσφέρειν πατρί·
ἀλλ' ἢ πνοαῖσιν ἢ βαθυσκαφεῖ κόνει 435
κρύψον νιν, ἔνθα μή ποτ' εἰς εὐνὴν πατρὸς
τούτων πρόσεισι μηδέν· ἀλλ' ὅταν θάνῃ,
κειμήλι' αὐτῇ ταῦτα σωζέσθω κάτω.
ἀρχὴν δ' ἂν, εἰ μὴ τλημονεστάτῃ γυνὴ
πασῶν ἔβλαστε, τάσδε δυσμενεῖς χοὰς 440
οὐκ ἂν ποθ' ὄν γ' ἔκτεινε, τῷδ' ἐπέστεφε.
σκέψαι γὰρ εἴ σοι προσφιλῶς αὐτῇ δοκεῖ
γέρα τὰδ' οὖν τάφοισι δέξασθαι νέκυς
ὑφ' ἧς θανὼν ἄτιμος, ὥστε δυσμενής,

must be poured away, or thrown to the air, instead of being placed on the tomb.—ἀπὸ, supply φερόμενα.

436. κρύψον. It would be a very slight change to read βῆψον, yet it is not less easy to supply that verb, or δds, by the figure *zeugma*, as sup. v. 72. Heath conjectured βροαῖσιν, which Mr. Blaydes adopts.

439. ἀρχήν. *Omnino*; used in this sense only with a negative; see on Phil. 1239.

441. ἐπέστεφε. See sup. 53.

442. προσφιλῶς αὐτῇ, 'with any friendly feeling for her,' sc. τῇ πεμψάσῃ.—δέξασθαι, simply 'to receive.' Neue says, "αὐτῇ simul construitur cum προσφιλῶς et δέξασθαι." Prof. Campbell renders αὐτῇ 'at her hand.' The order of the words rather favours the other view. There is no allusion to a particular time, but to the act alone. Mr. Blaydes says, without sufficient reason, "δέξασθαι alone cannot possibly stand here." It is much more doubtful if δέξασθαι, proposed by Elmsley and others, could be defended. Madvig, who discusses at some length the question whether the future or the aorist infinitive is used in future propositions, *Adv. Crit.* i. p. 156 seqq., cites this passage (p. 162, note), and decides in favour of the future. It is however all but certain that the Greeks said εὐχομαι, ἐλπίζω, μέλλω γενέσθαι, and it is too dogmatically stated (p. 161) "perridiculi sunt qui ποιῆσαι apud φημι et οἶμαι in futuri significationem transferri posse

narrant, quod aoristus infinitivi nullam certi temporis significationem habeat."—Hesych. γέρα· τὰ τίμια.

444. ὥστε δυσμενής. If she had been killing an enemy, and not her own husband, she could not have treated him with more ignominy. For ἐμασχαλίσθη, 'he was mangled,' see Choeph. 439. To disable the ghost from action, the limbs were cut off and tied to the body by a *μασχαλίστηρ* or girdle (*Aesch. Prom.* 71), so that he became as helpless as a prisoner or a captive bound hand and foot. Prof. Jebb inclines to the view that it was rather an *ἀφοσίωσις* or offering of a portion of the victim to the infernal gods. His opinion is certainly confirmed by one scholium, and by Hesychius in *μασχαλίσματα*. The words ἐπὶ λουτροῖσιν are very obscure, and the Schol. in his rather long note ignores them altogether. Linwood translates, *scelus purgandi gratia*. Prof. Jebb, "and by way of funeral ablution, received the print of the sword-stains on his head." He thus makes Agamemnon the subject to ἐξέμαζεν, which others, more correctly, as I think, refer to Clytemnestra. For the active can only express what is done by one to another, and no such action can be predicated of a dead person. The Schol. gives both explanations. It seems to me that ἐξεμάχθη or at least ἐξεμάτατο would be required in that case. I should therefore translate, 'and at the washing of the body she wiped off the blood-stains on his head.' The ceremony

ἐμασχαλίσθη καπὶ λουτροῖσιν κάρᾳ 415
 κηλίδας ἐξέμαξεν. ἄρα μὴ δοκεῖς
 λυτήρι' αὐτῇ ταῦτα τοῦ φόνου φέρειν ;
 οὐκ ἔστιν. ἀλλὰ ταῦτα μὲν μέθες· σὺ δὲ
 τεμοῦσα κρατὸς βοστρύχων ἄκρας φόβας
 κάμοῦ ταλαίνης, σμικρὰ μὲν τάδ', ἀλλ' ὅμως 450
 * ἄχω, δὸς αὐτῷ, τήνδ' ἀλιπαρῇ τρίχα
 * καὶ ζῶμα τοῦμόν οὐ χλιδαῖς ἡσκημένον.
 αἰτοῦ δὲ προσπίτνουσα γῆθεν εὐμενῇ
 ἡμῖν ἄρωγόν αὐτὸν εἰς ἐχθροὺς μολεῖν,
 καὶ παῖδ' Ὀρέστην ἐξ ὑπέρτερας χερὸς 455
 ἐχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆναι ποδὶ,
 ὅπως τὸ λοιπὸν αὐτὸν ἀφνεωτέραις
 χερσὶ στέφωμεν ἢ τανῦν δωρούμεθα.
 οἶμαι μὲν οὖν, οἶμαί τι κακείνῳ μέλον
 πέμψαι τάδ' αὐτῇ δυσπρόσοπι' ὀνείρατα· 460
 ὅμως δ', ἀδελφῇ, σοί θ' ὑπούργησον τάδε
 ἐμοί τ' ἄρωγὰ, τῷ τε φιλτάτῳ βροτῶν
 πάντων, ἐν ᾿Αἰδου κειμένῳ κοινῷ πατρί.

was intended to show that a man's blood (death) was on his own head, or due to his own fault.

446. ἄρα μὴ. 'Surely you do not think that what you now bring will free her from the guilt of the murder!' For ἄρα μὴ see Antig. 632. Aesch. Theb. 208.

451. ἀλιπαρῇ. Schol. ἀντὶ τοῦ ἀνχ. μηρῶν (so too Hesychius). He mentions a variant λιπαρῇ, adopted by Linwood, Blaydes, Wunder, i.e. 'supplicatory.' Cf. inf. 1378. Prof. Jebb translates, "this neglected hair," as if λιπαρῆς might have some affinity to λιπαρὸς, 'sleek.' I adhere to the opinion I expressed in the Journal of Philology (vol. v. p. 89) that 451—2 are interpolated, perhaps by the same sciolist who used ἐμὲν for ἐσμέν sup. 21, and πεντάεθα' & νομίζεται inf. 691. Here therefore he mistook λιπαρῆς and λιπαρὸς, and the very improbable form ἀλιπαρῇ was invented by some transcriber to evade the difficulty. It was enough to have said parenthetically σμικρὰ μὲν τάδ' ἀλλ' ὅμως. So in Ar.

Ach. 956, πάντως μὲν οἷσεις οὐδὲν ὑγιὲς ἀλλ' ὅμως, i. e. φέρε. I further suppose that the old reading in 453 was αἰτοῦ τε προσπίτνουσα, i. e. αἰτοῦ αὐτόν τε μολεῖν καὶ παῖδ' Ὀρέστην κ.τ.λ., *ipsum cum filio*. It is very probable that a misunderstanding of the *hyperthesis* of τε led to the notion that there was some hiatus to be filled up. It may be added that ζῶμα in the sense of ζώνη seems the wrong word, and that even the offering of a 'plain belt' is a somewhat strange one.

455. ἐξ ὑπ. χερὸς. The genitive expresses the action, or power of action, proceeding from an upper hand. Cf. Phil. 91, οὐ γὰρ ἐξ ἐνὸς ποδὸς—χειρώσεται.—ζῶντα, i. e. σωθέντα.

459. οἶμαι μὲν οὖν. 'I think then, I think (I say) that some concern affecting him also sent these dreams' &c. Blaydes. Others less correctly take μέλον for μέλον εἶναι, for which the poet would probably have said μέλειν. (The μὲν οὖν does not here combine in the corrective formula, 'nay rather,' as Prof. Jebb takes it.)

- ΧΟ. πρὸς εὐσέβειαν ἢ κόρη λέγει· σὺ δέ,
εἰ σωφρονήσεις, ὦ φίλη, δράσεις τάδε. 465
- ΧΡ. δράσω. τὸ γὰρ δίκαιον οὐκ ἔχει λόγον
δυοῖν ἐρίζειν, ἀλλ' ἐπισπεύδειν τὸ δρᾶν.
πειρωμένη δὲ τῶνδε τῶν ἔργων ἐμοὶ
σιγὴ παρ' ὑμῶν, πρὸς θεῶν, ἔστω, φίλαι·
ὥς εἰ τάδ' ἢ τεκοῦσα πεύσεται, πικρὰν 470
δοκῶ με πείραν τήνδε τολμήσειν ἔτι.
- ΧΟ. εἰ μὴ γὼ παράφρων μάντις ἔφυν καὶ γνώμας στρ.
λειπομένα σοφᾶς,
εἴσιν ἅ πρόμαντις 475
Δίκα, δίκαια φερομένα χεροῖν κράτη·
μέτεισιν, ὦ τέκνον, οὐ μακροῦ χρόνου.
ὑπεστί μοι θράσος,
ἀδυπνώων κλύουσιν 480

464. πρὸς εὐσέβειαν. For εὐσεβῶς, as frequently πρὸς χάριν, πρὸς ἡδονήν, πρὸς ὀργήν sup. 369.

466. τὸ γὰρ δίκαιον. 'For what is right admits of no argument for two to dispute about it, but has a claim on them to forward its accomplishment.' Supply ἀλλ' ἔχει λόγον. Schol. οὐκ ἔχει λόγον τὸ φιλονεικεῖν περὶ τοῦ δίκαιου, ὥστε περὶ αὐτοῦ δύο ὄντας ἐρίζειν. The sense evidently is, ἀλογόν ἐστι δυοῖν ἐρίζειν περὶ τοῦ δίκαιου. Wunder makes δίκαιον the object to δρᾶν, and translates, "for it is right for two persons to hasten the performance of what is right, not to quarrel about it." So virtually Prof. Jebb and one of the scholiasts, except that they take δίκαιον to depend not on δρᾶν, but on ἐρίζειν. Linwood and Dindorf regard δίκαιον as the nominative, and so Hermann, whom Mr. Blaydes follows. Possibly, as sup. 92, τὸ γὰρ δίκαιον is a nominative absolute, and οὐκ ἔχει λόγον is used with the subject infinitive; 'for, as far as right is concerned, it is unreasonable for two people to dispute.'—For ἐπισπεύδειν M. Schmidt would read ἐπισπέρχειν, which Hesych. explains by ἐπισπεύδειν. The change is approved by Dind. Praef. p. xv. See Aesch. Theb. 689.

471. ἔτι, i. e. πικρὰν ἔτι ἔσεσθαι τὴν πείραν ἢν νῦν τολμῶ. For this use of πικρός, 'fatal,' 'to my cost,' see Phil.

355. Cobet has collected many examples in Var. Lect. p. 573.—By τῶνδε τῶν ἔργων is meant the carrying out the advice given (sup. 435) about the rejection of the offerings.

473. The Chorus, having heard the dream, and impressed with a belief in the certainty of divine justice, forebodes the coming vengeance. The spirit of the hero is not yet appeased, and the inherent guilt in the family will tend to make his anger fall the heavier.

Ibid. Hesych. παράφρων· ἀνόητος.

475. πρόμαντις, after μάντις, is somewhat strange. Mr. Blaydes' conjecture ἅ πρόφαντος is confirmed by the scholium τοῖς συνετοῖς προγινωσκόμενη. Neue compares Oed. R. 1086. Phil. 910.

476. φερομένα. 'Winning,' 'carrying off in all her contests just victories of (or by) her prowess.' Trach. 497, μέγα τι σθένος ἃ Κύπρις ἐκφέρειται νίκας ἀεὶ.

477. οὐ μακροῦ χρόνου. This, which some call a 'partitive genitive,' might be called the 'genitive of limitation of time,' 'within no long time,' as Oed. Col. 397, ἤξοντα βαιοῦ κοῦχλ' μυρίου χρόνου.

480. κλύουσιν. The accusative can hardly be defended, especially as in Aesch. Cho. 410 the true reading seems to be πέπαλται δ' αὐτὲ μοι φίλον κέαρ τόνδε χέουσιν (vulg. κλύουσιν) οἶκτον, 'my heart is troubled at her pouring out

ἀρτίως ὄνειράτων.

οὐ γάρ ποτ' ἀμναστῇ γ' ὁ φύσας Ἑλλάνων ἀναξ,
οὐδ' ἂ παλαιὰ χαλκόπλακτος ἀμφάκης γένυς, 485
ἂ νιν κατέπεφνεν αἰσχίσταις ἐν αἰκίαις.

ἦξει καὶ πολύπους καὶ πολύχειρ ἂ δεινοῖς ἀντ.
κρυπτομένα λόχοις 490

χαλκόπους Ἑρινύς.

ἄλεκτρ' ἀνυμφα γὰρ ἐπέβα μαιφόνων
γάμων ἀμιλλήμαθ' οἷσιν οὐ θέμις.

πρὸ τῶνδ' ἐτοίμ' ἔχει, 495
μήποτε μήποθ' ἡμῖν

her woes.' The idiom is altogether different where (as in Eur. Med. 810 quoted by Jebb) the accusative agrees with the subject (understood) to the infinitive, *συγγνώμη σοὶ ἐστὶ (σε) λέγειν τὰδε, μὴ πάσχουσαν κακῶς &c.* So Aj. 1007, inf. 962, compared by Neue. Mr. Blaydes is perhaps right in proposing *κλυούσα*, though the *hiatus* is some objection.

483. ὁ φύσας. Mr. Blaydes adds *σ'* with Wakefield.

485. οὐδ' ἂ κ.τ.λ. Memory is also attributed to the instrument of the murder. By the old English law, a fine or 'deodand' was levied on the weapon by which any death had been caused. The poetic word *χαλκόπλακτος* perhaps only means 'brazen,' by a common idiom, as a solitary rock is *οἰόφρων πέτρα*, Aesch. Suppl. 795. Mr. Blaydes would read *χαλκόπλακτος* (πηγ.).—*παλαιά*. "Diu enim erat ex quo caesus fuerat Agamemnon," Linwood. Prof. Jebb's version seems a little quaint, 'not unmindful, under the rust of years, is the two-edged blade of brass that dealt the blow.'

486. αἰκίαις. See 102. 206.

488. πολύχειρ. "Like a mighty and resistless host," Jebb. Cf. Aesch. Pers. 82, *πολύχειρ καὶ πολυνάυτας*. For *χαλκόπους*, 'unwearied in the chase,' Mr. Blaydes cites *δεινόπους* 'Arā Oed. R. 418, *καμψίπους* 'Ερινύς Aesch. Theb. 791. Schol. ἡ στερὰ καὶ ἀκοπίαστος ἐν τῷ ἐπιέναι κατὰ τῶν φονέων.

492. ἐπέβα, *uis incessit*. "The wicked lust after marriages defiled with murder has fallen upon those for whom it was not holy." Wunder. The eagerness for the union between both parties is expressed by *ἀμιλλήματα*, with which

Neue and others compare *λέκτρων ἀμιλλα* in Eur. Hipp. 1140.

495—8. These lines are very difficult. Whether the phrase *ἔχει με*, 'the idea possesses me,' can be justified, is doubted by Wunder, who reads *πρὸ τῶνδ' ἐμοὶ θράσος*, observing that the same word ends the strophic verse 479. The Schol. explains *πρὸ τῶνδ' ἐ* by *πρὸ τούτων* (τῶν) *εἰρημένων*, i. e. Aegisthus and Clytemnestra. Those who render "on account of these crimes" can adduce no example of such a meaning. One of the scholia gives the following as the general sense: 'I am confident that to the doers of the deed and their accomplices this portentous dream will not come uncomplained of by them,' i. e. we shall hear of it being found fault with as significant of evil. Rather, perhaps, 'without its bringing blame on us,' for presuming so to interpret it. Prof. Jebb translates, "never to our discomfiture (ἡμῖν) will this portent come harmless to the murderer and his accomplice." Linwood, "confido fore, ut portentum illud nunquam nobis adveniat, quin gravissimum sit harum rerum auctoribus eorumque sociis." Wunder, "But I trust that, in revenge for those crimes (*πρὸ τῶνδ'*), never, never will that ill-omened spectacle draw nigh unto us, except as a most bitter one to the murderers and their accomplices." For the repetition of *μήποτε*, which MS. Laur. has but once, Dindorf compares Prom. V. 893, *μήποτε, μήποτε μ', ὦ πότνια Μοῖραι κ.τ.λ.* His reading of *ἀψεφές* from Hesychius, who explains it *ἀφρόντιστον* Σοφοκλῆς Φαίδρος, carries with it very slight probability, for the word itself is unintelligible.

αἴψεγες πελᾶν τέρας
 τοῖς δρῶσι καὶ συνδρῶσιν. ἥ τοι μαντεῖαι βροτῶν
 οὐκ εἰσὶν ἐν δεινοῖς ὀνείροις οὐδ' ἐν θεσφάτοις, 500
 εἰ μὴ τόδε φάσμα νυκτὸς εὖ κατασχήσει.
 ὦ Πέλοπος ἃ πρόσθεν ἐπωδ. 504
 πολύπονος ἱππεΐα, 505
 ὡς ἔμολες αἰανὴ
 τᾷδε γῆ.
 εὔτε γὰρ ὁ ποντισθεὶς
 Μυρτίλος ἐκοιμάθη,
 παγχρύσων ἐκ δίφρων 510
 δυστάνοις αἰκίαις
 πρόρριζος ἐκριφθεὶς,
 οὐ τί πω
 ἔλιπεν ἐκ τοῦδ' οἴκου
 πολύπονος αἰκία. 515

ΚΑΥΤΑΙΜΝΗΣΤΡΑ.

ἀνειμένη μὲν, ὡς ἔοικας, αὖ στρέφει.

498. ἥ τοι κ.τ.λ. 'Or there are no prophetic warnings of mortals either in horrible dreams or in oracles, if this nightly vision shall not come to a good issue,' Schol. οὐ τοῖς ἐωρακόσιν, ἀλλὰ τῇ 'Ηλέκτρᾳ. The metaphor is thought to be from ships which are said κατασχεῖν when they touch at a port; see Phil. 221. But Madvig, Adv. Crit. i. p. 218, observes, "adeo insolens εὖ κατασχήσει de bono eventu, ut scribendum suspicer εὖ καταστρέφει."

506. αἰανή, 'dark,' 'gloomy,' 'sad.'

508. ποντισθεὶς. He was flung into the sea, as the Schol. relates on the authority of Pherecydes, by Pelops, because he had offered rudeness to Hippodamia. The event is alluded to in Orest. 979 seqq. Thus the origin of the family curse is traced further back than the misdeeds of Atreus and the Thyestean feast, Aesch. Ag. 1590. Wunder refers to the same statement in Plato, Crat. p. 395. The active ποντίζειν is used Ag. 1013. The addition of the article, of course, makes a difference in the sense; not 'since he was put to his rest by being drowned,' but 'since he who was flung into the sea (by Pelops)' &c.

"Dicendum erat proprie, εὔτε ὁ Μυρτίλος ἐκοιμάθη ποντισθεὶς." Linwood. For ἐκοιμάθη cf. Eur. Hec. 472, Τιτάνων γενεὰν τὰν Ζεὺς ἀμφιπύρρῳ κοιμίζει φλογμῷ Κρονίδας.

512. ἐκριφθεὶς. Reiske's conjecture ἐκτριφθεὶς, quoted by Mr. Blaydes, is highly ingenious. He compares Hippol. 681, Ζεὺς σε, γεννήτωρ ἐμὸς, πρόρριζον ἐκτρίψειεν. But it does not suit the account of a death by drowning.

516. Clytemnestra, in a rhetorical and sophistical speech, commencing with a harsh reproof, justifies her treatment of her daughter (523) by pleading that her just and necessary act of vengeance is misrepresented. The other retorts, justifying her father. The pair of speeches have some points of resemblance to those of Tyndareus and Orestes in Eur. Or. 491. 544.

Ibid. μὲν. There is no direct antithesis; see on Phil. 1. But our particle 'so' (Jebb) seems hardly an equivalent. The meaning perhaps is, νῦν μὲν δόμων ἐξῆλθες, ἀλλὰ παύσει σε μολὼν Ἀγισθος. Schol. ἀνειμένη ἄνεσιν ἔχουσα. Hesych. ἀνειμένον ἀπολελυμένον, ἐκλελυμένον. Our familiar phrase 'on the loose' very

οὐ γὰρ πάρεστ' Αἰγισθος, ὅς σ' ἐπέιχ' αἰεὶ
 μή τοι θυραίαν γ' οὔσαν αἰσχύνειν φίλους·
 νῦν δ' ὡς ἄπεστ' ἐκείνος, οὐδὲν ἐντρέπει
 ἐμοῦ γέ· καίτοι πολλὰ πρὸς πολλοὺς με δὴ 520
 ἐξεῖπας ὡς θρασεῖα καὶ πέρα δίκης
 ἄρχω, καθυβρίζουσα καὶ σὲ καὶ τὰ σά.
 ἐγὼ δ' ὕβριν μὲν οὐκ ἔχω· κακῶς δέ σε
 λέγω κακῶς κλύουσα πρὸς σέθεν θαμά.
 πατήρ γάρ, οὐδὲν ἄλλο σοὶ πρόσχημ' αἰεὶ, 525
 ὡς ἐξ ἐμοῦ τέθνηκεν. ἐξ ἐμοῦ· καλῶς
 ἐξοῖδα· τῶνδ' ἄρνησις οὐκ ἔνεστί μοι.
 ἢ γὰρ Δίκη νιν εἶλεν, οὐκ ἐγὼ μόνη,
 ἢ χρεῖν σ' ἀρήγειν, εἰ φρονοῦς' ἐτύγχανες·
 ἐπεὶ πατήρ οὗτος σὸς, ὃν θρηνεῖς αἰεὶ, 530
 τὴν σὴν ὁμαιμον μοῦνος Ἑλλήνων ἔτλη
 θῦσαι θεοῖσιν, οὐκ ἴσον καμὼν ἐμοὶ
 λῦπης, ὅτ' ἔσπειρ', ὥσπερ ἢ τίκτους' ἐγώ.

nearly represents the meaning. Cf. Ant. 579, μηδ' ἀνείμνας ἔαν.

517. ἐπέιχε, 'held you in check.' Ar. Vesp. 338, τοῦ δ' ἐφέξιν, ὃ μάταιε, ταῦτα δρᾶν σε βούλεται; 'to stop you from what?' &c.—θυραίαν γ' οὔσαν, 'at least from disgracing your relations by thus appearing outside the house,' which was thought unbecoming for Greek maidens, 'and reproaching them before others.' For the use of the word cf. Agam. 1055, οἷτοι θυραία τῇδ' ἐμολι σχολὴ πᾶρα τρίβειν.

519. Ajax 90, τί βαῖδιν οὕτως ἐντρέπει τῆς συμμάχου; 'To turn round at' a call, is to regard the speaker.

521. ἐξεῖπας, 'you say openly of me that I am cruel and unjust in that I am the first to insult you and yours' (or, as Linwood takes it, 'speak severely of your actions'), i.e. that I begin the wrong without provocation on your part. Cf. inf. 552. For θρασεῖς cf. Prom. V. 42, αἰεὶ γέ δὴ νηλὴς σὺ καὶ θράσους πλέως. There seems no need to read τραχεῖα with Nauck. Prof. Jebb says, "ἀρχεῖν τινας is to do a thing before any one else does it: ἀρχεσθαι τινας, to set about a thing on one's own account, whether others have the start of one or not; e.g. ἀρχεῖν λόγον, to open a debate; ἀρχεσθαι

λόγον, to begin one's own speech, whether other speakers have preceded or not." It might be added, that ἀρχω is objective, ἀρχομαι subjective. Mr. Blaydes takes ἀρχω to mean 'I rule you,' and so Neue, placing a comma after it.

525. Some editors place a comma after ἄλλο. Without a stop, the sense is κλύω γὰρ ὡς κ.τ.λ., with it, τοῦτό σοι μόνον πρόσχημα, ὡς πατήρ κ.τ.λ.

527. The open avowal of the deed, says the Schol., is a stroke of rhetorical boldness, the defence of it being added, and the object of the poet being to give her something to say (ἵνα μὴ ἀργὸν εἶη τὸ πρόσωπον). Mr. Blaydes well compares Oed. R. 578. Aesch. Prom. 266. Eum. 588.

529. ἀρήγειν. You ought to have taken the side of justice, if you had been right-minded.

531. ἔτλη. Aesch. Ag. 224, ἔτλα δ' οὖν θυτὴρ γενέσθαι θυγατρός. In οὗτος σὸς there is an evident expression of aversion.

533. The poet should rather have said ὥσπερ ἐγὼ τίκτουσα, 'as I in bringing her forth,' στεργὼς ἐνεγκοῦς' ἐν τῷκοις ἀλγηδόνας, Eur. Med. 1031. Obviously, the remark has no value as an argument;

εἶεν, δίδαξον δὴ με τοῦ χάριν τίνων
 ἔθυσεν αὐτήν. πότερον Ἀργείων ἑρέϊς ; 535
 ἀλλ' οὐ μετὴν αὐτοῖσι τήν γ' ἐμὴν κτανεῖν.
 ἀλλ' ἀντ' ἀδελφοῦ δῆτα Μενέλεω κτανὼν
 τὰμ' οὐκ ἔμελλε τῶνδ' ἐμοὶ δώσειν δίκην ;
 πότερον ἐκείνῳ παῖδες οὐκ ἦσαν διπλοί,
 οὓς τῆσδε μᾶλλον εἰκὸς ἦν θνήσκειν, πατρός 540
 καὶ μητρὸς ὄντας, ἧς ὁ πλοῦς ὄδ' ἦν χάριν,
 ἢ τῶν ἐμῶν Ἀιδῆς τι' ἕμερον τέκνων
 ἢ τῶν ἐκείνης ἔσχε δαίσασθαι πλέον ;
 ἢ τῷ πανώλει πατρὶ τῶν μὲν ἐξ ἐμοῦ
 παίδων πόθος παρεῖτο, Μενέλεω δ' ἐνὴν ; 545
 οὐ ταῦτ' ἀβούλου καὶ κακοῦ γνώμην πατρός ;
 δοκῶ μὲν, εἰ καὶ σῆς δίχα γνώμης λέγω.
 φαίη δ' ἂν ἡ θανοῦσά γ', εἰ φωνὴν λάβοι.
 ἐγὼ μὲν οὖν οὐκ εἰμὶ τοῖς πεπραγμένοις
 δύσθυμος· εἰ δὲ σοὶ δοκῶ φρονεῖν κακῶς 550

it is used only on the side of pathos. Some critics, objecting to ἐμοὶ—ἐγώ, have supposed the former word corrupt; but this seems unlikely, though τότε (Wunder) might be substituted as an improvement if we were correcting an exercise.

534. εἶεν. ('But, you will say, he *did* kill her, and the deed cannot be undone.) I want to know *why* he killed her, and for whose sake.' The objection to taking τίνων as a participle is, not so much that it weakens the verse (Jebb), as that τοῦ χάριν, asking *why*, does not exactly suit πότερον Ἀργείων, 'was it for *them*?' And yet, in a poet, the objection need hardly be pressed. There is not perhaps much to choose between the two methods.—τίνων, Schol. ἀποδοῦς.

536. τήν γ' ἐμὴν. If they had a claim on *his* child, as their general, they had none on *my* child; and I had rights which he could not fairly surrender to them.

537. ἀντ' ἀδελφοῦ. "Instead of his brother sacrificing his child." Blaydes. Wunder wrongly translates "for the sake of Menelaus."

538. Perhaps ἐμοὶ δώσειν δίκην. Nauck thinks the line spurious; it is certainly

unnecessary. The full sense however may be this: 'Or, if he slew her to save his brother's child, he slew one that belonged to me, and therein he did me a wrong.'

539. διπλοί. The statement does not agree with Od. iv. 12, but the Schol. quotes from Hesiod the tradition that Menelaus had also a son Nicostratus.

541. "ἧς, non ὦν, dicitur quia Helena tanquam praecipua navigationis causa spectatur." Linwood.

543. δαίσασθαι, i. e. ὥστε, 'to glut himself on them.' πλέον stands as an adverb, but πλέω ἕμερον is meant.

545. παρεῖτο, the pluperfect passive, the same in form as the aorist middle. This verse is said with special bitterness. She charges Agamemnon with deliberately preferring the lives of his brother's children to those of his own. The Schol. records a reading Μενελέω δ' ἐνὴν, i. e. πόθος τῶν αὐτοῦ παίδων.

546. ἀβούλου καὶ κακοῦ. 'Not only short-sighted in his counsels (not foreseeing the vengeance that would come), but perverse in his judgment (in showing so unnatural a preference).' Prof. Jebb, who translates "insensate and misjudging," calls the epithets "at first sight not very appropriate."

550. δύσθυμος. Dispirited, sorry, out

- γνώμην δικαίαν σχοῦσα, τοὺς πέλας ψέγε.
 ΗΛ. ἐρεῖς μὲν οὐχὶ νῦν γέ μ' ὥς ἄρξασά τι
 λυπηρὸν εἶτα σοῦ τάδ' ἐξήκουσ' ὕπο·
 ἀλλ' ἦν ἐφῆς μοι, τοῦ τεθνηκότος θ' ὕπερ
 λέξαιμ' ἂν ὀρθῶς τῆς κασιγνήτης θ' ὁμοῦ. 555
 ΚΑ. καὶ μὴν ἐφίημ'. εἰ δέ μ' ὦδ' αἰεὶ λόγους
 ἐξήρχες, οὐκ ἂν ἦσθα λυπηρὰ κλύειν.
 ΗΛ. καὶ δὴ λέγω σοι. πατέρα φῆς κτεῖναι. τίς ἂν
 τούτου λόγος γένοιτ' ἂν αἰσχίων ἔτι,
 εἴτ' οὖν δικαίως εἶτε μή; λέξω δέ σοι 560
 ὥς οὐ δίκη γ' ἔκτεινας, ἀλλὰ σ' ἔσπασε
 πειθῶ κακοῦ πρὸς ἀνδρὸς, ᾧ τανῦν ξύνει.
 ἑροῦ δὲ τὴν κυναγὸν Ἄρτεμιν τίνος
 ποινὰς τὰ πολλὰ πνεύματ' ἔσχεν Ἀὐλίδι·

of heart at what I have done. So Mr. Blaydes and Linwood. But the sense may be, 'It is not that I am morose and sulky at what my husband did, but that I regard it as an act demanding a just retribution.' The Schol. gives κακόβουλος. But cf. Med. 91, καὶ μὴ πέλαζε μητρὶ δυσθυμουμένη. Sup. 218, σὴ δυσθύμῳ ψυχῇ.

551. τοὺς πέλας, 'others,' viz. your own father. For *σχεῖν* or *ἴσχειν* γνώμην, see inf. 1013. Phil. 853. Linwood, with Wunder, prefers a more artificial explanation of the Scholiast, 'blame me,' but do so only when you have good reasons for it. So also Mr. Blaydes, "When you have got a right judgment (so as to speak as you should), rebuke your neighbours." Aesch. Eum. 413, λέγειν δ' ἄμομφον ὅντα τοὺς πέλας κακῶς, πρόσω δικαίων. Aj. 1151, ὅς ἐν κακοῖς ὑβρίζει τοῖσι τῶν πέλας.

552. ἄρξασα. Cf. 522. 'You will not now say that mine was the provocation, and your reproaches are the just retort.' —ὅπῳ is used as if ὁβρίσθην had been put for ἐξήκουσα.

555. κασιγνήτης, my slain sister, τῆς τυθείσης νηλεῶς ὁμοσπύρου, Cho. 242.

557. Again there is something of intentional affectation in such a phrase as ἐξάρχειν τινὰ λόγους, 'to address one first in such words.' Wunder well compares Eur. Tro. 149, μολπὰν ἐξήρχον θεοῦς, and Oed. Col. 1120, τέκν' εἰ φανέντ' ἔελπτα μηκύνω λόγον. The sense is, 'if

you had always asked for leave to speak, you would not have been so disagreeable to hear.' Mr. Blaydes says, "the true reading, I doubt not, is λόγοις ἡλεγχες," and he adopts this in his text; but ἐλέγχειν is not the word wanted here. That would mean, 'if you had always tried to prove me wrong in this way.' Linwood however allows that λόγοις, which has some authority, is defensible.

558. φῆς. Cf. 526. The Schol. remarks on the rhetorical distinction of the topics.

561. οὐ δίκη γε. 'It was not with justice, as you say,' v. 528. Or, 'yes, you killed him, but not' &c. Mr. Blaydes sees no meaning in γε, and substitutes σφε.

563. ἑροῦ δέ. "You want to know why Agamemnon killed Iphigenia. You had better go a step further back, and ask Artemis why *she* detained the fleet at Aulis. The detention was the cause of the sacrifice." Jebb.

564. τὰ πολλά. 'Those oft-recurring breezes which would have got the ships safe out of the bay.' Prof. Jebb translates, 'he (my father) encountered those tedious winds.' Perhaps πολλά means δεινὰ, like ἄνεμος πολὺς. In the Agamemnon it is called ἄπλοια, 190, and the delay is attributed to adverse winds. The whole story of the two expeditions from Aulis, including the narrative here following about the stag, was borrowed from the "Cypria." See Welcker, Ep. Cycl. ii.

ἢ γὰρ φράσω· κείνης γὰρ οὐ θέμις μαθεῖν. 565
 πατὴρ ποθ' οὐμὸς, ὡς ἐγὼ κλύω, θεᾶς
 παίζων κατ' ἄλσος ἐξεκίνησεν ποδοῖν
 στικτὸν κεράστην ἔλαφον, οὐ κατὰ σφαγὰς
 ἐκκομπάσας ἔπος τι τυγχάνει βαλὼν.
 κακ' τοῦδε μηνίσασα Δητῶα κόρη 570
 κατεῖχ' Ἀχαιοὺς, ὡς πατὴρ ἀντίσταθμον
 τοῦ θηρὸς ἐκθύσειε τὴν αὐτοῦ κόρην.
 ᾧδ' ἦν τὰ κείνης θύματ'· οὐ γὰρ ἦν λύσις
 ἄλλη στρατῶ πρὸς οἶκον οὐδ' εἰς Ἴλιον.
 ἀνθ' ὧν βιασθεῖς πολλὰ κἀντιβὰς μόλις 575
 ἔθυσεν αὐτήν, οὐχὶ Μενέλεω χάριν.
 εἰ δ' οὖν, ἐρῶ γὰρ καὶ τὸ σὸν, κείνον θέλων

p. 507.—ἔσχε, i.e. κατέσχε. 'Kept those many winds at Aulis,' i.e. held them blowing in that direction, Prof. Campbell; but this would be εἶχεν rather than ἔσχεν.—ποιῶς, 'in requital for what.' An accusative in apposition to the sentence, very common with ποιῶν or ἄποινα.

565. οὐ θέμις. It is not permitted, not possible, for you as a mortal to learn the cause from a goddess.

567—9. This passage, plain as it seems at first sight, is full of difficulties. For (1) can παίζειν κατ' ἄλσος be said of a sportsman in a grove? (2) Are we to suppose that the king had a *race with a stag*, in mere play? (3) If so, why did he kill it? (4) Does βαλὼν mean that he threw a boastful word, or that he hit the stag? (5) In what sense is ποδοῖν used? Madvig (Adv. Crit. i. p. 218) would read ἐξεκίνησεν ποδοῖν, 'overcame in a race;' and this seems confirmed by the Schol. ἐξεδίωξεν. On the other hand, ἐκνικῆσαι (Thuc. i. 3) does not seem to mean simply *superare*. If we retain ἐξεκίνησεν, we must suppose that he 'kicked up the stag,' and killed it with some boastful phrase, that not even the goddess herself should save it, or that not even she could hit it more surely. Wunder thinks παίζων means 'walking for the sake of pleasure.' Thus ποδοῖν will simply mean that he came upon the stag unexpectedly. But, if he was walking only for pleasure, how had he a weapon ready?

568. κατὰ σφαγὰς. 'On the occasion

of its slaughter,' i.e. as he was engaged in killing it. So Thuc. iii. 7, κατὰ τὸν αὐτὸν χρόνον τοῦ θέρους τούτου. Wunder translates, "when he was boasting of this slaughter;" Jebb, "and with some bold vaunt about its slaughter, he shoots and hits;" Blaydes, "he happens to have boastfully uttered some remark." He thinks we should read τυγχάνει κβαλὼν, but such a 'prodelision' would be quite intolerable, and καὶ βαλεῖς τι μαλθακὸν occurs Ar. Ran. 595. It is very difficult to say whether τυγχάνει means 'hits it' or 'just at that moment gives utterance to.' I incline to the latter opinion. See Callim. Hymn. ad Art. 262.

571. ὡς — κόρην. 'She kept the Greeks at Aulis in order that a retribution might be made to her, (viz. for the loss of her sacred stag, with the added insolence of the slayer of it,) by the sacrifice of the chief's own daughter.' The ἐκ in the compound seems to have the force of ἐκτίνειν. The maid is, as it were, weighed in the scale of justice against the beast, and there seems something of irony in the remark.

575. μόλις, 'at last.' The struggle in the king's mind is well described in Agam. 206 seqq., and there can be no doubt that all these details were taken from the "Cypria." Linwood remarks that πολλὰ belongs in sense to ἀντιβὰς rather than to βιασθεῖς.

577. εἰ δ' οὖν. 'Or, if he *did* do this with a desire to assist *him*, sc. Μενέλεω χάριν. On the force of these particles,

ἐπωφελῆσαι ταῦτ' ἔδρα, τούτου θανεῖν
 χρῆν αὐτὸν οὐνεκ' ἐκ σέθεν ; ποίῳ νόμῳ ;
 ὅρα τιθεῖσα τόνδε τὸν νόμον βροτοῖς 580
 μὴ πῆμα σαντῇ καὶ μετάγνοϊαν τιθῆς.
 εἰ γὰρ κτενοῦμεν ἄλλον ἀντ' ἄλλου, σύ τοι
 πρώτη θάνοις ἂν, εἰ δίκης γε τυγχάνοις.
 ἀλλ' εἰσόρα μὴ σκῆψιν οὐκ οὔσαν τιθῆς.
 εἰ γὰρ θέλεις, δίδαξον ἀνθ' ὅτου τανῦν 585
 αἴσχιστα πάντων ἔργα δρῶσα τυγχάνεις,
 ἣτις ξυνεύδεις τῷ παλαμναίῳ, μεθ' οὗ
 πατέρα τὸν ἄμὸν πρόσθεν ἐξαπώλεσας,
 καὶ παιδοποιεῖς· τοὺς δὲ πρόσθεν εὔσεβεῖς
 κὰθ' εὔσεβῶν βλαστόντας ἐκβαλοῦς' ἔχεις. 590
 πῶς ταῦτ' ἐπαινέσαιμ' ἂν ; ἡ καὶ τοῦτ' ἐρεῖς,
 ὡς τῆς θυγατρὸς ἀντίποινα λαμβάνεις ;
 αἰσχρῶς, ἔάν περ καὶ λέγῃς. οὐ γὰρ καλὸν
 ἐχθροῖς γαμεῖσθαι τῆς θυγατρὸς οὐνεκα.
 ἀλλ' οὐ γὰρ οὐδὲ νουθετεῖν ἔξεστί σε, 595

which seems generally quite overlooked, see on Agam. 1009.—τὸ σὺν, 'your view of the matter.' Mr. Blaydes cites Aj. 99. Trach. 53, and Prof. Jebb καὶ τὸ πρὸς κείνου, Phil. 479.

581. πῆμα σαντῇ. Schol. κατὰ σαντῆς νομοθετεῖς. Perhaps there is an allusion to her coming death by the hand of Orestes. 'If you lay down the general law, that it is right for a wife to kill a husband, then it may prove right that a son should kill that wife who is his own mother.' The same argument is sophistically used in Eur. Or. 510.—τιθῆς, 'lest you should be,'—τίθης (τιθεῖς Cobet, cf. 696), 'whether you are not' &c. The difference is perceptible, though slight, and both are perfectly legitimate constructions.

585. εἰ γὰρ θέλεις. 'Turn we now to another point; show me, if you please, for what reason (in revenge for what, Wunder) you are at this very time living with an accomplice in the murder.' The sense is, 'But there is one part of your conduct which cannot be explained on your theory of righteous retribution. Your present conduct shows that you

killed your husband in order to marry another.'

588. Wunder regards this verse as interpolated. But it may be doubted if παιδοποιεῖν μετὰ τίνος would be good Greek.

591. ἐπαινέσαιμ' ἂν. Viz. on the score of justice. The Schol. records a variant ἐπαινέσωμεν, which Wunder adopts, with ταῦτ' ἐρεῖς for τοῦτ' ἐρεῖς. 'Will you pretend that this also was vengeance' &c. For λαμβάνεις in MS. Laur. τυγχάνει was written by the first hand, perhaps by an error from 586, though the reading is defensible.—The next question is put with more than irony; it is a taunt, a *reductio ad absurdum*. 'Because your daughter was killed, therefore, and to avenge her, you are living in adultery.' Aegisthus is spoken of as ἐχθρὸς, 'a family enemy,' to heighten the rhetorical figure. He was an enemy to the children rather than to the woman who made use of his aid. Wunder remarks that Electra enlarges on the double crime of murder and adultery.

595. οὐδὲ νουθετεῖν. 'Not' (she says)

ἣ πᾶσαν ἦς γλῶσσαν ὥς τὴν μητέρα
κακοστομοῦμεν. καὶ σ' ἔγωγε δεσπότην
ἣ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω,
ἣ ζῶ βίον μοχθηρὸν, ἔκ τε σοῦ κακοῖς
πολλοῖς ἀεὶ ξυνοῦσα τοῦ τε συννόμου. 600
ὁ δ' ἄλλος ἔξω, χεῖρα σὴν μόλις φυγῶν,
τλήμων Ὀρέστης δυστυχῇ τρίβει βίον
ὄν πολλὰ δὴ μέ σοι τρέφειν μιάστορα
ἐπητιάσω· καὶ τόδ', εἵπερ ἔσθενον,
ἔδρων ἂν, εὖ τοῦτ' ἴσθι. τοῦδέ γ' οὐνεκα 605
κῆρυσσέ μ' εἰς ἅπαντας, εἴτε χρῆς κακὴν
εἴτε στόμαργον εἴτ' ἀναιδείας πλέαν.
εἰ γὰρ πέφυκα τῶνδε τῶν ἔργων ἴδρις,
σχεδόν τι τὴν σὴν οὐ καταισχύνω φύσιν.
XO. ὁρῶ μένος πνέουσιν· εἰ δὲ σοὶ δίκη 610

'that you are likely to listen to a lecture on what you ought or ought not to have done: you invariably call my remarks *abuse of a mother*.' She goes off, as Prof. Jebb says, in the rest of her speech, into declamation, as if she meant to say, 'As you will not hear reason, you must hear complaint about wrongs done me.'

596. *ἦς*. The MS. Laur. has *ἦεις*. Porson thought *ἦς*, *τιθῆς*, &c. the Attic form of the second person present indicative; yet in *Advers.* p. 209 he says on this passage, "Lege *ἦεις* ex 2 MSS. Ald. Turn. Marg." But he perhaps meant the imperfect. Brunck read *ἦεις*, anticipating G. Cobet, who (*Miscell. Crit.* p. 284) contends that it is *ἦεις*, *τιθῆεις*. See inf. 1347.—*κακοστομεῖν*, as *εὐλογεῖν*, *δυσφημεῖν*, 'to use good or bad words,' has a transitive construction, though a neuter verb like *εὐστομεῖν*, *Oed. Col.* 18.

597. καὶ σ' ἔγωγε κ.τ.λ. 'And indeed you might go further, and say that a slave taunts her mistress.' (Jebb.)

601. ὁ δ' ἄλλος. Linwood says the meaning is, 'and he, Orestes, besides.' The use of ἄλλος, 'further,' is not uncommon; see on Aesch. Theb. 419. Neue thinks ἄλλος for ἕτερος indefensible, and marks it with an obelus. Yet here the simple sense may be, 'that other member of our family too, Orestes.' Anything is better than such a reading

as ὁ δ' ἀδελφὸς ἔξω (Blaydes).—*χεῖρα σὴν φυγῶν*, cf. v. 11.

603. τρέφειν, 'that I am secretly maintaining to execute vengeance on you.'

606. The editors pretty well agree in accepting *εἴτε χρῆς*, the conjecture of Wunder and Dindorf, for *εἴτε χρῆ*, 'whether you are to call me' &c. There seems sufficient authority for *χρῆς*=*χρηῖς* in Ant. 887. Aj. 1373. Otherwise, *χρῆ* is not in itself a bad reading, and Neue retains it.

608. τῶνδε τῶν ἔργων, i. e. 'if my deeds are shameless, like yours, methinks I do not disgrace the disposition inherited from you.' This *tu quoque* argument is well put in the mouth of an angry woman, who knows that *ἀναιδεία* more justly applies to the parent than to herself. For *σχεδόν τι* Jebb compares Ant. 466.

610. Mr. Blaydes' reading *σοὶ δίκη ξύνεστι* has been adopted for *ξύν δίκη ξύνεστι*, which is equally harsh whether we supply *τῇ μένῃ*, 'whether she has that fit of rage upon her,' 'whether she has rightly given up herself to passion' (Wunder), or take *ξυνεῖναι ξύν τινι* to be a pleonastic expression, or, with the Schol., make *μένος* the subject of *ξύνεστι*. The reading would have been not unnaturally altered by those who thought the chorus should speak of Electra only in the third person.

- ξύνεστι, τοῖδε φροντίδ' οὐκ ἔτ' εἰσορῶ.
 ΚΑ. ποίας δέ μοι δεῖ πρὸς γε τήνδε φροντίδος,
 ἥτις τοιαῦτα τὴν τεκοῦσαν ὕβρισεν,
 καὶ ταῦτα τηλικούτος ; ἄρα σοι δοκεῖ
 χωρεῖν ἂν ἐς πᾶν ἔργον αἰσχύνῃς ἄτερ ; 615
 ΗΛ. εὖ νυν ἐπίστω τῶνδ' ἐμ' αἰσχύνῃν ἔχειν,
 κεῖ μὴ δοκῶ σοι· μανθάνω δ' ὁθούνεκα
 ἔξωρα πράσσω κοῦκ ἐμοὶ προσεικότα.
 ἀλλ' ἢ γὰρ ἐκ σοῦ δυσμένεια καὶ τὰ σὰ
 ἔργ' ἐξαναγκάζει με ταῦτα δρᾶν βίᾳ. 620
 αἰσχροῖς γὰρ αἰσχρὰ πράγματ' ἐκδιδάσκεται.
 ΚΑ. ὦ θρέμμ' ἀναιδὲς, ἦ σ' ἐγὼ καὶ τὰμ' ἔπη
 καὶ τάργα τὰμὰ πόλλ' ἄγαν λέγειν ποιεῖ.
 ΗΛ. σύ τοι λέγεις νυν, οὐκ ἐγώ. σὺ γὰρ ποιεῖς
 τοῦργον· τὰ δ' ἔργα τοὺς λόγους εὐρίσκεται. 625
 ΚΑ. ἀλλ' οὐ μὰ τὴν δέσποιναν Ἄτρεμιν θράσους
 τοῦδ' οὐκ ἀλύξεις, εἴτ' ἂν Αἴγισθος μόλῃ.
 ΗΛ. ὀρᾷς ; πρὸς ὀργὴν ἐκφέρει, μεθείσά μοι

Mr. Blaydes compares Oed. R. 274, ἢ τε σύμμαχος Δίκη χοῖ πάντες εὖ ξυνεῖεν εἰσαεῖ θεοί. So also Aesch. Theb. 671, δίκη ξυνεῖσα φωτὶ κ.τ.λ.—φροντίδα, viz. on the part of Clytemnestra, as the following line shows. But whether πνέουσιν refers to her or to Electra, is not so clear. Probably to the former: 'I see the Queen is vexed at your defiant reproaches, and that she does not consider whether the right is on your side.' It seems clear too that the rage is Clytemnestra's, from her retort.

614. τηλικούτος, 'at such an age,' viz. old enough to know better. Cf. ἔξωρα v. 618. The masculine form is remarkable; see Oed. Col. 751. We have τηλικόσδε in Ant. 726—7.—ἄρα κ.τ.λ. 'Don't you think she would be likely to go to any act without a spark of shame?' The pointedness of this taunt is sufficiently plain.—χωρεῖν ἂν, i. e. ὅτι χωροῖ ἂν, εἰ δύναίτο, βούλοιτο, &c.

616. Electra fires up at the insinuation of πανουργία. 'Yes, I am ashamed of having to say of you what I do say (ὑβρις against my mother); and I am now told (μανθάνω) that I am doing

what becomes neither my age nor my character; but you force me to it.' For ἔξωρα compare ἔξηβος in Aesch. Theb. 11. There is a similarity rather than an affinity in ἐξωρίδω, Prom. 17.

622. ἐγώ. In reference to ἐκ σοῦ, v. 619. The sense is, 'I and my doings and sayings form a favourite topic for you to talk about, and you talk too much.'

624—5. νυν. Cf. 436. 'It is you who talk of them, not I; for' &c. A specimen of the sophistry with which all writers of the Periclean era are more or less imbued.—εὐρίσκεται, 'find for themselves' (Blaydes).

627. ἀλύξεις. For the genitive see Phil. 1044, δοκοῦμ' ἂν τῆς νόσου πεφευγῆναι. Ant. 488, οὐκ ἀλύξεται μόνον κακίστου. Prof. Jebb seems to regard it as a genitive of equivalence, 'you shall not go unpunished for this audacity' (insolence). With these words we may suppose some violent gesture, a clenching of the hand or a stamping of the foot. Electra now tries that aggravating retort, pretended calmness.—μεθείσα, cf. 556.

- λέγειν ἂν χρήζοιμ'. οὐδ' ἐπίστασαι κλύειν.
ΚΑ. οὐκ οὐν ἑάσεις οὐδ' ὑπ' εὐφήμου βοῆς 630
 θύσαι μ', ἐπειδὴ σοί γ' ἐφήκα πᾶν λέγειν ;
ΗΛ. ἔω, κελεύω, θύε' μηδ' ἐπαιτιῶ
 τοῦμὸν στόμ', ὥς οὐκ ἂν πέρα λέξαιμ' ἔτι.
ΚΑ. ἔπαιρε δὴ σὺν θύμαθ' ἢ παροῦσά μοι 635
 πάγκαρπ', ἄνακτι τῷδ' ὅπως λυτηρίους
 εὐχὰς ἀνάσχω δειμάτων, ἂ νῦν ἔχω.
 κλύοις ἂν ἤδη, Φοῖβε προστατήριε,
 κεκρυμμένην μου βάζιν. οὐ γὰρ ἐν φίλοις
 ὁ μῦθος, οὐδὲ πᾶν ἀναπτύξαι πρέπει
 πρὸς φῶς παρούσης τῆσδε πλησίας ἐμοί, 640
 μὴ σὺν φθόνῳ τε καὶ πολυγλώσσῳ βοῇ
 σπείρη ματαίαν βάζιν ἐς πᾶσαν πόλιν.
 ἀλλ' ὦδ' ἄκουε' τῇδε γὰρ καὶ γὼ φράσω.

630. ὑπ' εὐφήμου βοῆς is essentially Greek in language and meaning, and cannot be rendered in English. 'With hushed clamour,' i.e. in silence (Jebb), is perhaps the nearest. He compares Oed. Col. 132, ἀφώνως ἀλόγως τὸ τὰς εὐφήμου στόμα φροντίδος ἰέντες. The ὑπὸ means 'accompanied by,' and properly refers to the propitiatory shouts, ὁλολυγμὸς and θυστὰς βοῇ (Aesch. Theb. 269), which were usually raised by women at a sacrifice. As any βλασφημία (Eur. Ion 1189) vitiated the due performance of a religious rite, the call to εὐφημία only meant 'silence' by implication. So Agam. 1247, εὐφήμον, ὦ τάλανα, κοίμησον στόμα.—For ὑπὸ cf. inf. 711.

631. Construe ἐπειδὴ γε, not (Jebb) σοί γε, 'you at least' &c. 'As I have let you say what you please, you are bound to let me sacrifice as I please, without interruption.' Neue indeed reads σοίγ'.

632. θύε, 'go on with the sacrifice.' Above, θύσαι is 'to complete it.'—κελεύω is said with great significance, and in the belief that the worst thing the Queen could do to herself would be to offer an impious service to the dead.—ἐπαιτιῶ, i.e. blame it for any δυσφημία.

634. ἔπαιρε. A form of solemn oblation seems described by this word. It means more than 'bring,' ἀρε. So also ἀνάσχω, 'that I may hold up votive

offerings,' for which ἀνείπω has needlessly been proposed.—Hesych. θύματα· σφάγια, ἀπαρχαί, ἱερεία, ἔργια.

637. προστατήριε. Both Apollo and Artemis (Aesch. Theb. 449) had this title, as being worshipped under symbols or emblems (κίονες &c.) placed in front of palaces of which they thus became the guardians. So Apollo is προστάτης in Oed. R. 881. Trach. 209. Mr. Blaydes thinks, with Hermann and Wunder, that the god was not so called from the visible symbols, but the visible symbols were set there to indicate the presence of a προστάτης. Hesych. προστατήριος· τὸν Ἀπόλλωνα οὕτω λέγουσι, παρόντων πρὸ τῶν θυρῶν αὐτὸν ἀφιδρόντο.

638. κεκρυμμένην, 'of concealed meaning,' 'of secret import,'—ἐν φίλοις, in respect of Electra's presence.

640. πλησίας. The adjective is rather rare. We have it in Aj. 1168, and Eum. 194, χρηστηρίους ἐν τοιαύτῃ πλησίον.

641. πολυγλώσσῳ. There is a variant, a good reading, recorded in MS. Laur., παλιγγλώσσῳ. Compare παλιμφοῦς ἀοιδά, 'an ill-omened strain,' Eur. Ion 1095. Hesych. παλιγγλώσσῳ· βλασφημίῳ. Cf. inf. 798.

642. ματαίαν, false, exaggerated, reckless. The Schol. understood 'vain,' 'ineffectual,' 'talk without action.'

643. ὦδε, 'in the way that I wish,' viz. so as to attend to the esoteric mean-

- ἀ γὰρ προσεΐδον νυκτὶ τῇδε φάσματα
 δισσωὺν ὀνείρων, ταῦτά μοι, Λύκει' ἀναξ, 645
 εἰ μὲν πέφηνεν ἐσθλὰ, δὸς τελεσφόρα,
 εἰ δ' ἐχθρὰ, τοῖς ἐχθροῖσιν ἔμπαλιν μέθες·
 καὶ μή με πλούτου τοῦ παρόντος εἴ τινας
 δόλοισι βουλευουσιν ἐκβαλεῖν, ἐφῆς,
 ἀλλ' ὧδέ μ' αἰεὶ ζῶσαν ἀβλαβεὶ βίῳ 650
 δόμους Ἀτρεϊδῶν σκῆπτρά τ' ἀμφέπειν τάδε,
 φίλοισί τε ξυνοῦσαν οἷς ξύνειμι νῦν
 εὐημεροῦσαν καὶ τέκνων ὅσων ἐμοὶ
 δύσνοια μὴ πρόσσεστιν ἢ λύπη πικρά.
 ταῦτ', ὦ Λύκει' Ἀπολλων, ἵλεως κλύων 655
 δὸς πᾶσιν ἡμῖν ὥσπερ ἐξαιτούμεθα.
 τὰ δ' ἄλλα πάντα καὶ σιωπώσης ἐμοῦ
 ἐπαξιῶ σε δαίμον' ὄντ' ἐξειδέναι.
 τοὺς ἐκ Διὸς γὰρ εἰκὸς ἐστι πάνθ' ὄραν.
 ΠΑ. ξέναι γυναῖκες, πῶς ἂν εἰδείην σαφῶς 660
 εἰ τοῦ τυράννου δώματ' Αἰγίσθου τάδε ;
 ΧΟ. τάδ' ἐστὶν, ὦ ξέν'. αὐτὸς ἦκασας καλῶς.
 ΠΑ. ἦ καὶ δάμαρτα τήνδ' ἐπεικάζων κυρῶ
 κείνου ; πρέπει γὰρ ὥς τύραννος εἰσορᾶν.
 ΧΟ. μάλιστα πάντων. ἦδε σοι κείνη πάρα. 665

ing.—τῇδε, i. e. ἀμφιβόλως. Cf. Eum. 45, τῇδε γὰρ τρανῶς ἐρῶ. The sense is, τῇδε γὰρ καὶ φράσω.

645. Most commentators accept the Scholiast's third explanation, 'ambiguous,' ἀμφιβόλων καὶ δισσοποιῶν, i. e. εἴτε ἐσθλὰ εἴτε ἐχθρά. The second comments itself by its simplicity, ὡς δύο αὐτῆς ὀνείρους θεασαμένης. It is still a common superstition that to dream more than once about the same thing is ominous and prophetic.

Ibid. Λύκει. Prof. Jebb thinks this invocation applies to ἐχθροῖσιν in 647. Cf. Aesch. Theb. 145, καὶ σὺν, Λύκει' ἀναξ, λυκείος γενοῦ στρατῷ δαΐφ. But Wunder thinks that here as elsewhere he is 'the Averter' (like λυκοκτόνος sup. 6). So Cassandra says ὅσσοι, Λύκει' Ἀπολλων, in her prophetic pangs, Agam. 1257.

653. τέκνων. Linwood seems right in explaining this genitive by the ellipse

of τούτοις (τοσούτοις), rather than by an inverse attraction of antecedent to relative, of which however there are instances, e.g. Trach. 283. Aesch. Theb. 400. Linwood also inclines to approve Erfurdt's conjecture οἷς ξύνειμι νῦν εὐημεροῦσα.

658. ἐπαξιῶ. Here the sense of ἀξιῶ, 'I expect,' seems intended. In Agam. 572 καταξιῶ bears a similar sense. "Her prayer in its literal import asks only for blessings to herself. But she expects Apollo to understand it as including in its inner meaning a petition for the ruin of her enemies—for the death of Orestes." Jebb. A similar meaning is conveyed by Clytemnestra's prayer to Zeus Τέλειος in Ag. 947, μέλοι δέ τοι σοι πάνπερ ἂν μέλλης τελεῖν.

660. πῶς ἂν εἰδείην, i. e. 'can you tell me?'

- ΠΑ. ὦ χαῖρ', ἄνασσα. σοὶ φέρων ἤκω λόγους
 ἡδεῖς φίλου παρ' ἀνδρὸς Αἰγίσθω θ' ὁμοῦ.
- ΚΛ. ἐδεξάμην τὸ ῥηθέν· εἰδέναι δέ σου
 πρώτιστα χρήζω τίς σ' ἀπέστειλεν βροτῶν.
- ΠΑ. Φανοτεὺς ὁ Φωκεὺς, πρᾶγμα πορσύνων μέγα. 670
- ΚΛ. τὸ ποῖον, ὦ ξέν'; εἰπέ. παρὰ φίλου γὰρ ὦν
 ἀνδρὸς, σάφ' οἶδα, προσφιλεῖς λέξεις λόγους.
- ΠΑ. τέθνηκ' Ὀρέστης. ἐν βραχεὶ ξυνθεῖς λέγω.
- ΗΛ. οἱ γὰρ τάλαιν', ὄλωλα τῇδ' ἐν ἡμέρᾳ.
- ΚΛ. τί φῆς, τί φῆς, ὦ ξεῖνε; μὴ ταύτης κλύε. 675
- ΠΑ. θανόντ' Ὀρέστην νῦν τε καὶ πάλαι λέγω.
- ΗΛ. ἀπωλόμην δύστηνος, οὐδέν εἰμ' ἔτι.
- ΚΛ. σὺ μὲν τὰ σαυτῆς πρᾶσσ', ἐμοὶ δὲ σὺν, ξένε,
 τᾶλληθές εἰπέ, τῷ τρόπῳ διόλλυται;
- ΠΑ. κάπεμπόμην πρὸς ταῦτα καὶ τὸ πᾶν φράσω. 680
 κείνος γὰρ ἔλθων ἐς τὸ κλεινὸν Ἑλλάδος
 πρόσχημ' ἀγῶνος Δελφικῶν ἄθλων χάριν,
 ὅτ' ἦσθετ' ἀνδρὸς ὀρθίων κηρυγμάτων
 δρόμον προκηρύξαντος, οὗ πρώτη κρίσις,
 εἰσῆλθε λαμπρὸς, πᾶσι τοῖς ἐκεῖ σέβας· 685
 δρόμου δ' ἰσώσας τᾶφέσει τὰ τέρματα

667. ἡδεῖς. This form of the contracted accusative is not very common in the earlier Attic. Nauck (ap. Blaydes) proposes *κεδνούς*. Yet we have *προσφιλεῖς* immediately after, v. 672.

674. Perhaps Electra here shows faintness or some strong emotion at the sudden intelligence.

675. The eagerness of Clytemnestra, scarcely able to conceal her joy, is very well described by the repeated question, and adds to the 'sensation' of the scene.

682. *πρόσχημα* seems here used much as *σχῆμα* occasionally is, to represent any object conspicuous or remarkable in its form or appearance, as Eur. Andr. 1, 'Ἀσιατῖδος γῆς σχῆμα, Θηβαία πόλις. 'The show, or spectacle of the famous contest of Hellas,' that of Delphi being specified by the next words. Linwood cites Herod. v. 28, τῆς Ἰωνίης ἦν πρόσχημα Μίλητος. Commonly, as sup. 525, it has the sense of *πρόφασις*, 'a pretext.'—ἔθλων χάριν, "quia certatum,

non spectatum venerat Orestes." *Herm.* For the double genitive Neue compares Aj. 54. 732.

686. τῇ ἀφέσει. 'When he had got back to the goal, he was declared victor.' The MSS. reading τῇ φύσει must be an ancient corruption, for the Scholiast vainly tries to explain it. The correction, admitted by the editors except Neue, Campbell, and Wunder, is Musgrave's. The *ἀφesis* (or *βαλβις*, Eur. Med. 1212) was the starting-post, which, on the return of the racer by the other limb of the *διάυλος*, is on a parallel line with the goal or end. Wunder's version cannot be approved; "when he had accomplished the course in a manner befitting his noble stature." He thinks this is an expansion of the idea in *εἰσῆλθε λαμπρὸς*. But it is far-fetched, and it may be doubted if *ισώσας* could have that meaning; cf. 738. 1194. Neue also says "τῇ φύσει est pro abl. Lat., *ισοῦν aequare, attingere*."

νίκης ἔχων ἐξῆλθε πάντιμον γέρας·
 χῶπως μὲν ἐν πολλοῖσι παῦρά σοι λέγω,
 οὐκ οἶδα τοιοῦδ' ἀνδρὸς ἔργα καὶ κράτη.
 [ἐν δ' ἴσθ' ὅσων γὰρ εἰσεκήρυξαν βραβῆς 690
 δρόμων διαύλων πένταθλ' ἃ νομίζεται,
 τούτων ἐνεγκὼν πάντα τὰπινίκια
 ὠλβίζει', Ἀργεῖος μὲν ἀγκαλούμενος,
 ὄνομα δ' Ὀρέστης, τοῦ τὸ κλεινὸν Ἑλλάδος
 Ἀγαμέμνονος στρατεύμ' ἀγείραντός ποτε.] 695
 καὶ ταῦτα μὲν τοιαῦθ' ὅταν δέ τις θεῶν
 βλάβῃ, δύναι' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.
 κείνος γὰρ ἄλλης ἡμέρας, ὅθ' ἱππικῶν
 ἦν ἡλίου τέλλοντος ὠκύπους ἀγών,
 εἰσῆλθε πολλῶν ἀρματηλατῶν μέτα. 700
 εἷς ἦν Ἀχαιὸς, εἷς ἀπὸ Σπάρτης, δύο
 Λίβυες ζυγωτῶν ἀρμάτων ἐπιστάται·
 κακείνος ἐν τούτοισι Θεσσαλὰς ἔχων
 ἵππους, ὁ πέμπτος ἔκτος ἐξ Αἰτωλίας
 ξανθαῖσι πώλοις· ἑβδομος Μάγνης ἀνὴρ· 705

691. Linwood includes this verse in brackets, as spurious. Others endeavour to emend the metre at the expense of the language, and read ἀθλ' ἅπερ νομίζεται. But ὅσπερ is not the same as ὅς. It means 'the very man who —.' So inf. 762. Prom. V. 929, ἅπερ τελείται, πρὸς δ' ἃ βούλομαι λέγω. Agam. 1046, ἔχεις παρ' ἡμῶν οἵαπερ νομίζεται. I am myself satisfied that the whole passage 690—95 is not genuine. For (1) it had been already said that 'to speak in brief, (to mention one in particular out of many,) the achievements and the victories were such as were seldom seen;' it is therefore superfluous and even absurd to add, 'but know one thing, he gained all the prizes.' (2) εἰσεκρήνναι is wrongly used; it means 'to usher in,' Ar. Ach. 135. (3) βραβῆς is the wrong word; it was not the office of the 'umpires' to make proclamation of the games; cf. 709. (4) The name Orestes is uselessly given, since τέθνηκε Ὀρέστης had been already said, v. 673, and the narrative is directly connected with the name. (5) τοῦ τὸ κλεινὸν κ.τ.λ. seems made up from the

first verse of the play. (6) The five contests, ἄλμα, ποδωκείην, δίσκον, ἄκοντα, πάλην, could not be called δρόμων διαύλων πεντάθελα. It is doubtful too if ἀνακαλεῖν could bear the sense of ἀναιρεῖν or ἀνακηρύσσειν. Cf. Oed. Col. 1376. Phil. 800. Med. 21.

697. βλάβῃ, 'gives a check,' 'places an obstacle in the way.' This is the primary sense of the word, as in Aj. 455, εἰ δέ τις θεῶν βλάβῃ, φύγοι τῶν χῶ κακὸς τὸν κρείσσονα. For δύναι' ἂν, sc. τις, Meineke reads δύναι' ἂν, and so Mr. Blaydes.

698. ἱππικὰ in the plural stands for the less poetic ἱππικὴ, *ars equestris*. Prof. Jebb thinks ἱππικὸς is the nominative meant.—τέλλοντος, for ἀνατέλλοντος, is somewhat remarkable.

702. ἐπιστάται. Used, perhaps, in the literal sense of 'standing upon' the cars. Others, citing Pers. 378, πᾶς δ' ὅπλων ἐπιστάτης, think 'drivers,' 'managers,' are meant. The paintings on Greek vases show that the standing position was always adopted in war-cars and racing-chariots.

ὁ δ' ὄγδοος λεύκιππος, Αἰνιὰν γένος·
 ἔνατος Ἀθηνῶν τῶν θεοδμήτων ἄπο·
 Βοιωτὸς ἄλλος, δέκατον ἐκπληρῶν ὄχον.
 στάντες δ' ὅθ' αὐτοὺς οἱ τεταγμένοι βραβῆς
 κλήρους ἔπηλαν καὶ κατέστησαν δίφρους, 710
 χαλκῆς ὑπαὶ σάλπιγγος ἦξαν· οἱ δ' ἅμα
 ἵπποις ὁμοκλήσαντες ἡνίας χεροῖν
 ἔσεισαν· ἐν δὲ πᾶς ἐμεστώθη δρόμος
 κτύπου κροτητῶν ἁρμάτων· κόνις δ' ἄνω
 φορεῖθ'· ὁμοῦ δὲ πάντες ἀναμεμιγμένοι 715
 φεῖδοντο κέντρων οὐδέν, ὥς ὑπερβάλοι
 χνόας τις αὐτῶν καὶ φρυάγμαθ' ἵππικά·
 ὁμοῦ γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάσεις

708. ἐκπληρῶν, 'making up the full number of ten cars.' The word may however mean 'manning or occupying,' by a naval metaphor. This, it may be inferred, was the normal number in a race. The student should be aware (1) that the paintings on Greek vases show the cars to have been small and low, and yet drawn by four horses abreast. (2) That the contest was not so much for the speed as for the danger, excitement being the chief object, as in a Spanish bull-fight. (3) That the being overturned from such cars would seldom prove fatal; it was looked to as a part of the "fun." (4) The driving round the pillar was designed to add to the risk of collision. (5) The Homeric description in Il. xxiii. bears throughout the impress of being modelled on the Grecian games, though an archaic character is skilfully given to it. There is no proof whatever that Sophocles here has it in view.

709. αὐτοὺς. The accusative depending on the sense of κλήρους ἔπηλαν, i.e. ἐκλήρωσαν. Precisely similar is Agam. 815, ἀνδροθήτας Ἰλίου φθορὰς εἰς αἵμα-τηρὸν τεύχος οὐ διχορρόπως ψήφους ἔθεντο. The MSS. have κλήροις, but the competitors themselves could not, except by a violent figure, be said πάλλεσθαι. Linwood however thinks the dative may mean *ubi suum cuique locum assignaverant*. If so, ἔπηλαν must be used for ἔδειξαν from its affinity to κλήροις, i.e. there is a confusion between two expressions. Compare for the sense Il.

xxiii. 353—8. Wunder takes αὐτοὺς to depend solely on κατέστησαν.—ὑπαί, cf. Agam. 892, λεπταῖς ὑπαὶ κώνωπος ἐξη-γείρομην ῥιπαῖσι. Sup. 630, ὑπ' εὐφύμου βοῆς θῦσαι.

713. ἐν δέ. The figure *imesis*, as Ant. 420, ἐν δ' ἐμεστώθη μέγας αἰθήρ, unless, with Wunder, we understand 'in the action,' 'at the same time,' much as ἐν δ' ὁ πυρφόρος θεὸς σκήψας ἐλαίνει is used, Oed. R. 27, or (Prof. Campbell) 'within the stadium.'—κροτητῶν, lit. 'hammered' (Aesch. Cho. 428), i.e. πηκτῶν, κολλητῶν, artificially put together. Mr. Blaydes translates 'rattling'; and so Wunder, after the Homeric κεῖν' ὄχεα κροτάλιζον.

715. φορεῖθ'. In rapid narrative the augment is either absorbed or omitted. See Aesch. Pers. 376. 458. Oed. Col. 1606. 1624, &c.

717. τις, πᾶς τις.—αὐτῶν, sc. ἁρμάτων v. 714. After ἵππικά a full stop is wrongly placed, as the γὰρ following shows: 'they drove hard to get away from the horses' snortings; for their backs and the going wheels were spattered with foam from the steeds just behind.' The sense virtually is, ἀφρὸν εἰσέβαλλον. Prof. Jebb explains the passage differently; he renders ὥς 'whenever,' and εἰσέβαλλον 'came rushing in,' and refers αὐτῶν to πάντες (i.e. τις αὐτῶν, not χνόας αὐτῶν). Wunder too somewhat oddly translates, "that some one of them might reach the chariots and foaming horses." Linwood renders ὥς ὑπερβάλοι *si quando aliquis praeverteret*.

ἤφριζον, εἰσέβαλλον ἵππικαὶ πνοαί.
 κείνος δ' ὑπ' αὐτὴν ἐσχάτην στήλην ἔχων 720
 ἔχριμπτ' αἰεὶ σύριγγα, δεξιὸν τ' ἀνεῖς
 σειραῖον ἵππον εἶργε τὸν προσκείμενον.
 καὶ πρὶν μὲν ὀρθοὶ πάντες ἕστασαν δίφροι
 ἔπειτα δ' Αἰνιᾶνος ἀνδρὸς ἄστομοι
 πῶλοι βία φέρουσιν, ἐκ δ' ὑποστροφῆς 725
 τελούντες ἕκτον ἑβδομόν τ' ἤδη δρόμον
 μέτωπα συμπαίουσι Βαρκαίοις ὄχοις
 κἀντεῦθεν ἄλλος ἄλλον ἐξ ἐνὸς κακοῦ

720. Commentators differ as to whether *ἐσχάτην* means 'the last' in point of time, or 'the farthest' in respect of place. Wunder and Linwood say it means the last of a row of pillars; but is it certain that this was the arrangement of a Greek stadium or hippodrome? Perhaps the excavations at Olympia now in active progress may help to solve the question. I think the meaning is simply this: 'Orestes, keeping (driving) his steeds close to the pillar at the end of the course kept nearing his wheel to it more and more, by pulling in the (nearest) left horse and giving rein to the right one.' Prof. Jebb says αἰεὶ is not 'all the time he was rounding the goal,' but rather 'each time he came round.' I think this point is somewhat uncertain, both giving a good sense. The turn was taken *to the left*, and the object was to gain space by getting as close as possible to the pillar without striking it. Hermann's perverse remark, "quo brevior gyros, eo certior et tutior aurigatio, quo autem sinuosior, eo vehementius in transversum avertitur currus," has misled Linwood and Wunder. Mr. Blaydes too only makes the description more obscure by translating *εἶργε τὸν προσκείμενον*, 'kept off the driver next to him.' It is clear the antithesis is between the left horse and the right horse: one he pulled in, the other he let go.

723. *ὀρθοί*, 'erect,' not *ἀνατετραμμένοι*. Cf. 742. 'Up to this time, no accident had occurred to any; but just after the turn, the Aenian driver's horses became unmanageable, and so, as the sixth heat up and the seventh down was being run, they dash their foreheads against the Libyan's car' (702). Mr. Blaydes reads

τελούντος with Musgrave, 'just as the Aenian was completing' &c. He thinks if the horses are meant, it should be *τελοῦσαι*. It may be doubted if the convenience of metre did not sometimes override such minute distinctions. As for *μέτωπα*, it seems clear we must understand it of the horses themselves, or one of them, which fell stunned.

726. *ἕκτον ἑβδομόν τε*. The sense seems to be 'finishing the sixth (and beginning) the seventh.' The *δολιχὸς δρόμος* was twelve times round a stadium of 600 feet long. See Pind. Ol. ii. 55. Pyth. v. 33. This event then occurred about the middle of the race. It is an ingenious and plausible conjecture of Passow's (ap. Neue), that v. 726 should be transposed to follow 723, where it certainly seems very appropriate. I cannot approve Wunder's version: "and having turned the contrary way, while accomplishing the sixth or seventh course, they dash their foreheads against the quadrigae of a Barcaean." Linwood says, 'the Aenian's horses on the inside dashed sideways (*ex transverso*) against the Barcaean's car which was taking the the outer curve at the moment.' The accident may thus be represented, the



yoked cars.

dotted line being the course of the Aenian man, whose horses could not be pulled in to avoid the collision. Hesych. has Βαρκαίοις ὄχοις Λιβυκοῖς, adding that the Libyans first

- ἔθραυε, κἀνέπιπτε, πᾶν δ' ἐπίμπλατο
 ναυαγίων Κρισαῖον ἱππικῶν πέδον. 730
 γνοὺς δ' οὐζ' Ἀθηνῶν δεινὸς ἡνιοστρόφος
 ἔξω παρασπᾶ κἀνακωχεύει παρεῖς
 κλύδων' ἔφιππον ἐν μέσῳ κυκώμενον.
 ἤλαυνε δ' ἔσχατος μὲν, ὑστέρας ἔχων
 πώλους Ὀρέστης, τῷ τέλει πίστιν φέρων 735
 ὅπως δ' ὄρᾳ μόνον νιν ἔλλελειμμένον,
 ὁξύν δι' ὧτων κέλαδον ἐνσείσας θοαῖς
 πώλοις διώκει, κᾶξισώσαντε ζυγὰ
 ἤλαυνέτην, τότ' ἄλλος, ἄλλοθ' ἄτερος
 κάρα προβάλλων ἱππικῶν ὀχημάτων. 740
 καὶ τοὺς μὲν ἄλλους πάντας ἀσφαλεῖς δρόμους
 ὠρθοῦθ' ὁ τλήμων ὀρθὸς ἐξ ὀρθῶν δίφρων
 ἔπειτα λύων ἡνίαν ἀριστερὰν
 κάμπτοντος ἵππου λανθάνει στήλην ἄκραν
 παίσας· ἔθραυσε δ' ἄξονος μέσας χυόας, 745

732. *ἀκωχεύειν*, a secondary form of *ἀκωχα* (II. ii. 218), compounded with *ἀνὰ*, means 'to hold back.' The form *ἀνακωχεύειν*, given by the MSS., is clearly wrong. Cobet, *Miscell. Crit.* p. 304, shows that *ἀκωχα* is the true form, not *ἀκωκα*. Examples of this Ionic compound are given from Herod. vii. 36, ix. 13, where it seems, as Mr. Blaydes points out, after the Schol., a naval term, to hold or stop a ship in its passage, for the purpose of weathering a storm. So also Hesych. in *ἀνακωχεύειν*.—*παρεῖς*, 'allowing to pass him.' Cf. Agam. 290, *ὁ δὲ—παρήκεν ἀγγέλου μέρος*.—*ἔφιππον*, properly, 'horse upon horse.' So frag. Aesch. 29, *ἐφ' ἄρματος γὰρ ἄρμα καὶ νεκρῷ νεκρός, ἵπποι τ' ἐφ' ἵππων ἦσαν ἐμπεφυρμένοι*.

734. 'Orestes was driving last, and purposely keeping his horses back, reserving his speed for the end; but when he saw the Athenian was the only one left in the course, he drove to overtake him.' This seems perfectly simple; yet some interpreters, not seeing that *μὲν* is answered by *ὅπως δ'*, and taking *ὄρᾳ* for the Athenian and *νιν* for Orestes, with Hermann, complicate the sense in a manner hardly intelligible. Prof. Jebb says, "Orestes was not only hindmost,

but kept a certain interval between himself and the chariot next before him."—*ὕστέρας δ'* some edd. and MSS., and *ὁ δ'* *ὥς* for *ὅπως δ'* in 736.

739. *ἄλλος*. 'Now one, at another time the other, holding his head over the front of the horse-car.' The drivers in their eagerness leant forward so as to seem to lean over the horses. This is a position very often shown on the Greek vases. Some take *προβάλλων* for 'getting his horses' heads in front.' Mr. Blaydes read *τότ' αὐτὸς*, but it is clear that *ἄλλος* and *ὁ ἕτερος* are laxly used for *ὁ μὲν* and *ὁ δέ*.

742. *ὀρθὸς ἐξ ὀρθῶν*. He stood himself erect because the car was not thrown over. A similar verse is Eur. Bacch. 1073, *ὀρθὴ δ' ἐς ὀρθὴν αἰθέρ' ἐστηρίζετο*, 'the fir-tree stood erect in the upper air.' Neue compares Aj. 267, *ἡ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνόν*.

743. *λύων*. 'In loosening,' or perhaps, 'by loosening.' We cannot say exactly how this caused the car to dash against the pillar. One would have thought the contrary act, pulling it in too near by tightening the rein (cf. 721), would have been in fault. The Schol. may have been rightly understood 'in the act of disentangling it.'

745. *μέσας χυόας*. Both the arms or

καὶ ἀντύγων ὤλισθε· σὺν δ' ἐλίσσεται
 τμητοῖς ἱμάσι· τοῦ δὲ πίπτοντος πέδῳ
 πῶλοι διεσπάρησαν ἐς μέσον δρόμον.
 στρατὸς δ' ὅπως ὀρᾷ νιν ἐκπεπτωκότα
 δίφρων, ἀνωλόλυξε τὸν νεανίαν, 750
 οἷ' ἔργα δράσας οἷα λαγχάνει κακὰ,
 φορούμενος πρὸς οὐδας, ἄλλοτ' οὐρανῷ
 σκέλη προφαίνων, ἔς τέ νιν διφρηλάται,
 μόλις κατασχεθόντες ἵππικὸν δρόμον,
 ἔλυσαν αἵματηρὸν, ὥστε μηδένα 755
 γνῶναι φίλων ἰδόντ' ἂν ἄθλιον δέμας.
 καὶ νιν πυρᾷ κέαντες εὐθὺς ἐν βραχεῖ
 χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ
 φέρουσιν ἄνδρες Φωκέων τεταγμένοι,
 ὅπως πατρώας τύμβον ἐκλάχῃ χθονός. 760

ends of the axle, inserted in the wheel, were broken in the middle.

746. ἐξ ἀντύγων. The ἀντυγες, generally rendered the rim or rail of a car, were, more correctly, the two circular loops, which served as handles in mounting, at the back of the car. Here therefore the driver rolled out behind, and got entangled in the reins which he still grasped. These are called τμητοὶ only as a poetical common-place, like κροτητῶν ἀρμάτων sup. 714. Prof. Jebb renders it 'shapely,' *teretes*. Cf. Hippol. 1235, *χὼ μὲν ἐκ δεσμῶν λυθεῖς τμητῶν ἱμάτων — ἦν λίσσιν ἐμπλακεῖς δεσμὸν δυσεξήνυστον ἔλκεται δεθεῖς*. Mr. Blaydes reads ἐν δ' ἐλίσσεται, but *σπείραις συνελίσσονται* occurs Ion 1164, said of the tangled coils of a snake. So *συμπλακεῖς* occurs as well as *ἐμπλακεῖς*, Ar. Ach. 704.

748. διεσπάρησαν. The horses were still fastened to the car, as it would seem from 754; but perhaps they broke the yoke and started asunder; or the two trace-horses only may be meant, or even the separation and dispersion of the four from each other. The compound occurs in Trach. 782. *Discurrerunt*, Neue.

750. ἀνωλόλυξε. This means more than ἀνεστέναξε, which Mr. Blaydes would substitute for it. It implies words of good omen, much as we should exclaim "good heavens!" &c. at any sudden accident. For *ὀλολυγμός* was a joyful sacrificial cry, nearly confined to

women. Cf. Agam. 587. Med. 1173.

753. σκέλη. He was jerked into the air head downwards, "tossed feet uppermost to the sky" (Jebb).

758. It may be doubted if this verse is genuine, although there is a natural antithesis. So Briseis is said to have carried the burnt bones of Achilles, Propert. ii. 9, 14, 'maximaque in parva sustulit ossa manu.' But it seems impossible to defend *σῶμα δειλαίας σποδοῦ*, and unless with Madvig, Misc. Crit. i. p. 219, we read *δειλαίαν σποδὸν*, (a conjecture anticipated by Neue,) we must perhaps be content with *ἐν βραχεῖ φορούσιν*, 'bring in a small compass.' Cobet, Var. Lect. p. 207—9, discusses at some length the question whether *ἐν βραχεῖ* or *ἐμβραχυν* is the correct Attic, deciding in favour of the latter. The singular fondness of Sophocles for the genitive in the most anomalous positions seems the only defence that can be made of the vulgate. The Schol. says "genitive for accusative;" but he also suggests an impossible *antiptosis* for *σποδὸν σώματος*, just as in v. 19 he takes *ἄστρων εὐφρόνη* for *ἄστρα εὐφρόνης*. Mr. Blaydes takes upon himself to re-write the passage thus, *ἐνθέντες βραχεῖ χαλκῷ λέβητι*. It seems not impossible, on the theory of interpolation, that this verse has been made up from 1113 inf.

760. The best copies have *ἐκλάχοι*, which is defensible. Cf. 57.

τοιαῦτά σοι ταῦτ' ἐστὶν, ὡς μὲν ἐν λόγῳ
ἀλγεινὰ, τοῖς δ' ἰδοῦσιν, οἷπερ εἶδομεν,
μέγιστα πάντων ὧν ὅπωπ' ἐγὼ κακῶν.

ΧΟ. φεῦ φεῦ· τὸ πᾶν δὴ δεσπόταισι τοῖς πάλαι
πρόρριζον, ὡς ἔοικεν, ἔφθαρται γένος. 765

ΚΛ. ὦ Ζεῦ, τί ταῦτα, πότερον εὐτυχῇ λέγω,
ἢ δεινὰ μὲν, κέρδη δέ; λυπηρῶς δ' ἔχει,
εἰ τοῖς ἐμαυτῆς τὸν βίον σώζω κακοῖς.

ΠΑ. τί δ' ὦδ' ἀθυμεῖς, ὦ γύναι, τῷ νῦν λόγῳ;

ΚΛ. δεινὸν τὸ τίκτειν ἐστίν· οὐδὲ γὰρ κακῶς 770
πάσχοντι μῖσος ὧν τέκῃ προσγίγνεται.

ΠΑ. μάτην ἄρ' ἡμεῖς, ὡς ἔοικεν, ἤκομεν.

ΚΛ. οὗτοι μάτην γε. πῶς γὰρ ἂν μάτην λέγοις;
εἴ μοι θανόντος πίστ' ἔχων τεκμήρια
προσηλθες, ὅστις τῆς ἐμῆς ψυχῆς γεγώς, 775
μαστῶν ἀποστὰς καὶ τροφῆς ἐμῆς, φυγὰς
ἀπεξενούτο· καὶ μ', ἐπεὶ τῆσδε χθονὸς
ἐξῆλθεν, οὐκ ἔτ' εἶδεν· ἐγκαλῶν δέ μοι
φόνους πατρώους δειν' ἐπηπείλει τελεῖν·

761. τοιαῦτά σοι κ.τ.λ. This formula occurs Oed. Col. 62. The words following are an expansion of λόγῳ μὲν ἀλγεινὰ, ἰδεῖν δὲ πάντων δεινότατα. Mr. Blaydes reads τοῖς παροῦσι δ'. Wunder's version is too artificial, "as miserable as can be made by words or in telling them." "The contrast between the sight and hearing is made prominent by the repetition ἰδοῦσιν, εἶδομεν, ὅπωπα." Prof. Campbell.

765. πρόρριζον. Cf. v. 542.

766—70. "To regard the language of Clytemnestra as mere hypocrisy, designed to keep up appearances before the Phocian stranger, would be to deprive Sophocles of credit for a true and powerful touch. These few words of genuine grief humanize, and therefore dramatize, Clytemnestra more vividly than anything in Aeschylus." I quote these words of Prof. Jebb's without wholly assenting to the criticism.

770. δεινόν, 'a strong tie.' Mr. Blaydes gives many examples, amongst others Prom. 39, τὸ συγγενὲς τοῖς δεινόν ἢ ὁ δαίμων.—τίττω, like φόνος, is used of

either sex, and hence the masculine πάσχοντι presents no difficulty.

772. ἔοικεν. Possibly ἵσταιμεν. By μάτην the supposed messenger intimates that perhaps he shall not get his reward.

774. εἴ μοι κ.τ.λ. Whether the news be good or bad news, you cannot say you have come for no purpose, if you have brought proofs of its truth.

775. ψυχῆς. As ψυχῇ was 'vitality,' 'the living principle,' and not merely what we call 'soul,' there can be no difficulty in calling a child 'born from his parent's life,' which is literally and physically true. By the use of ἵσται, "one who" &c., and the somewhat ambiguous term ἀποστὰς, she appears to reproach her son with unnatural coldness towards her, and so to justify the expression of a sense of relief at hearing the tidings brought.

779. φόνους. Like θάνατος (violent death), and frequently σφάγαι, e.g. sup. 568, this word merely means 'my father's murder.' But it may mean that both Aegisthus and Clytemnestra had a hand in the deed.

- ὥστ' οὔτε νυκτὸς ὕπνον οὔτ' ἐξ ἡμέρας 780
 ἐμὲ στεγάζειν ἡδύν· ἀλλ' ὁ προστατῶν
 χρόνος διτγέ μ' αἰὲν ὡς θανουμένην.
 νῦν δ'—ἡμέρα γὰρ τῇδ' ἀπηλλάγην φόβου
 πρὸς τῇσδ' ἐκείνου θ'. ἦδε γὰρ μείζων βλάβη
 ξύνοικος ἦν μοι, τοῦμόν ἐκπίνουσ' αἰὲ 785
 ψυχῆς ἄκρατον αἶμα—νῦν δ' ἐκηλά που
 τῶν τῇσδ' ἀπειλῶν οὐνεχ' ἡμερεύσομεν.
 ΗΛ. οἷμοι τάλαινα· νῦν γὰρ οἰμῶξαι πάρα,
 Ὀρέστα, τὴν σὴν ξυμφορὰν, ὅθ' ὧδ' ἔχων
 πρὸς τῇσδ' ὑβρίζει μητρός. ἄρ' ἔχει καλῶς; 790
 ΚΛ. οὔτοι σύ· κῆνος δ' ὡς ἔχει καλῶς ἔχει.
 ΗΛ. ἄκουε, Νέμεσι τοῦ θανόντος ἀρτίως.
 ΚΛ. ἤκουσεν ὦν δεῖ κάπεκύρωσεν καλῶς.
 ΗΛ. ὑβρίξε· νῦν γὰρ εὐτυχούσα τυγχάνεις.
 ΚΛ. οὐκουν Ὀρέστης καὶ σὺ παύσετον τάδε. 795
 ΗΛ. πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν.
 ΚΛ. πολλῶν ἂν ἦκοις, ὦ ξέν', ἄξιος τυχεῖν,
 εἰ τήνδ' ἔπαυσας τῆς πολυγλώσσου βοῆς.

780. ὥστ' οὔτε κ.τ.λ. The Greeks say ὥστε μὴ with an infinitive, and hence it has been here proposed to read ὕπνος—ἐμ' ἐστέγαζεν ἡδύς. Probably the οὐ is justified by the pointed assertion of the actual fact.

781. προστατῶν, i. e. ἐμοὶ παρών. Mr. Blaydes here reads, without reason or probability, as I think, ἐμοὶ πελάζειν ἡδύν, ἀλλ' οὐπιστατῶν χρόνος κ.τ.λ. The precise sense, according to Prof. Jebb, is "the time just in advance of the present,—the instant future." Schol. ὁ ἐπιγενόμενος (ἐπιγινόμενος?).—διτγέ μ', 'kept me living on.'

783. φόβου (τοῦ) πρὸς τῇσδε, as Tacitus has 'metus ex imperatore,' Ann. xi. 20. Between ἀπηλλάγην and ἀπῆλασμαι there is little to choose, both having about equal authority.

784. ἦδε γάρ. ('I say, *her* as well as him,) for' &c.

786. νῦν δὲ is repeated almost in a tone of triumph. This speech of Clytemnestra's is certainly very clever and very natural. Her ill-disguised joy is virtually excused under pretended grounds

for grief. She speaks still more plainly in 791. Compare Choeph. 678—86.

792. Νέμεσις, righteous retribution, sent by the spirit of one who is thought to be dead without having avenged his own and his sister's wrongs, is invoked to hear the shocking words used by Clytemnestra, *He is all right*. But the reply, Prof. Jebb remarks, seems to have in view ἄκουε τοῦ θανόντος, as if the queen purposely misunderstood her appeal. "She means that Nemesis has heard her prayer, and taken vengeance on Orestes for plotting her destruction." Blaydes.

796. οὐχ ὅπως. 'It is we who are stopped, so far from our stopping you.'

797. ἦκοις. 'You would be come worth much if you had stopped this woman from her noisy talk.' There is nothing illogical and therefore nothing ungrammatical in the combination of the optative with the indicative. To read either ἦκες or παύσαις on conjecture is wholly needless. See Aj. 185.

798. From Hesych. in περισπέκτου βοῆς Meineke conjectured that περι-

- ΠΑ. οὐκοῦν ἀποστείχοιμ' ἄν, εἰ τάδ' εὖ κυρεῖ.
 ΚΛ. ἦκιστ'· ἐπεὶ τὰν οὗτ' ἐμοῦ καταξίως 800
 πράξειας οὔτε τοῦ πορεύσαντος ξένου.
 ἀλλ' εἴσιθ' εἴσω· τήνδε δ' ἔκτοθεν βοᾶν
 ἕα τὰ θ' αὐτῆς καὶ τὰ τῶν φίλων κακά.
 ΗΛ. ἄρ' ὑμῖν ὡς ἀλγοῦσα κῶδυνωμένη 805
 δεινῶς δακρῦσαι κάπικωκῦσαι δοκεῖ
 τὸν νύϊν ἢ δύστηνος ᾧδ' ὀλωλότα ;
 ἀλλ' ἐγγελῶσα φροῦδος. ᾧ τάλαν' ἐγώ·
 Ὀρέστα φίλταθ', ὥς μ' ἀπώλεσας θανών.
 ἀποσπάσας γὰρ τῆς ἐμῆς οἴχει φρενὸς
 αἶ μοι μόναι παρήσαν ἐλπίδων ἔτι, 810
 σὲ πατρὸς ἤξιν ζῶντα τιμωρόν ποτε
 κάμου ταλαίνης. νῦν δὲ ποῖ με χρὴ μολεῖν ;
 μόνη γάρ εἰμι, σοῦ τ' ἀπεστερημένη
 καὶ πατρός. ἦδη δεῖ με δουλεύειν πάλιν
 ἐν τοῖσιν ἐχθίστοισιν ἀνθρώπων ἐμοὶ 815
 φονεῦσι πατρός. ἄρά μοι καλῶς ἔχει ;

σπερχοῦς βοῆς was an ancient variant. (The next gloss in Hes. is περισπερχής· περιῶδνος, so that here περισπερχοῦς would be against the alphabetical order.)

799. εὖ κυρεῖ. See 791 and 816.

800. *ἔπειπερ* the MSS. Either *ἐπεὶ* τὰν or *κατάξιν* ἄν seems a necessary change; and the former is the more obvious and probable, as the transcribers appear from other passages not to have understood the crasis of *τοὶ ἄν.—ξένου*, cf. 671. Choeph. 707, οὗτοι κυρήσεις (οὗτάν κυρήσεις?) μέϊον ἀξίων σέθεν, οὐδ' ἥσσον ἄν γένοιτο δώμασιν φίλος.

803. φίλων. Orestes, including perhaps the death of Agamemnon.—Clytemnestra here enters the palace with the pretended messenger. Electra, after some pause, in a fine speech, exposes the hypocrisy of her mother, and expresses abject grief for her brother's death. Such a shocking fate, she says, (δῶδε, 806,) might have given a parent real pain and grief; but she has gone off with a smile on her face.

809. ἀποσπάσας. You have violently torn from my thoughts the only hopes that I still cherished. Compare Cho.

698, ἤπερ ἐλπίς ἦν—παροῦσαν ἐγγράφει, —an obscure and perhaps corrupt verse, where ἐγγράφεις, addressed to the family curse, Ἀρά, should probably be restored.

814. ἦδη, 'henceforth.'

816. Perhaps (in reference to 791), ἄρ' ἐμοὶ καλῶς ἔχει; 'Can my affairs be called prosperous?' This would make a fitting end of the speech; and I have a strong suspicion that the next six are by the hand of the interpolator more than once alluded to (20. 451. 690). There seems no way of correcting *ξύνουκος ἔσσομ'* with any probability (*ἔσσομαι ξ., εἴσοιμ', αὐτοῖς*, or *τόνδ' οἶκον εἴσοιμ'*). And though the act of throwing herself down before the doors to die is tragic, it is also perhaps somewhat too "sensational." There are minor points to which some exception might be taken, as (1) τοῦ λοιποῦ χρόνου instead of the accusative; (2) *παρεῖσα* for *ἐκτείνασα*, though Mr. Blaydes compares *πλευρὰν παρῖς* in Trach. 939; (3) the unusual *καινέτω*, though, again, *καίνειν* occurs in Cho. 886; (4) *εἰ βαρύνεται* is weak, if it means 'if he is annoyed at my lying here;'; (5) the use of *πόλη* in the sin-

- ἀλλ' οὐ τι μὴν ἔγωγε τοῦ λοιποῦ χρόνου
 * ξύνοικος ἔσσομ', ἀλλὰ τῇδε πρὸς πύλην
 παρεῖσ' ἔμεινεν ἄφελος ἀνάνω βίον.
 πρὸς ταῦτα καίνεται τις, εἰ βαρύνεται, 820
 τῶν ἔνδον ὄντων· ὡς χάρις μὲν, ἣν κτάνη,
 λύπη δ', ἐὰν ζῶ· τοῦ βίου δ' οὐδεὶς πόθος.
 XO. ποῦ ποτε κεραυνοὶ Διὸς, ἣ ποῦ φαέθων στρ. α.
 Ἄλιος, εἰ ταῦτ' ἐφορῶντες 825
 κρύπτουσιν ἔκηλοι;
 ΗΛ. ἔξ, αἰαί. XO. ὦ παῖ, τί δακρύεις;
 ΗΛ. φεῦ, — XO. μηδὲν μέγ' αὔσης. 830
 ΗΛ. ἀπολεῖς — XO. πῶς;
 ΗΛ. εἰ τῶν φανερώς οἰχομένων
 εἰς Ἀΐδαν ἐλπίδ' ὑποί-
 σεις, κατ' ἐμοῦ τακομένας 835
 μάλλον ἐπεμβάσει.
 XO. οἶδα γὰρ ἄνακτ' Ἀμφιάρεων χρυσοδέτοις ἀντ. α.
 ἔρκεσι κρυφθέντα γυναικῶν
 καὶ νῦν ὑπὸ γαίας —

gular. Hermann takes *παρεῖσα* to mean 'giving myself up to despair.'

819. *ἀνάνω*. 'I will wither like a flower.' Phil. 954, ἀλλ' ἀνανοῦμαι τῷδ' ἐν αὐτῷ μόνος.

825. In the short *κομῶδες* here following, the Chorus, though indignant at the delay of a righteous retribution, yet endeavours to reason with Electra and induce her to bear her new grief with more calmness.

826. *κρύπτουσιν*, if they quietly and with indifference hide away, or take no notice of, the crimes they see. Cf. Agam. 1579, θεοὺς ἄνωθεν γῆς ἐποπτεύειν ἄχῃ. Eur. Bacch. 888, κρυπτεύουσι δὲ ποικίλως δαρὺν χρόνον πόδα.

830. *μηδὲν μέγα*. Perhaps the chorus anticipate some strong words that were to follow φεῦ. Aesch. Suppl. 1060, μέτρίον νῦν ἔπος εὖχου.

835. *ὕπολσεις*. A somewhat strange term in the sense of *ὑποθήσεις* or *ὑποστήσεις*. Strangely too *ἐπεμβῆναι κατά τινος* is used. Cf. sup. 456. The chorus had not in fact suggested any such hope; but Electra so interprets their exhorta-

tion not to indulge in excessive grief. The passage contains that subtle irony of which Sophocles is a master; because, in fact, Orestes was not dead. The chorus misunderstand Electra to mean Agamemnon rather than Orestes. Schol. ὁ μὲν οὖν χορὸς παρέβαλεν τὸν Ἀγαμέμνονα τῷ Ἀμφιαράῳ, ἵνα Ἡλέκτρα εὐελπίς εἴη περὶ τοῦ πατρὸς, ὅτι τεύχεται τιμῆς τινός. The illustration or consolation they add from the death of Amphiaraus by the hand of a woman turns primarily on his fame and glory in Hades, then on the fact of his having been avenged, since Eriphyle, the treacherous wife, was slain by her son Alcmaeon. Compare Cho. 357. Schol. πασῶν ψυχῶν ἀνίσσει. Others explain, 'in full possession of his consciousness.'

838. *κρυφθέντα*, concealed in the earth, i. e. swallowed up with his chariot by the earth opening. Aesch. Theb. 588, μάντις κεκευθὼς πολεμίας ὑπὸ χθονός.—*ἔρκεσι*, 'through the snare laid for him by his wife,' who had been bribed by a golden necklace to induce him to join the war.

- ΗΛ. ἐ ἐ, ἰώ. ΧΟ. πάμψυχος ἀνάσσει 840
 ΗΛ. φεύ. ΧΟ. φεύ δῆτ' ὀλοὰ γάρ—
 ΗΛ. ἐδάμη. ΧΟ. ναί. 845
 ΗΛ. οἶδ' οἶδ'· ἐφάνη γὰρ μελέτωρ
 ἀμφὶ τὸν ἐν πένθει· ἐμοὶ δ'
 οὔτις ἔτ' ἔσθ'· ὅς γὰρ ἔτ' ἦν,
 φροῦδος ἀναρπασθείς·
 ΧΟ. δειλαία δειλαίων κυρεῖς. στρ. β'.
 ΗΛ. καγὼ τοῦδ' ἴστωρ, ὑπερίστωρ, 850
 †πανσύρτῳ παμμήνῳ πολλῶν
 δεινῶν στυγνῶν τ' ἀχέων.
 ΧΟ. εἶδομεν ἂ θροεῖς.
 ΗΛ. μή μέ νυν μηκέτι
 παραγάγῃς, ἵν' οὐ — 855
 ΧΟ. τί φῆς;
 ΗΛ. πάρεισιν ἐλπίδων ἔτι κοινοτόκων
 εὐπατρίδων τ' ἄρωγαί.
 ΧΟ. πᾶσι θνατοῖς ἔφν μόρος. ἀντ. β'. 860
 ΗΛ. ἦ καὶ χαλαργοῖς ἐν ἀμίλλαις

844. ὀλοὰ γάρ. ('Fitly do I remind you of him;) for the murderess was killed (by her own son in her turn). Electra replies that in the present case the son who should have been the avenger is dead.

848. ἀναρπασθείς. It was a common notion that any one suddenly lost was carried up to the gods, or snatched away by a whirlwind.

850. ὑπερίστωρ. 'I know this well, but too well!' For the feminine use Prof. Jebb cites Iph. T. 1431, ὑμᾶς δὲ τὰς τῶνδ' ἱστορας βουλευμάτων.—Hesych. ἴστωρ· συνετός, σοφός, ἐμπειρος.

851. πανσύρτῳ παμμήνῳ. Nothing can be made of these words. Linwood explains, *vita nullo non tempore omnia in se mala cumulata habens*. If Sophocles really wrote this, he wrote bombast. There is some probability in Nauck's correction adopted by Blaydes, πανδύρτῳ πανθρήνῳ. But ἀχέων (al. ἀχαίων) is less easily emended. Hermann reads αἰῶνι, which most subsequent editors accept, Dindorf with the omission of πολλῶν. I think it has but small probability. δεινῶν

τε στυγνῶν τ' ἀχθεῖ Prof. Campbell. The metre requires some such word as ἐγκύρσας, 'I know it too well by having met with many and lasting woes and horrors.' Thus ἀχέων, corrupted to ἀχαίων, may have come from a gloss to δεινῶν στυγνῶν τε.

853. ἂ θροεῖς Wunder, ἀθρήνεις Dind. for ἂ θροεῖς. The metre of 864 does not quite agree; but the possibility of some licence is not to be dogmatically denied. Electra's sentence seems broken off: 'I know this, that —.' (Chorus) 'Yes; we have witnessed what you are speaking of,' viz. that it is from your own mother that you suffer wrong.

855. παραγάγῃς. Here used for παρείπῃς, 'do not talk me over to your (the consolatory) view of the case, where no hope from a brother and no aid from the well-born remain for me.' This is somewhat awkwardly expressed by 'aids (support) from hopes of those born of the same parents and the ladies (εὐπάτριδες) of the land.'

861. ἦ καὶ κ.τ.λ. 'True! But if all men must die, must all be torn and

οὕτως, ὡς κείνῳ δυστάνῳ,
τμητοῖς ὀλκοῖς ἐγκῦρσαι ;

ΧΟ. ἄσκοπος ἂν λῶβα.

ΗΛ. πῶς γὰρ οὐκ ; εἰ ξένος 865
ἄτερ ἐμῶν χερῶν —

ΧΟ. παπαῖ.

ΗΛ. κέκευθεν, οὔτε του τάφου ἀντιάσας
οὔτε γόων παρ' ἡμῶν. 870

ΧΡ. ὑφ' ἡδονῆς τοι, φιλτάτη, διώκομαι
τὸ κόσμιον μεθεῖσα σὺν τάχει μολεῖν.
φέρω γὰρ ἡδονάς τε κἀνάπαυλαν ὦν
παροῖθεν εἶχες καὶ κατέστενες κακῶν.

ΗΛ. πόθεν δ' ἂν εὖροις τῶν ἐμῶν σὺν πημάτων 875
ἄρηξιν, οἷς ἴασιν οὐκ ἔνεστ' ἰδεῖν ;

ΧΡ. πάρεστ' Ὀρέστης ἡμῖν, ἴσθι τοῦτ' ἐμοῦ
κλύουσ', ἐναργῶς, ὥσπερ εἰσορᾷς ἐμέ.

ΗΛ. ἀλλ' ἦ μέμνηνας, ὦ τάλαινα, κἀπὶ τοῖς
σαυτῆς κακοῖσι κἀπὶ τοῖς ἐμοῖς γελαῖς ; 880

ΧΡ. μὰ τὴν πατρώαν ἐστίαν, ἀλλ' οὐχ ὕβρει
λέγω τάδ', ἀλλ' ἐκείνων ὡς παρόντα νῶν.

mangled in a swift-hooved chariot-race by being dragged in the reins?' Hesych. χαλαργούς: [ἀργούς] τὰ ἔκρα τῶν ποδῶν [ἦ] τῶν ἀνύχων, ὅσον ποδαργούς, ἢ ταχύποδας. Lit. μόρος ἐγκῦρσαι ὀλκοῖς, i. e. ἐλκεθῆναι. The chorus replies, 'Yet that sad fate has this consolation, that it was sudden and unexpected.' Electra rejoins, this at least was unexpected to her, that he would die thus untended in a foreign land. Others render ἄσκοπος 'immense,' 'incredible,' but the Schol. has ἀπροόρατος ὁ θάνατος.

871. The favourite device of Sophocles is to excite sudden alternations of hope and fear. Chrysothemis now comes in from a visit to her father's tomb. She is sure Orestes must be alive, for she has found there what could only have been an offering from his hand. The hope as suddenly collapses, inf. 934.

Ibid. διώκομαι. 'Pleasure urges me to drop mere decorum and to come with all haste,' i. e. a step more hasty than suits the dignity of a princess.—διώκειν, 'to ply,' is used in Theb. 371. Eum. 403.

875. σὺν, always emphatic, here means, with something of contemptuous incredulity, 'And from whom or what are you likely to find any aid for ills that are especially mine?' Perhaps Electra expects to hear of some new act of compliance to authority on the part of her sister.

878. ἐναργῶς. 'In bodily form as plainly as you now see me,' i. e. not in mere dream or fancy. Cf. Trach. 11. Theb. 136. Pers. 179. It is like our saying *in propria persona*.

880. There is nothing strange or difficult in γελαῖν ἐπὶ κακῷ, 'to chuckle over (on the strength of) some harm that has happened.' Wunder's conjectural reading, καὶ σὺ τοῖς κ.τ.λ., is wrong Greek for the reason mentioned on 875. Perhaps this is the simplest explanation of Ant. 749, χαίρων ἐπὶ ψόγοις, 'taking pleasure in insults,' though ἐτι is a plausible correction.

882. ὡς παρόντα νῶν. Repeat λέγω, or supply φανταζομένη, 'I speak of that absent brother of ours, as we thought

- ΗΛ. οἶμοι τάλαινα· καὶ τίνος βροτῶν λόγον
τόνδ' εἰσακούσας ᾧδε πιστεύεις ἄγαν ;
- ΧΡ. ἐγὼ μὲν ἐξ ἐμοῦ τε κοῦκ ἄλλου σαφῇ 885
σημεῖ' ἰδοῦσα τῷδε πιστεύω λόγῳ.
- ΗΛ. τίς, ᾧ τάλαινα, ἰδοῦσα πίστιν ; ἐς τί μοι
βλέψασα θάλπει τῷδ' ἀνηκέστῳ πυρί ;
- ΧΡ. πρὸς νυν θεῶν ἄκουσον, ὡς μαθοῦσά μου
τὸ λοιπὸν ἢ φρονούσαν ἢ μώραν λέγῃς. 890
- ΗΛ. σὺ δ' οὖν λέγ', εἴ σοι τῷ λόγῳ τις ἡδονή.
- ΧΡ. καὶ δὴ λέγω σοι πᾶν ὅσον κατειδόμην.
ἐπεὶ γὰρ ἦλθον πατρὸς ἀρχαῖον τάφον,
ὁρῶ κολώνης ἐξ ἄκρας νεορρύτους
πηγᾶς γάλακτος καὶ περιστεφῇ κύκλῳ 895
πάντων ὅσ' ἐστὶν ἀνθέων θήκην πατρός.
ἰδοῦσα δ' ἔσχον θαῦμα, καὶ περισκοπῶ
μή πού τις ἡμῖν ἐγγὺς ἐγχρίμπτη βροτῶν.
ὡς δ' ἐν γαλήνῃ πάντ' ἔδερκόμην τόπον,
τύμβου προσεῖρπον ἄσσον· ἐσχάτης δ' ὁρῶ 900

him, being present to us.' There was a variant *νόει*, i. e. *νόει*, which Wunder and Dindorf adopt.

883. καὶ τίνος κ.τ.λ. 'Surely no one told you this, to raise in you such high hopes !'

885. ἄλλης Blaydes, Wunder, Nene, with Laur. (pr. m.) The syntax is, *οὐκ ἄλλου ἀκούσασα*. With *ἐξ ἐμοῦ* we must supply *γνοῦσα*, and take *ἰδοῦσα* to express the mode or source of the knowledge.

887. ἐς τί μοι κ.τ.λ. 'What do you look to (what hope have you conceived) that you have this fit of fever-heat upon you ?' She may mean, 'On what have you cast your eyes (what object have you seen) that' &c. There is something of taunt in the strong expression used. Wunder thinks passion or madness, not mere excitement, is meant. Mr. Blaydes well compares our phrase 'a heated imagination.'—Chrysothemis, knowing nothing of the news just brought, is sanguine; Electra, who has just heard of the death, is desponding, and calls her sister's credulity a craze.

893. ἀρχαῖον, 'ancestral.'

894. ἐξ ἄκρας. The singular fondness

of Sophocles for the use of the genitive induces him to describe by it any act done at, or originating from, a certain position. In this sense, but in no other, Linwood rightly compared *καθήμεθ' ἄκρων ἐκ πάγων ὑπὴνέμοι*, Ant. 411. For the use of milk and flowers as offerings on a tomb, see Pers. 611. 618.—*νεορρύτους* (βέω), cf. Agam. 1351, καὶ πρᾶγμ' ἐλέγχειν σὺν νεορρύτῳ ξίφει.—*πηγᾶς*, 'pourings,' cf. Oed. Col. 479.—*ἀνθέων*, dependent on *στέφει* implied. Cf. 36. Oed. R. 83.

898. ἐγχρίμπτει, which has some authority, is an equally good reading.

900. ἐσχάτης πυρᾶς. What is commonly called 'a genitive of place' is difficult to establish by examples. One might almost call this an anomalous 'Sophoclean genitive.' Hermann explains, 'I see from the top of the tomb.' Mr. Blaydes maintains that this is wrong, and that we should read *ἐσχάτη πυρᾶ* with Schaefer.—*ἐσχάτη* should mean the hind part of the mound furthest from herself. 'On the edge of the pyre,' Prof. Campbell, i. e. as if coming from it.—*νεώρη* (ῥῶρα), cf. Oed. Col. 730.

πυρᾶς νεώρη βόστρυχον τετμημένον·
 κεῦθὺς τάλαιν' ὥς εἶδον, ἔμπαίει τί μοι
 ψυχῇ σύνηθες ὄμμα, φιλτάτου βροτῶν
 πάντων Ὀρέστου τοῦθ' ὄρᾶν τεκμήριον·
 καὶ χερσὶ βαστάσασα δυσφηνῶ μὲν οὐ, 905
 χαρᾷ δὲ πίμπλημ' εὐθὺς ὄμμα δακρύων.
 καὶ νῦν θ' ὁμοίως καὶ τότε' ἐξεπίσταμαι
 μή του τόδ' ἀγλαΐσμα πλὴν κείνου μολεῖν.
 τῷ γὰρ προσήκει πλὴν γ' ἐμοῦ καὶ σοῦ τόδε ;
 κἀγὼ μὲν οὐκ ἔδρασα, τοῦτ' ἐπίσταμαι, 910
 οὐδ' αὖ σύ. πῶς γάρ ; ἦ γε μηδὲ πρὸς θεοὺς
 ἔξεστ' ἀκλαύστῳ τῇσδ' ἀποστῆναι στέγης.
 ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὐθ' ὁ νοὺς φιλεῖ
 τοιαῦτα πράσσειν οὔτε δρῶσ' ἐλάνθανεν·
 ἀλλ' ἔστ' Ὀρέστου ταῦτα τὰπιτύμβια. 915
 ἀλλ', ὦ φίλη, θάρσυνε. τοῖς αὐτοῖσι τοι
 οὐχ αὐτὸς αἰεὶ δαιμόνων παραστατεῖ.
 νῶν δ' ἦν τὰ πρόσθεν στυγνός· ἡ δὲ νῦν ἴσως

903. The sense is, 'an idea comes suddenly into my mind at the sight of an object familiar to me.' This is briefly expressed by 'a familiar object strikes on my mind.' Similarly we say 'the idea struck me.'

905. *βαστάσασα*. This implies more than *αἴρουσα*, 'taking up' (inf. 1470). It is the clasping and grasping of affection, as inf. 1129. *Agam. 35*.—*δυσφηνῶ*, 'I avoid any word that might bring a bad omen on my hopes,' e.g. any term of grief, or reproach to the gods for not avenging her father, &c.

908. *ἀγλαΐσμα*. Perhaps the poet had in view *Cho. 193*, *εἶναι τόδ' ἀγλαΐσμά μοι τοῦ φιλτάτου βροτῶν Ὀρέστου*. The next verse too is like *Cho. 172*, *οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείρατό νιν*.

911. *ἦ μηδὲ ἔξεστι*. *Cui non liceat exire*, i.e. *cum non liceat*. See *Phil. 255*, 715.—*ἀκλαύστῳ*, 'without suffering the penalty of it.'

914. *ἐλάνθανεν*. I retain the MSS. reading in preference to the conjectural *ἐλάνθαν' ἄν*, with Linwood and Wunder, not only because the elision is very unusual, but because the imperfect *per se*

suffices to express an event about happening, or likely to happen. So also Prof. Campbell, 'was she likely to escape notice.' Similarly in *Eur. Bacch. 1312*, *δίκην γὰρ ἀξίαν ἐλάμβανεν*, and *Hee. 1113*, *φόβον παρέσχεν (παρέσχε' ἄν Heath) οὐ μέσως ὅδε κτύπος*, where see the notes. *Ion 354*, *σοὶ ταῦτόν ἦβης, εἴπερ ἦν, εἶχεν μέτρον, habiturus erat*.

915. The MS. reading *τὰπιτύμβια*, for which a variant *τάγλαΐσματα* is recorded, is not certainly wrong, though its ordinary meaning is 'penalties' (inf. 1382) rather than 'gifts of honour.' The correction of Wunder is so near in form that most editors adopt it, though Neue, Campbell, and Linwood retain the vulgate.

916. *θάρσυνε*, here for *θάρσει*. This is not, as Prof. Jebb thinks, the only example of an intransitive use. We have *κρατύνει* for *κρατεῖ* in *Prom. 150*, *τάχυνε*, 'make haste,' *Cho. 660*, *μὴ βράδυνε Phil. 1400*. Compare further *Prom. 275*, *ταῦτά τοι πλανωμένη πρὸς ἄλλοτ' ἄλλον πημονὴ προσίζειν*. Neue cites *Herod. i. 207*, who speaks of a 'cycle in human affairs.'

- πολλῶν ὑπάρξει κύρος ἡμέρα καλῶν.
 ΗΛ. φεῦ, τῆς ἀνοίας ὥς σ' ἐποικτείρω πάλαι. 920
 ΧΡ. τί δ' ἔστιν ; οὐ πρὸς ἡδονὴν λέγω τάδε ;
 ΗΛ. οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρει.
 ΧΡ. πῶς δ' οὐκ ἐγὼ κάτοιδ' ἃ γ' εἶδον ἐμφανῶς ;
 ΗΛ. τέθνηκεν, ᾧ τάλαινα· τὰκείνου δέ σοι
 σωτήρι' ἔρρει· μηδὲν ἐς κείνόν γ' ὄρα. 925
 ΧΡ. οἶμοι τάλαινα· τοῦ τὰδ' ἤκουσας βροτῶν ;
 ΗΛ. τοῦ πλησίον παρόντος, ἥνίκ' ὄλλυτο.
 ΧΡ. καὶ ποῦ 'στιν οὗτος ; θαῦμά τοί μ' ὑπέρχεται.
 ΗΛ. κατ' οἶκον, ἥδ' οὐδὲ μητρὶ δυσχερής.
 ΧΡ. οἶμοι τάλαινα· τοῦ γὰρ ἀνθρώπων ποτ' ἦν 930
 τὰ πολλὰ πατρὸς πρὸς τάφον κτερίσματα ;
 ΗΛ. οἶμαι μάλιστ' ἐγωγε τοῦ τεθνηκότος
 μνημεῖ' Ὀρέστου ταῦτα προσθεῖναι τινά.
 ΧΡ. ᾧ δυστυχής· ἐγὼ δὲ σὺν χαρᾷ λόγους
 τοιούσδ' ἔχουσ' ἔσπενδον, οὐκ εἰδυνῖ ἄρα 935
 ἔν' ἦμεν αἴτης· ἀλλὰ νῦν, ὅθ' ἰκόμην,
 τὰ τ' ὄντα πρόσθεν ἄλλα θ' εὐρίσκω κακά.
 ΗΛ. οὕτως ἔχει σοι ταῦτ'· ἐὰν δέ μοι πίθῃ,
 τῆς νῦν παρούσης πημονῆς λύσεις βάρους.

919. There seems a confusion between *ὑπάρξει καλῶν* and *κύρος ἔσται καλῶν*, i. e. *κυρώσει καλῶν*. The substantive forms the last word of the Oed. Col., and occurs also Aesch. Suppl. 391, *ὥς οὐκ ἔχουσι κύρος οὐδὲν ἀμφὶ σοῦ*.

922. *οὐκ οἶσθ'*. "You know not whither or into what fancies you are being carried." *Blaydes*. "You know not whither your course is tending either outwardly or in your mind." Prof. Campbell. Electra uses these strong words because she has just been assured of her brother's death.

924. The reading of MS. Laur. *τὰκείνου* δὲ is defensible (see Aesch. Eum. 65), but *τὰκείνου* or *τὰς κείνου* are at least equally good, 'the safety that you expect from him.' Wunder reads *τε*, Mr. Blaydes would prefer *γε*.—*ἔρρει*, sc. *οἷον*, as sup. 57.

928. *καὶ ποῦ 'στιν*; Here, as nearly always, there is a tone of incredulity in

the formula.

929. *οὐδέ*. See on Phil. 2. He is 'agreeable and not disagreeable to the mother,' though he ought, as the messenger of evil, to be the latter rather than the former. Electra had remarked the readiness with which hospitality was offered to him, v. 800.

931. *τὰ πολλά*. Viz. the libation, flowers, and lock of hair. The γὰρ implies an ellipse: (he cannot be dead,) for who, if not he, made the offerings?—*πρὸς τάφον*, i. e. brought to and laid upon the tomb.

935. *οὐκ εἰδυνῖ ἄρα*. 'Not knowing, it seems.' Sometimes *ἄρα* has this sense with a participle, though more specially with an imperfect (ἦν ἄρα &c.) or even aorist (Aj. 367). Cf. Eur. Hel. 1537, *κὰν τᾶδε μόχθῃ τοῦτ' ἄρα σκοπούμενοι κ.τ.λ.* Chrysothemis, at first sanguine, now thinks her hopes were vain, and relapses into despondency.

- ΧΡ. ἦ τοὺς θανόντας ἐξαναστήσω ποτέ ; 940
 ΗΛ. οὐκ ἔσθ' ὃ γ' εἶπον· οὐ γὰρ ᾧδ' ἄφρων ἔφυν.
 ΧΡ. τί γὰρ κελεύεις ᾧν ἐγὼ φερέγγυος ;
 ΗΛ. τλήναι σε δρῶσαν ἂν ἐγὼ παραινέσω.
 ΧΡ. ἀλλ' εἴ τις ὠφέλειά γ', οὐκ ἀπώσομαι.
 ΗΛ. ὄρα, πόνου τοι χωρὶς οὐδὲν εὐτυχεῖ. 945
 ΧΡ. ὀρώ. ξυνοίσω πᾶν ὅσον περ ἂν σθένω.
 ΗΛ. ἄκουε δὴ νυν ἦ βεβούλευμαι τελεῖν.
 παρουσίαν μὲν οἶσθα καὶ σύ που φίλων
 ὥς οὔτις ἡμῖν ἐστιν, ἀλλ' Ἰδίδης λαβὼν
 ἀπεστέρηκε καὶ μόνα λελείμμεθον. 950
 ἐγὼ δ' ἔως μὲν τὸν κασίγνητον βίω
 θάλλοντ' ἔτ' εἰσήκουον, εἶχον ἐλπίδας
 φόνου ποτ' αὐτὸν πράκτορ' ἵζεσθαι πατρός·
 νῦν δ' ἡνίκ' οὐκ ἔτ' ἔστιν, ἐς σέ δὴ βλέπω,
 ὅπως τὸν αὐτόχειρα πατρός φόνου 955
 ξὺν τῇδ' ἀδελφῇ μὴ κατοκνήσεις κτανεῖν
 Αἰγισθον. οὐδὲν γάρ σε δεῖ κρύπτειν μ' ἔτι.
 ποῖ γὰρ μενεῖς ράθυμος ἐς τίν' ἐλπίδων
 βλέψας ἔτ' ὀρθήν ; ἦ πάρεστι μὲν στένειν
 πλούτου πατρός κτήσιν ἐστερημένην, 960

941. Madvig, *Adv. Crit.* vol. i. p. 219, reads οὐκ οἶσθ' ὃ γ' εἶπον, 'nescis nec intellegis, quid dixerim.'

942. φερέγγυος, 'capable of undertaking.' An Aeschylean word, *Theb.* 396. 449.

943. τλήναι δρῶσαν. So σπείρας ἔτλη, Aesch. *Theb.* 755 (where Dindorf absurdly reads ἔφλα). Agam. 1041, πράθέντα τλήναι. The startling and unwomanly proposal that is to follow, viz. to help to murder Aegisthus, is prefaced by the bidding to carry out whatever advice may be given.

957. Wunder regards this verse as interpolated. There was a tendency, it seems, to insert lines containing the name of a person only alluded to; cf. *Phil.* 4. sup. 694.

958. ποῖ γὰρ κ.τ.λ. The sense seems to be, though the phrase is a strange one, 'how far will you carry your apathy?' Where will you rest, in what will you find contentment? So the

Greeks briefly say καταστήσαι ἐς τόπον, with the combined ideas of motion and rest. The syntax adopted by Linwood from Monk, ποῖ βλέψας, seems against the natural sense. Yet cf. 995. Neue compares *Oed. Col.* 383, τοὺς δὲ σοὺς ἵπποι θεοὶ πόρους κατοικτιοῦσιν, οὐκ ἔχω φράσαι.

959. ὀρθήν. Cf. 723. Ant. 190.

960. The motives to induce Chrysothemis to share in the murder are not of a high order,—money, and the prospect of a husband. Two minor considerations are added in 968. 970, the credit of affection for her father and the love of freedom. The chorus only recommends caution; Chrysothemis discourages the attempt, but on the grounds of expediency rather than of justice. She does not seem either shocked or surprised at such a proposal. Electra, as the Schol. remarks, conceals the dangers of it, and holds out only the probable advantages.—κτῆσιν, which Prof. Jebb construes with στένειν, more naturally

πάρεστι δ' ἀλγεῖν ἐς τοσόνδε τοῦ χρόνου
 ἄλεκτρα γηράσκουσιν ἀνυμέναιά τε.
 καὶ τῶνδε μέντοι μηκέτ' ἐλπίσης ὅπως
 τεύξει ποτ'· οὐ γὰρ ὦδ' ἄβουλός ἐστ' ἀνὴρ
 Αἴγισθος ὥστε σὸν ποτ' ἢ καμὸν γένος 965
 βλαστεῖν ἔασαι, πημονὴν αὐτῷ σαφῇ.
 ἀλλ' ἦν ἐπίσπη τοῖς ἐμοῖς βουλευμασιν,
 πρῶτον μὲν εὐσέβειαν ἐκ πατρὸς κάτω
 θανόντος οἴσει τοῦ κασιγνήτου θ' ἅμα·
 ἔπειτα δ' ὥσπερ ἐξέφυς, ἐλευθέρα 970
 καλεῖ τὸ λοιπὸν, καὶ γάμων ἐπαξίων
 τεύξει. φιλεῖ γὰρ πρὸς τὰ χρηστὰ πᾶς ὄραν.
 λόγων γε μὴν εὐκλειαν οὐχ ὀρᾷ ὅσσην
 σαυτῇ τε καμοὶ προσβαλεῖς πεισθεῖσά μοι ;
 τίς γάρ ποτ' ἀστῶν ἢ ξένων ἡμᾶς ἰδὼν 975
 τοιοῖσδ' ἐπαίνους οὐχὶ δεξιόσεται ;
 ἴδεσθε τῶδε τῷ κασιγνήτῳ, φίλοι,
 ὦ τὸν πατρῶον οἶκον ἐξεσωσάτην,
 ὦ τοῖσιν ἐχθροῖς εὖ βεβηκόσιν ποτὲ
 ψυχῆς ἀφειδήσαντε προὔστητην φόνου· 980
 τούτῳ φιλεῖν χρῆ, τῶδε χρῆ πάντας σέβειν·
 τῶδ' ἔν θ' ἑορταῖς ἔν τε πανδήμῳ πόλει
 τιμᾶν ἅπαντας οὐνεκ' ἀνδρείας χρεῶν.

belongs to *ἐσπερημένην*, though the accusative seems to be only found with *ἀποστερεῖσθαι* (Eur. Tro. 375).

963. τῶνδε, viz. *λέκτρων καὶ ὕμεναίων*.

968. κάτω. Either οἴσει κάτω (viz. ἐν "Αἴδου) or κάτω κειμένου was the more natural phrase: but Mr. Blaydes is not justified in reading *κεύθοντος* because Antig. 911 and Oed. R. 968, ὁ δὲ θανὼν *κεύθει κάτω*, are instances of the intransitive use.—οἴσει, you will gain a reputation for filial duty. See Agam. 1557 Dind.

973. γε μὴν. ('You will say, Such a deed would be impious :) but do you not see' &c.

976. δεξιόσεται, 'will greet us with such praises.' Prof. Jebb cites Aesch. Eum. 602 (as emended by me, for *ἄμεινον*), ἅμ' αἰνοῖς εὐφροσιν δεδεγμένην.

977—80. The masculine dual is not un-

common; cf. 1003, Aesch. Pers. 188, and other instances in Blaydes' note. Yet in 985 *ζώσαν* is preferred, so that metrical convenience may have sanctioned the custom.

979. εὖ βεβηκόσιν. καλῶς ἔχουσιν, εὖ πρόσσουσιν, 'when in prosperity.' Hesych. εὖ βεβηκότι· εὐσταθεῖ.

980. προὔστητην. 'Boldly faced the risks of the murder.' This seems the true sense of the word,—to stand in front of an adversary and defy him; hence, not to give in, but to carry effectively out. In Aj. 803 *προστήναι τύχης* is to meet fortune boldly; in Androm. 221, women are said *καλῶς προστήναι νόσου*, 'to face a malady bravely, and not to give way to it.'

983. εἵνεκ' for οὐνεκ' Nauck, Blaydes. The latter cites *πάνδημος πόλις* from Ant. 7

- τοιαυτά τοι νῦν πᾶς τις ἐξερεῖ βροτῶν,
ζῶσαιν θανούσαιν θ' ὥστε μὴ κλιπεῖν κλέος· 985
ἀλλ', ὦ φίλη, πείσθητι, συμπόνει πατρί,
σύγκαμν' ἀδελφῷ, παῦσον ἐκ κακῶν ἐμὲ,
παῦσον δὲ σαντὴν, τοῦτο γινώσκουσ', ὅτι
ζῆν αἰσχροὺν αἰσchrῶς τοῖς καλῶς πεφυκόσιν.
- ΧΟ. ἐν τοῖς τοιούτοις ἐστὶν ἡ προμηθία 990
καὶ τῷ λέγοντι καὶ κλύνοντι σύμμαχος.
- ΧΡ. καὶ πρὶν γε φωνεῖν, ὦ γυναῖκες, εἰ φρενῶν
ἐτύγχαν' αὐτὴ μὴ κακῶν, ἐσώζετ' ἂν
τὴν εὐλάβειαν, ὥσπερ οὐχὶ σώζεται.
ποῖ γὰρ ποτ' ἐμβλέψασα τοιούτον θράσος 995
αὐτὴ θ' ὀπλίζει καμ' ὑπηρετεῖν καλεῖς ;
οὐκ εἰσορᾷς ; γυνὴ μὲν οὐδ' ἀνὴρ ἔφυς,
σθένεις δ' ἔλασσον τῶν ἐναντίων χερὶ,
δαίμων δὲ τοῖς μὲν εὐτυχὴς καθ' ἡμέραν,
ἡμῖν δ' ἀπορρεῖ καπὶ μηδὲν ἔρχεται. 1000
τίς οὖν τοιούτον ἄνδρα βουλευῶν ἐλεῖν
ἄλυπος ἄτης ἐξαπαλλαχθήσεται ;
ὅρα κακῶς πράσσοντε μὴ μείζω κακὰ
κτησώμεθ', εἴ τις τούσδ' ἀκούσεται λόγους.
λύει γὰρ ἡμᾶς οὐδὲν οὐδ' ἐπωφελεῖ 1005

and 1142. The Romans would probably have said *hanc universi laudent cives*.

986—7. She sums up by saying that all,—father, brother, self, and sister,—would share in the benefit of the deed.

990. ἐν τοῖς τοιούτοις. In such serious undertakings, caution is the best friend both of him who gives and him who listens to counsel. For the omitted article Prof. Jebb well compares Agam. 324, τῶν ἀδόντων καὶ κρατησάντων.

992. Chrysothemis rejects the proposed plan as absurd, impossible, and disastrous to both. 'You speak of caution,' she says to the chorus; 'that caution my sister would not have thrown away, as she has, if she had possessed sounder views before she began her speech.' She has blurted out the whole plan in the plainest terms.—It is possible, though not necessary, to take μὴ with ἐτύγχανε. Cf. Phil. 66. 653. Oed. R. 255, εἰ γὰρ

ἦν τὸ πρᾶγμα μὴ θεήλατον, 'if the matter had been one of ordinary occurrence and not preternatural' &c. So here, 'if she had possessed a sense that was not perverse' &c.

997—9. The sense is, σὺ μὲν γυνὴ ἔφυς, ἔλασσον τῶν πολεμίων σθένουσα, τοῖς δὲ δαίμων εὐτυχὴς. But τοῖς τοῖς is again put in apposition with ἡμῖν, so that we have a secondary antithesis in τοῖς μὲν—ἡμῖν δέ.—For οὐδ' ἀνὴρ = ἀλλ' οὐκ, perhaps οὐκ should be read. The Schol. compares the similar argument of Ismene in Ant. 61 seqq.

1000. ἐπὶ μηδέν. More correctly τὸ μηδέν. Linwood cites a similar verse from Frag. 713, 8, πάλιν διαρρεῖ καπὶ μηδέν ἔρχεται.

1003. κακῶς πράσσοντε, 'by failing in the design.'

1005. ἡμῖν Elmsley. 'It does not pay us at all, nor in any way help us,

- βάξιν καλὴν λαβόντε δυσκλεῶς θανεῖν.
οὐ γὰρ θανεῖν ἔχθιστον, ἀλλ' ὅταν θανεῖν
χρηζῶν τις εἴτα μηδὲ τοῦτ' ἔχη λαβεῖν.
ἀλλ' ἀντιάζω, πρὶν πανωλέθρους τὸ πᾶν
ἡμᾶς τ' ὀλέσθαι κάξερημῶσαι γένος, 1010
κατάσχεις ὀργήν. καὶ τὰ μὲν λελεγμένα
ἄρρητ' ἐγὼ σοι κατελὴ φυλάζομαι,
αὐτὴ δὲ νοῦν σχές ἀλλὰ τῷ χρόνῳ ποτὲ,
σθένουσα μηδὲν τοῖς κρατοῦσιν εἰκαθεῖν.
- ΧΟ. πείθου. προνοίας οὐδὲν ἀνθρώποις ἔφν 1015
κέρδος λαβεῖν ἄμεινον οὐδὲ νοῦ σοφοῦ.
- ΗΛ. ἀπροσδόκητον οὐδὲν εἴρηκας· καλῶς
ἦδη σ' ἀπορρίψουσιν ἀπηγγελλόμην.
ἀλλ' αὐτόχειρί μοι μόνη τε δραστήον
τοῦργον τόδ'· οὐ γὰρ δὴ κενόν γ' ἀφήσομεν. 1020
- ΧΡ. φεῦ·
εἴθ' ὦφελος τοιάδε τὴν γνώμην πατρὸς
θυήσκοντος εἶναι· πᾶν γὰρ ἂν κατειργάσω.
- ΗΛ. ἀλλ' ἦν φύσιν γε, τὸν δὲ νοῦν ἥσσων τότε.

if we get a good report and with it an ignominious death.' The dative is very probable, since one scholium explains *λύει* by *λυσιτελεῖ*, and *ἡμᾶς* would be written by one unacquainted with the idiom. (Wunder's suggestion, to make *ἡμᾶς* the subject of *θανεῖν*, is untenable, from the involved order of the words.) Linwood however inclines to Hermann's view, that *λύει* carries the meaning of some transitive verb of the sense of *ώφελει*. Prof. Jebb translates, "it does not expedite or benefit us." (More simply still, 'it does not get us free from our trouble.') Schol. οὐδὲν ἡμᾶς ἐκλύσεται.—*Βάξιν καλὴν*, cf. 973.

1007—8. Most of the critics agree that this couplet is here out of place. Prof. Jebb thinks, with Wunder, that the speaker is avowing her preference to death over torture. Linwood observes that Wolff proposed to transfer the two verses to follow 822. They certainly have a Sophoclean character; and γὰρ so often follows an ellipse, that we might supply the sentence, 'and there may be a fate awaiting us worse even than

death,' e.g. the being immured alive. Schol. ὥστε τὰς παρούσας κολάσεις ἐκφυγεῖν.

1011. τὰ λελεγμένα. Cf. 992. It would have been better if the words had not been spoken, but as they have been, I will not report them, and I will take care they shall not have any result. Thus ἀλλὰ τῷ χρόνῳ means, *εἰ καὶ μὴ πρὶν τὰ τοιαῦτα φωνεῖν*.

1015. προνοίας. The same advice is repeated as given sup. 990.

1018. Hesych. ἐπηγγελόμην· παρέκάλουν, ἐπέστελλον. Σοφοκλῆς Ἡλέκτρῃ.

1022. θυήσκοντος, *cum periret*, at the time of his death. 'Then,' she adds, 'you might have accomplished anything,' even the saving of his life. The MSS. reading πάντα γὰρ or πάντα γὰρ ἂν was corrected by Dawes. (Mr. Blaydes' πάντα τῶν seems to me less likely.) The sense of πᾶν, *quodvis*, is overlooked by some.

1023. φύσιν, 'in character.' She had resolution enough, but not mind or shrewdness to understand what was best to be done. Chrysothemis replies,

- XP. ἄσκει τοιαύτη νοῦν δι' αἰῶνος μένειν.
 ΗΛ. ὥς οὐχὶ συνδράσουσα νουθετεῖς τάδε. 1025
 XP. εἰκὸς γὰρ ἐγχειροῦντα καὶ πράσσειν κακῶς.
 ΗΛ. ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ.
 XP. ἀνέξομαι κλύουσα χῶταν εὖ λέγῃς.
 ΗΛ. ἀλλ' οὐ ποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε.
 XP. μακρὸς τὸ κρῖναι ταῦτα χῶ λοιπὸς χρόνος. 1030
 ΗΛ. ἄπελθε. σοὶ γὰρ ὠφέλησις οὐκ ἔνι.
 XP. ἔνεστιν' ἀλλὰ σοὶ μάθησις οὐ πάρα.
 ΗΛ. ἐλθοῦσα μητρὶ ταῦτα πάντ' ἔξιπε σῇ.
 XP. οὐδ' αὖ τοσοῦτον ἔχθος ἐχθαίρω σ' ἐγώ.
 ΗΛ. ἀλλ' οὖν ἐπίστω γ' οἱ μ' ἀτιμίας ἄγεις. 1035
 XP. ἀτιμίας μὲν οὐ, προμηθίας δέ σου.
 ΗΛ. τῷ σῷ δικαίῳ δῆτ' ἐπισπένσθαι με δεῖ;
 XP. ὅταν γὰρ εὖ φρονῇς, τόθ' ἡγήσει σὺ νῶν.
 ΗΛ. ἦ δεινὸν εὖ λέγουσαν ἐξαμαρτάνειν.
 XP. εἴρηκας ὀρθῶς ᾧ σὺ πρόσκεισαι κακῷ. 1040
 ΗΛ. τί δ'; οὐ δοκῶ σοι ταῦτα σὺν δίκῃ λέγειν;
 XP. ἀλλ' ἔστιν ἔνθα χῇ δίκη βλάβῃν φέρει.

'School yourself to be such always,' i. e. ἥσσαν ἀεὶ, not only ἥσσαν τότε, 'and then you will not engage in this enterprise.' 'Your advice,' says Electra, 'shows that you do not intend to help me.'—'No; for when one undertakes (such a plan), failure is to be reasonably expected.' We might have expected πράξειν. The καὶ is often so used, when one event is consequent on some condition. The full meaning appears to be, οὐ κακὰ γὰρ ἔστιν τὸν δὲ ἐγχειροῦντα κακοῖς εἰκὸς καὶ κακῶς πράσσειν. And so the Schol. explains it.

1028. ἀνέξομαι. The sense is, 'I care alike for your praise and your blame.'

1029. τῶδε, sc. τὸ ἐπαυεῖσθαι. 'My praise there is little chance of your obtaining.'—'Time will show,' is the reply. Mr. Blaydes "sees no sense" in 'even future time.' There is a time present, and there is *also* a time to come; and it is this which will determine (is long enough to decide) the matter.

1032. ἀλλὰ σοί. 'Rather it is *you* who have no willingness to be taught.'

1033. σῇ, i. e. ἀλλ' οὐκ ἐμῇ. Cf.

1194.

1034. οὐδ' αὖ. ('I do not approve of your views on the one hand,) nor on the other (Aj. 1118) do I hate you with sufficient hatred to tell this to my mother.'

1035. ἀτιμίας. She means δυσκλείας. Cf. 973. 983.

1037. τῷ σῷ δικαίῳ. 'Your view of what is right.' Chrysothemis replies, 'when you become wise, then the leadership in our action shall be yours; but at present, I will lead and you had best follow.'

1039. ἦ δεινόν. 'Truly, 'tis sad that one who speaks so plausibly should be wrong in principle.'—'You rightly describe the very malady *you* are suffering from,' or ὃ σοὶ πρόσκειται. See sup. 240. The emphatic σὺ shows that εὖ λέγουσαν refers, not to Electra, but to Chrysothemis; for she retorts, 'that is *your* malady,' (not mine.)

1041. Electra asks, 'if she thinks the proposal to kill Aegisthus is not just?'—'Just,' perhaps, 'but possibly mischievous;' right in the abstract, but not expedient in the carrying out.

- ΗΛ. τούτοις ἐγὼ ζῆν τοῖς νόμοις οὐ βούλομαι.
 ΧΡ. ἀλλ' εἰ ποιήσεις ταῦτ', ἐπαινέσεις ἐμέ.
 ΗΛ. καὶ μὴν ποιήσω γ' οὐδὲν ἐκπλαγείσά σε. 1045
 ΧΡ. καὶ τοῦτ' ἀληθές, οὐδὲ βουλεύσει πάλιν ;
 ΗΛ. βουλῆς γὰρ οὐδὲν ἐστιν ἔχθιον κακῆς.
 ΧΡ. φρονεῖν ἔοικας οὐδὲν ὦν ἐγὼ λέγω.
 ΗΛ. πάλαι δεδοκται ταῦτα κοῦ νεωστί μοι.
 ΧΡ. ἄπειμι τοίνυν. οὔτε γὰρ σὺ τᾶμ' ἔπη 1050
 τολμᾶς ἐπαινεῖν οὔτ' ἐγὼ τοὺς σοὺς τρόπους.
 ΗΛ. ἀλλ' εἰσὶθ'. οὐ σοι μὴ μεθέψομαί ποτε,
 οὐδ' ἦν σφόδρ' ἱμείρουσα τυγχάνης· ἐπεὶ
 πολλῆς ἀνοίας καὶ τὸ θηρᾶσθαι κενά.
 ΧΡ. ἀλλ' εἰ σεαυτῇ τυγχάνεις δοκοῦσά τι 1055
 φρονεῖν, φρόνει τοιαῦθ'. ὅταν γὰρ ἐν κακοῖς
 ἦδη βεβήκης, τᾶμ' ἐπαινέσεις ἔπη.
 ΧΟ. τί τοὺς ἄνωθεν φρονιμωτάτους οἰωνοὺς στρ. α.

1044. ἐπαινέσεις ἐμέ. Schol. οἷον τοῖς δεινοῖς περιπεσοῦσα.

1045. καὶ μὴν κ.τ.λ. 'But I will do it, without any fear of your warnings.'

1046. καὶ τοῦτ'. Mr. Blaydes compares, for the use of καὶ, inf. 1481. Ant. 1102, and for πάλιν, Neue refers to Phil. 961.

1050. οὔτε γάρ. 'For as you do not condescend to approve my words, so neither do I approve your ways.'

1052. οὐ μὴ μεθέψομαι. 'Don't think that (there is no chance that) I shall ever follow you.' Mr. Blaydes says, "the common reading is certainly not Greek," viz. because οὐ μὴ in this sense generally takes the subjunctive. See however Oed. Col. 176 (quoted by Jebb). Dindorf reads οἱ σοὶ μὴ κ.τ.λ. (MS. Laur. having οὐ σοὶ μὴ). Mr. Blaydes edits οὐ τοι σοὶ γ' ἐφ. But there is not a shadow of excuse for altering the vulgate.

1054. θηρᾶσθαι. Cf. Ant. 92, ἀρχὴν δὲ θηρᾶν οὐ πρέπει τὰμήχανα.

1055. εἰ τυγχάνεις δοκοῦσα. 'If at present you think—' This is opposed to the change of sentiment predicted hereafter. And so apparently, though with less emphasis on the time, ἱμείρουσα τυγχάνης, 1053. This meaning of τυγχάνω with a participle was first pointed

out in Donaldson's *New Cratylus*, § 445. See inf. 1176.

1058—96. This short but rather difficult ode turns on the duty of gratitude to parents, and therefore is virtually a eulogy of Electra's resolution, which in their hearts the chorus approve, though they have urged caution in acting.—The metre of the first strophe is either Ionic with anacrusis and ἀνάκλασις of the feet (— ◡ — or ◡ ◡ ◡ for ◡ ◡ ◡), or an iambic dipodia followed by a choriambus. The logaedic termination of ὕνασιν εὐρῳσι τὰδ' οὐκ ἐπ' ἴσας τελοῦμεν, perhaps favours the latter arrangement, which is that of Wunder. From 1063—9 are glyconic. In the first verse οἰωνοὺς perhaps had the Aeolo-Doric pronunciation *ῥιωνοῦς*. For the root, according to Curtius, Gr. Etym. 394, is the same in the Sanscrit *vis*, 'a bird,' and *avis*. Translate, 'Why, when we see those most sagacious birds that soar over us, taking thought for the nurture of those from whom they have sprung and from whom they obtain support, do we not pay these debts equally (to our parents)?'—ἐπ' ἴσας, like ἐξ ἴσας, ἐκ ταχείας, δι' ὁρθῆς Ant. 994, 'on equal terms,' i. e. in the same degree. The supposed 'piety' of the stork and the swan is alluded to. Prof.

ἐσορώμενοι τροφᾶς κηδομένους ἀφ' ὧν τε βλάστω-
σιν ἀφ' ὧν τ' ὄνασιν εὐρωσι, τὰδ' οὐκ ἐπ' ἵσας
τελοῦμεν ; 1061

ἀλλ' οὐ τὰν Διὸς ἀστραπὴν

καὶ τὰν οὐρανίαν Θέμιν,

δαρὸν οὐκ † ἀπόνητοι.

1065

ὦ χθονία βροτοῖσι φάμα, κατὰ μοι βόασον οἰκτρὰν
ὅπα τοῖς ἔνερθ' Ἀτρείδαις, ἀχόρευτα φέρονσ' ὀνειδίη·
ὅτι σφὶν ἤδη τὰ μὲν ἐκ δόμων † νοσεῖ, ἀντ. ἀ.
τὰ δὲ πρὸς τέκνων διπλῇ φύλοπις οὐκ ἔτ' ἐξισούται
φιλοτασίῃ διαίτα. πρόδοτος δὲ μόνα σαλεύει

Jebb compares Ar. Av. 1355, Mr. Blaydes Eur. Bacch. 1364. See also El. 153. Wunder well cites Cic. de Fin. ii. 33, 'videmus in quodam volucrum genere nonnulla indicia pietatis, cognitionem, memoriam.'

1063. ἀλλ' οὐ κ.τ.λ. 'But, by the lighting of Zeus, and the Justice that reigns above, not for long shall (the guilty) go unpunished!' For the omission of μὰ (which in the MSS. is inserted *contra metrum*) in adjuration cf. inf. 1238. Ant. 758. Oed. R. 660. Theocr. vii. 38, ἐγὼ δὲ τις οὐ ταχυνειθῆς, οὐ Δᾶν. The meaning is, that though some one (Chrysothemis) does not evince the filial affection she ought, by accepting her sister's proposal, yet the murderers will now soon be punished. Prof. Jebb takes the sense more generally, "we mortals do not long escape the vengeance of the gods for our violation of natural affection," i. e. the disloyal Chrysothemis and the adulterous pair. And similarly Wunder.

1065. It seems impossible to defend ἀπόνητοι in the sense of ἄπονοι, 'free from trouble.' The word could only mean *rudis*, 'unworked.' The Schol. explains it by οὐκ ἐπιπολὺ ἔσονται ἄθωοι οἱ περὶ Αἰγισθὸν καὶ Κλυταιμνήστραν, by which he means Aegisthus and Clytemnestra themselves. But ἄθωος must represent ἀποινητος, and that in turn may have been a gloss on ἀνάποινος, a word which occurs Il. i. 99.

1066. ὦ χθονία κ.τ.λ. 'Thou Voice divine, that reachest for mortals below the earth, make thyself heard down there in tones of woe to the Atridae in the grave, and tell them of a sad reproach, that now the affairs of their family are

all in disorder, and as regards their children, that a feud between two of them is no longer like the dwelling together of friends.' By ὀνειδίη is meant the scandal of Chrysothemis opposing the just views of her sister. A syllable is wanting after νοσεῖ, for which νοσεῖ δὴ, νοσεῖται, νοσεύει have been proposed. Perhaps, νῦν δὲ τὰ πρὸς τέκνων, in which case we should read ὅτι σφίσι δὴ with Erfurdt. The MSS. reading is ὅτι σφίσι δὴ, and it is very likely that νῦν was struck out on account of the false reading ἤδη.

1071. For τὰ πρὸς τέκνων see sup. 92. As ἐξισοῖ appears to be transitive inf. 1194, ἐξισούται seems here little likely to govern τὰ πρὸς τέκνων, 'makes the children's conduct like to living as friends.' Prof. Jebb translates, "discordant strife suffers them no more to blend in loving intercourse." Prof. Campbell, "the combined onset is no longer equally maintained in loving intercourse."

1074. σαλεύει. See Oed. R. 22, πόλις ἄγαν ἤδη σαλεύει. In the Schol. αὐτὴ ἐφ' ἑαυτῆς χωρὶς ἀγκύρας, perhaps we should read ἐπ' ἀγκύρας. The metaphor is from a ship left riding at anchor without assistance at hand. 'Electra, abandoned by her sister, is left to weather the storm alone, lamenting, unhappy girl! the everlasting doom of her father, like that bird of woe, without any forethought about death, and ready to resign the light of life if she once succeeds in slaying the twin furies of her home.' For πατὴρ I have given πότμος, which the sense clearly requires. The MS. reading τὸν ἀεὶ πατὴρ is an

Ἥλέκτρα, τὸν αἰὲ πότμον 1075
 δειλαία στενάχουσ' ὅπως
 ἅ πάνδυρτος ἀηδὼν,
 οὔτε τι τοῦ θανεῖν προμηθῆς τό τε μὴ βλέπειν ἐτοίμα,
 διδύμαν ἐλοῦσ' Ἑρινύν. τίς ἂν εὐπατρις ὦδε
 βλάστοι; 1080
 οὐδεὶς τῶν ἀγαθῶν γὰρ στρ. β'.
 ζῶν κακῶς εὐκλειαν αἰσχῦναι θέλει
 νώνυμος, ὃ παῖ παῖ, 1084
 ὥς καὶ σὺ πάγκλαυτον αἰῶνα κοινὸν εἴλου,
 τὸ μὴ καλὸν † καθοπλίσασα δύο φέρειν ἐν ἐνὶ λόγῳ,
 σοφά τ' ἀρίστα τε παῖς κεκλήσθαι.
 ζώης μοι καθύπερθεν ἀντ. β'. 1090
 χειρὶ καὶ πλούτῳ τεῶν ἐχθρῶν ὅσον
 νῦν ὑπόχειρ ναίεις·
 ἐπεὶ σ' ἐφηύρηκα μοίρα μὲν οὐκ ἐν ἐσθλῇ

example of a marginal gloss superseding the original word. For the Schol. has αἰὲ τὸν τοῦ πατρὸς μέρος στονάχουσα. It is impossible to supply χρόνον with τὸν αἰὲ, and it is unnecessary to compare τὸν αἰὲ βίον in Oed. Col. 1584, τῶν αἰὲ λόγων Phil. 131. The fate of death, ὃ αἰὲ ὦν, irrevocable and without hope, may well be meant. Mr. Blaydes reads πότμον οὐ πατρὸς, Dindorf τὸν ἐν πότμον.

1077. πάνδυρτος Porson, Advers. p. 211, for πανόδυρτος.

1080. εὐπατρις. This ought to mean εὐπατρία or εὐγενής, yet the context points to the sense 'who can be so good a daughter?' i. e. τίς, or ποῦ ἂν εἴη, ἥτις ἐβλαστε κ.τ.λ. Prof. Campbell, "Could ever daughter be so worthy of a noble sire?" The γὰρ following was restored by Hermann from Stobaeus, Flor. 37, 4, who has τῶν γὰρ ἀγαθῶν. The position of γὰρ after the third word may have caused its omission. Mr. Blaydes reads ἂν—θέλοι. 'None of the well-born would care by living badly (i. e. without affection to parents) to disgrace their fair fame, and so lose their name. (They would do as you have done, who) have chosen an age of grief which you share with your dead father, by showing your loathing for

what is not right, so as to win two praises in one brief sentence, and to be called both wise (in your choice) and the best of children.' There is some difficulty in αἰῶνα κοινόν, which the Schol. explains by διηνεκὴ καὶ ἐπὶ παντὸς αἰῶνος ἐαυτῆς. Prof. Jebb rightly, I think, says "the word expresses that the daughter has cast in her lot with her father, whose spirit mourns the delayed retribution." Wunder takes a different view of the sense: "no one among great men desires to suffer an unhappy state of life, and thereby sully his greatness, to the extinction of his name." He compares Aj. 479, ἀλλ' ἢ καλῶς ζῆν ἢ καλῶς τεθνηκέναι τὸν εὐγενῆ χρή. Madvig, Adv. Crit. i. p. 219, would read αἰῶνα κλεινόν, remarking that κοινὸς and κλεινὸς are sometimes confused.

1086. The MSS. give καθοπλίσασα, which the Schol. renders καταπολεμήσασα τὸ αἰσχρὸν καὶ νικήσασα. The context, as it seems to me, clearly requires καταπτύσασα, a very slight change in the letters. Mr. Blaydes also reads τὸ μὴ καλόν τ' ἀποπτύσασα.

1089. σοφά τ' ἀρίστα τε. So Phil. 119, σοφός τ' ἂν αὐτὸς καγαθὸς κεκλητῇ ἅμα.

1091. τεῶν for τῶν is Hermann's, and ὑπόχειρ for ὑπὸ χεῖρα Musgrave's correction.

- βεβῶσαν ἃ δὲ μέγιστ' ἔβλαστε νόμιμα, τῶνδε
φερομέναν 1095
ἄριστα τῇ Ζηνὸς εὐσεβείᾳ. 1097
- OP. ἄρ', ὦ γυναῖκες, ὀρθά τ' εἰσηκούσαμεν
ὀρθῶς θ' ὁδοιποροῦμεν ἔνθα χρῆζομεν ;
- XO. τί δ' ἐξερευνᾷς καὶ τί βουλευθεὶς πάρει ; 1100
- OP. Αἰγισθὸν ἐνθ' ὥκηκεν ἱστορῶ πάλαι.
- XO. ἀλλ' εὖ θ' ἰκάνεις χῶ φράσας ἀζήμιος.
- OP. τίς οὖν ἂν ὑμῶν τοῖς ἔσω φράσειεν ἂν
ἡμῶν ποθεινὴν κοινόπουν παρουσίαν ;
- XO. ἦδ', εἰ τὸν ἄγχιστόν γε κηρύσσειν χρεῶν. 1105
- OP. ἴθ', ὦ γύναι, δήλωσον εἰσελθοῦς' ὅτι
Φωκῆς ματεύουσ' ἄνδρες Αἰγισθόν τινες.

1095. ἃ δὲ κ.τ.λ. 'But for the practice of those laws that are the greatest ever brought into being (viz. duty to parents), you carry off the highest praise by your respect for the ordinances of Zeus.' So Wunder, whom Linwood follows. There seems an allusion to those *ἄγραπτα νόμιμα* or natural laws, one of which was respect to parents. Aesch. Suppl. 707, τὸ γὰρ τεκόντων σέβας τρίτον τόδ' ἐν θεσμοῖς Δίκας γέγραπται μεγιστοτίμου (perhaps *μεγιστότιμον*, 'of special honour among the laws of Right'). By *ἄριστα φέρεσθαι* the notion of winning the first prize seems meant, though the phrase is somewhat harsh. Prof. Jebb's version appears to me untenable, "in regard to these (τῶνδε) prospering excellently well." The 'genitive of relation' (a somewhat doubtful idiom in itself) would hardly be intelligible in such a context. Mr. Blaydes says, "the words may well mean, behaving most properly as regards them." For τῇ Ζηνὸς εὖσ. he reads, with Nauck, τὰν σὰν δι' εὐσεβείαν. No transcriber who found these words was likely to alter them.

1098. In this act (*ἐπεισόδιον*) Orestes enters with Pylades, bearing the urn supposed to contain the ashes (sup. 55). From *προσφέροντες* in v. 1123 it appears that some attendants were also present. This, in fact, was a common stage practice, *spectaculi gratia*, even where the action of the principal persons was in no respect interfered with by them.

1100. τί δ' κ.τ.λ. 'When you say, *where we wish*, I ask what it is that you

are seeking,' &c. And *ἱστορῶ πάλαι*, in the reply, refers to *ὀρθὰ εἰσηκούσαμεν*. They had made many inquiries, and want to know if the directions given were correct. So Aesch. Cho. 678, *ἐξιστορήσας καὶ σαφηνίσας ὁδόν*. A variant in MS. Laur. gives *μαστεύω πάλαι*.

1103. τοῖς ἔσω. More correctly, τοῖς ἔνδον, but the notion of 'carrying in' perhaps attaches to *φράσειεν*. Compare *ἔσω φρενῶν λέγονσα*, Ag. 1052. There are other passages however where *ἔσω* is a mere synonym of *ἐνδον*, e. g. Ant. 491. —ποθεινὴν, 'welcome,' is said from Orestes' own consciousness of the effects of the news. Cf. 667. But the chorus would understand that they were glad to have arrived at their destination. With *κοινόπουν* Neue compares Aj. 872, *κοινόπλουν παρουσίαν*.

1105. ἦδε. 'This lady (will tell them), if, as we suppose, one who is nearest of kin should make such an announcement.' Thus the masculine τὸν τεκόντα is used in the general sense of 'a parent,' where τὴν τεκοῦσαν, 'the mother,' is really meant, Cho. 690. Cf. Ant. 174, γένους κατ' ἀγχιστείᾳ τῶν ἀλωλῶτων. Agam. 256, τόδ' ἄγχιστον Ἀπίας γαίᾳς μονόφρουρον ἔρκος.

1106. ἴθ', ὦ γύναι. Prof. Jebb remarks that the pretended *ξένος* is a little bluff, and perhaps thought, from her humble attire, that she was not such a near relation as was represented. In Choeph. 657 it is to a domestic that Orestes says ἀγγέλλε τοῖσι κυρίοισι δωμάτων κ.τ.λ.

- ΗΛ. οἷμοι τάλαινα, οὐ δὴ ποθ' ἦς ἠκούσαμεν
 φήμης φέροντες ἐμφανῆ τεκμήρια ;
- ΟΡ. οὐκ οἶδα τὴν σὴν κληδόν'· ἀλλὰ μοι γέρων 1110
 ἐφέϊτ' Ὀρέστου Στρόφιος ἀγγεῖλαι πέρι.
- ΗΛ. τί δ' ἔστιν, ὦ ξέν' ; ὥς μ' ὑπέρχεται φόβος.
- ΟΡ. φέροντες αὐτοῦ σμικρὰ λείψαν' ἐν βραχεῖ
 τεύχει θανόντος, ὡς ὀρᾷς, κομίζομεν.
- ΗΛ. οἷ γὰρ τάλαινα, τοῦτ' ἐκεῖν'· ἤδη σαφές 1115
 πρόχειρον ἄχθος, ὡς ἔοικε, δέρκομαι.
- ΟΡ. εἴπερ τι κλαίεις τῶν Ὀρεστέων κακῶν,
 τόδ' ἄγχος ἴσθι σῶμα τοῦκείνου στέγον.
- ΗΛ. ὦ ξεῖνε, δός νυν πρὸς θεῶν, εἴπερ τόδε 1120
 κέκευθεν αὐτὸν τεύχος, ἐς χεῖρας λαβεῖν,
 ὅπως ἐμαυτὴν καὶ γένος τὸ πᾶν ὁμοῦ
 ξὺν τῇδε κλαύσω κάποδύρωμαι σποδῶ.
- ΟΡ. δόθ' ἥτις ἐστὶ προσφέροντες. οὐ γὰρ ὡς
 ἐν δυσμενείᾳ γ' οὖσ' ἐπαιτεῖται τόδε,
 ἀλλ' ἢ φίλων τις, ἢ πρὸς αἵματος φύσιν. 1125
- ΗΛ. ὦ φιλτάτου μνημεῖον ἀνθρώπων ἐμοῖ

1108. ἦς ἠκούσαμεν. Viz. from the παιδαγωγός, sup. 673. Orestes pretends to treat it as 'a rumour,' and calls it 'the gossip you may have heard.'

1115. τοῦτ' ἐκεῖν'. 'That is it! I now see plainly the sad burden ready to be placed in my hands.' The formula, more common in comedy, is best taken by itself, though most editors read τοῦτ' ἐκεῖν' ἤδη σαφές. Prof. Jebb cites Orest. 804, τοῦτ' ἐκεῖνο· κτᾶσθ' ἐταίρους, μὴ τὸ συγγενὲς μόνον. It is however doubtful if we should not put a stop also at σαφές, 'it is all plain now!' For σαφές δέρκομαι, in the sense of ἐναργές, is hardly usual. She may mean, 'I see the meaning of the urn' &c., ἤδη σαφές ἐστὶ τὸ νῦν δέρκομαι.

1120. κέκευθεν. This perfect is transitive also in Cho. 687 and other passages, intransitive Ant. 911. The epic aorist κυθεῖν or κεκυθεῖν is perhaps "pseudo-archaic," though Curtius allows it, Gr. Etym. 259. He identifies it with *custos*, and the Sanscrit *gudh*, *guh*, to veil or conceal.

1124. ἐν δυσμενείᾳ. By tragic irony

he speaks of his own sister not being *δυσμενής*. Electra might have shown marked dislike to the supposed messengers, and regarded them as her enemies. —ἐπαιτεῖται τόδε, 'she begs this.' The middle is peculiar, *sibi rogat*; but ἐπαιτεῖν and προσαιτεῖν are the technical words applied to those 'professional' πτωχοί, who are by no means confined to modern cities. There is a variant ἀπαιτεῖται, which, like παραιτεῖσθαι πατρὸς Med. 1154, may mean 'asks from,' though usually it is 'to ask back.'

1125. πρὸς αἵματος φύσιν. 'Related by birth.' So Aj. 1305, τοὺς πρὸς αἵματος.

1126 seqq. The beautiful and pathetic βῆσις, breathing profound love and abject grief, turns, as Prof. Jebb says, first on the death of a brother in a foreign land (which for obvious reasons was distressing to a Greek, with whom 'foreigner' and 'enemy' were kindred terms), and secondly, the crushing disappointment of the hopes that so long sustained the sister in her distress. Wunder cites from Aulus Gellius the

ψυχῆς Ὀρέστου λοιπὸν, ὥς σ' ἀπ' ἐλπίδων
 οὐχ ὥνπερ ἐξέπεμπον εἰσεδεξάμην.
 νῦν μὲν γὰρ οὐδὲν ὄντα βαστάζω χεροῖν,
 δόμων δέ σ', ὦ παῖ, λαμπρὸν ἐξέπεμψ' ἐγώ. 1130
 ὥς ὄφελον πάροιθεν ἐκλιπεῖν βίον,
 πρὶν ἐς ξένην σε γαῖαν ἐκπέμψαι χεροῖν
 κλέψασα ταῖνδε κἄνασώσασθαι φόνον,
 ὅπως θανὼν ἔκεισο τῇ τόθ' ἡμέρᾳ,
 τύμβου πατρῷου κοινὸν εἰληχῶς μέρος. 1135
 νῦν δ' ἐκτὸς οἴκων καπὶ γῆς ἄλλης φυγὰς
 κακῶς ἀπώλου, σῆς κασιγνήτης δίχα·
 κοῦτ' ἐν φίλαισι χερσὶν ἢ τάλαιν' ἐγὼ
 λουτροῖς σ' ἐκόσμησ' οὔτε παμφλέκτου πυρὸς
 ἀνειλόμην, ὥς εἰκὸς, ἄθλιον βάρος. 1140
 ἀλλ' ἐν ξέναισι χερσὶ κηδευθεὶς τάλας
 σμικρὸς προσήκεις ὄγκος ἐν σμικρῷ κύτει.
 οἴμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς
 ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ
 πόνῳ γλυκεῖ παρέσχον. οὔτε γάρ ποτε 1145

oft-quoted anecdote of Polus the actor reciting this speech shortly after the death of his favourite son.

1128. οὐχ ὥνπερ is an instance either of attraction (but of a peculiar kind, because 'attraction' properly affects only an accusative of the object), or of the preposition implied from the former clause, οὐκ ἀφ' ὥνπερ. Here we should expect οὐχ αἰσπερ. Prof. Jebb maintains, what Wunder denies, that ἀπ' ἐλπίδων means 'with hopes,' not 'contrary to hopes.' It is true that ἀπὸ γνώμης means both 'with' and 'without judgment,' and while ἀπ' ἐμᾶς ἐλπίδος in Agam. 1000 must mean 'against my hope,' in Trach. 667 ἀπ' ἐλπίδος καλῆς means 'with good hope.' Mr. Blaydes sides with Jebb, Linwood with Wunder; and it is clear that either sense is admissible. I prefer the sense 'contrary to hopes,' because the other interpretation, 'I receive you *with* hopes,' requires the negative with εἰσε-δέξαμην rather than with ἐξέπεμπον.

1130. δόμων δέ κ.τ.λ. 'But when I

sent you forth from home you were in all the brightness of youth.' The ἐγὼ is hardly right where there is no emphasis (see Phil. 5); and the distich has been suspected. The occurrence of ἐκπέμψαι three times in five verses is inelegant.

1131. The Schol. records a variant ὥς ὄφελος, which is an equally good reading.

1134. ὅπως — ἔκεισο. 'That so you might have lain dead in the tomb of your fathers, sharing it in common with them.' Cf. Phil. 359, κείνος μὲν οὖν ἔκειτ'. See also Oed. R. 1389—91. This idiom is peculiarly used in wishes; cf. also Prom. 766.

1139. For πυρὸς after ἀνειλόμην, 'took up from the pyre,' Mr. Blaydes compares Oed. R. 1035.

1143. τροφῆς, 'trouble in nursing.'—πάλαι, sc. τῆς πάλαι σοὶ δοθείσης. Prof. Jebb, in contrasting this passage with Choeph. 734 seqq., by an oversight attributes to Electra the speech of the nurse, who rambles on in a very natural and professional way.

μητρὸς σύ γ' ἦσθα μᾶλλον ἢ κάμου φίλος
οὐθ' οἱ κατ' οἶκον ἦσαν, ἀλλ' ἐγὼ τροφός·
ἐγὼ δ' ἀδελφῇ σοὶ προσηνδύμην αἰεί.
νῦν δ' ἐκλέλοιπε ταῦτ' ἐν ἡμέρᾳ μιᾷ
θανόντι σὺν σοί. πάντα γὰρ συναρπάσας 1150
θύελλ' ὅπως βέβηκας. οἷχεται πατὴρ·
τέθνηκ' ἐγὼ σοί· φροῦδος αὐτὸς εἰ θανών·
γελῶσι δ' ἐχθροί· μαίνεται δ' ὑφ' ἡδονῆς
μήτηρ ἀμήτωρ, ἧς ἐμοὶ σὺ πολλάκις
φήμας λάθρα προὔπεμπες ὥς φανούμενος 1155
τιμωρὸς αὐτός. ἀλλὰ ταῦθ' ὁ δυστυχῆς
δαίμων ὁ σὸς τε κάμὸς ἐξαφείλετο,
ὅς σ' ὤδέ μοι προὔπεμψεν ἀντὶ φιλτάτης
μορφῆς σποδὸν τε καὶ σκιὰν ἀνωφελῇ.
οἶμοι μοι. 1160
ὦ δέμας οἰκτρόν. φεῦ φεῦ.
ὦ δεινοτάτας, οἶμοι μοι,
πεμφθεὶς κελεύθους, φίλταθ', ὥς μ' ἀπώλεσας·
ἀπώλεσας δῆτ', ὦ κασίγνητον κάρα.
τοιγὰρ σὺν δέξαι μ' ἐς τὸ σὸν τόδε στέγος, 1165
τὴν μηδὲν ἐς τὸ μηδὲν, ὥς σὺν σοὶ κάτω
ναίω τὸ λοιπόν. καὶ γὰρ ἡνίκ' ἦσθ' ἄνω,
ξὺν σοὶ μετεῖχον τῶν ἴσων· καὶ νῦν ποθῶ

1146. μᾶλλον ἢ, 'so much as,'—the usual meaning of this phrase.—κάμου, an example of the fondness of the poets to insert *καὶ* in any secondary or additional statement. See Phil. 79. inf. 1301. Mr. Blaydes says, "*φίλος* cannot be right. For Orestes was too young to be the friend *of*, and as dear *to* his sister the dative would be required." But why should not a poet speak in his own way? Surely that way is much better, e. g. than Meineke's conjecture, which he cites, ἢ κάμου *φελος* (!), i. e. *ὄφελος*, derived perhaps from the scholium τὸ δὲ φίλος ἀντὶ τοῦ ὄφελος.

1148. προσηνδύμην. Nothing more seems meant than that the little Orestes always called Electra by the endearing name of 'sister.' And this is not the usual practice of young persons in

familiar talk.

1152. τέθνηκ' ἐγὼ σοί. She means that both parties no longer live for each other; she, though living, is as dead to Orestes as Orestes is really dead to her. Linwood, comparing 1163, explains σοί by ὑπὸ σοῦ.

1154. ἧς, 'about whom.' So frequently λόγος, βᾶσις, φήμη τινος &c. Linwood says, "ἧς pendet a τιμωρός. Alii cum λάθρα conjungunt." Hesych. ἀμήτωρ· κακομήτωρ. Σοφοκλῆς 'Ηλέκτρα.

1158. ἀντὶ κ.τ.λ. 'Instead of that most dear (living) form mere dust and a shadow powerless to aid.' Prof. Jebb's rendering is somewhat quaint, "the idle vestige of a life."

1164. δῆτα. See Phil. 761.

1168. τῶν ἴσων, i. e. we shared alike in all things. And now, she adds, I wish

- τοῦ σοῦ θανοῦσα μάπολείεσθαι τάφου.
 τοὺς γὰρ θανόντας οὐχ ὁρῶ λυπουμενούς. 1170
- ΧΟ. θνητοῦ πέφυκας πατρός, Ἡλέκτρα, φρόνει
 θνητὸς δ' Ὀρέστης· ὥστε μὴ λίαν στένε.
 [πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν.]
- ΟΡ. φεῦ φεῦ· τί λέξω; ποῖ λόγων ἀμηχανῶν
 ἔλθω; κρατεῖν γὰρ οὐκ ἔτι γλώσσης σθένω. 1175
- ΗΛ. τί δ' ἔσχες ἄλγος; πρὸς τί τοῦτ' εἰπὼν κυρεῖς;
 ΟΡ. ἦ σὸν τὸ κλεινὸν εἶδος Ἡλέκτρας τόδε;
 ΗΛ. τόδ' ἔστ' ἐκεῖνο, καὶ μάλ' ἀθλίως ἔχον.
 ΟΡ. οἴμοι ταλαίνης ἄρα τῆσδε συμφορᾶς.
 ΗΛ. τί δὴ ποτ', ὦ ξέν', ἀμφ' ἐμοὶ στένεις τάδε; 1180
 ΟΡ. ὦ σῶμ' ἀτίμως καθέως ἐφθαρμένον.
 ΗΛ. οὗτοι ποτ' ἄλλην ἢ 'μὲ δυσφημεῖς, ξένε.
 ΟΡ. φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς.
 ΗΛ. τί μοί ποτ', ὦ ξέν', ὧδ' ἐπισκοπῶν στένεις;
 ΟΡ. ὡς οὐκ ἄρ' ἤδη τῶν ἐμῶν οὐδὲν κακῶν. 1185
 ΗΛ. ἐν τῷ διέγνως τοῦτο τῶν εἰρημένων;
 ΟΡ. ὁρῶν σε πολλοῖς ἐμπρέπουσαν ἄλγεσιν.
 ΗΛ. καὶ μὴν ὁρᾷς γε παῦρα τῶν ἐμῶν κακῶν.
 ΟΡ. καὶ πῶς γένοιτ' ἂν τῶνδ' ἔτ' ἐχθίω βλέπειν;

to share in (not to be left without) your tomb. The reason she gives however is hardly logical; but she speaks under emotion. Perhaps therefore the genuineness of the last verse is without much reason suspected (see Blaydes). Neue compares Trach. 1173.

1172. A verse added in the MSS. after this, *πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν*, is omitted by most critics, as a common-place found elsewhere in the same or similar form.

1174. *ἀμηχανῶν*. 'At a loss for words, to what can I have recourse? For *say something* I must.' 'Whither shall I go when all words fail?' Prof. Campbell. The *λόγοι* seem here contrasted with mere incoherent expressions.

1176. *πρὸς τί*; 'In reference to what do you say this now?' See on 1055. Dindorf, who has a theory that *τί* can stand for *ῶτι*, removes the stop at *ἄλγος*.

1179—82. These lines could well be spared, since *φεῦ τῆς ἀνύμφου κ.τ.λ.*

properly follows *καὶ μάλ' ἀθλίως ἔχον*. The intervening verses, in themselves weak, may have belonged to some other edition. For the transitive use of *δυσφημεῖν*, i. e. 'what you say of me is no compliment,' see Eur. Hec. 178. Heracl. 600, *δυσφημεῖν γὰρ ἄξιμα θεῶν*. The Schol. wrongly thinks v. 1178 should be assigned to the chorus.

1184. *ὧδ' ἐπισκοπῶν*, 'eyeing me thus.' Or perhaps for *τί βλέπων*; 'with what object in view do you grieve thus?'

1186—7. This distich also, though Sophoclean in character, seems wrongly to separate verses which should come together; 'How little I knew anything of my own misfortunes!'—'Well, you perceive but few of mine.' The interposed verses seem to mean, 'What has been said to make you know this?'—'I know it, not from anything said, but from what I see.' Construe, *ἐν τῷ (τίνι) τῶν εἰρημένων*.

- ΗΛ. ὁθύνεκε' εἰμὶ τοῖς φονεῦσι σύντροφος. 1190
 ΟΡ. τοῖς τοῦ ; πόθεν τοῦτ' ἐξεσήμηνας κακόν ;
 ΗΛ. τοῖς πατρός. εἴτα τοῖσδε δουλεύω βία.
 ΟΡ. τίς γάρ σ' ἀνάγκη τῇδε προτρέπει βροτῶν ;
 ΗΛ. μήτηρ καλεῖται· μητρὶ δ' οὐδὲν ἐξισοῖ.
 ΟΡ. τί δρῶσα ; πότερα χερσὶν, ἢ λύμῃ βίου ; 1195
 ΗΛ. καὶ χερσὶ καὶ λύμαισι καὶ πᾶσιν κακοῖς.
 ΟΡ. οὐδ' οὐπαρήξων οὐδ' ὁ κωλύσων πάρα ;
 ΗΛ. οὐ δῆθ'. ὅς ἦν γάρ μοι σὺ προῦθηκας σποδόν.
 ΟΡ. ᾧ δύσποτμ', ὡς ὀρών σ' ἐποικτεῖρω πάλαι.
 ΗΛ. μόνος βροτῶν νυν ἴσθ' ἐποικτεῖρας ποτέ. 1200
 ΟΡ. μόνος γὰρ ἦκω τοῖσι σοῖς ἀλγῶν κακοῖς.
 ΗΛ. οὐ δὴ ποθ' ἡμῖν ξυγγενῆς ἦκεις ποθέν ;
 ΟΡ. ἐγὼ φράσαιμ' ἂν, εἰ τὸ τῶνδ' εὖνουν πάρα.
 ΗΛ. ἀλλ' ἐστὶν εὖνουν, ὥστε πρὸς πιστὰς ἐρεῖς.
 ΟΡ. μέθες τόδ' ἄγγος νῦν, ὅπως τὸ πᾶν μάθης. 1205
 ΗΛ. μὴ δῆτα πρὸς θεῶν τοῦτό μ' ἐργάσῃ, ξένη.
 ΟΡ. πιθοῦ λέγοντι κοῦχ ἁμαρτήσῃ ποτέ.

1191. πόθεν — κακόν ; 'From what source proceeds the evil you now indicate ?' That is (says Wunder), 'by whom was the murder committed ?' But the sense is rather this : 'how comes it that living with them is such an evil ?' The reply is, 'because I am in the position of a slave against my will.'

1193. προτρέπει, 'puts you to,' 'casts you into this bondage' (Wunder). Prof. Jebb translates, after Hermann, 'impels you *with* this necessity.' In Ant. 270. Oed. R. 358, the verb means rather 'to induce.' Hesych. προτρέπειν τὸ προάγεσθαι. ἐνίοτε καὶ τὸ προβιβάζειν. The word occurs in Eur. Hipp. 715, where προστρέπουσ' is a variant, but equally difficult to explain. Perhaps we should here read ἀνάγκην τῇδε προστρέπει, 'turns you to.' It is best, perhaps, here to regard ἀνάγκη as representing δουλεύειν, 'who *makes* you their slave ?'—'One who is my mother in name, though none of her actions are like a mother's,' or, 'but who does nothing by the standard of a mother's feelings.' In Thuc. vi. 87 fin. ἐξισώσαντες τοῖς ἄλλοις is explained by the Schol. ἐξισωθέντες καὶ ὁμοιο-

θέντες.

1195. τί δρῶσα ; i. e. προτρέπει σε δουλεύειν.

1198. προῦθηκας. 'You set before me (present to me) in ashes.' In Phil. 268. 274, προθέντες has a nearly similar sense.

1200. ποτέ. 'Know you are the only mortal who ever expressed pity for me.'

1201. The reading of Brunck, Dindorf, and others, τοῖς ἴσοις, has equal authority ; but it gives a less simple meaning. Orestes ought surely to say, 'I alone pity you, because I alone feel for your woes.' And the natural inference, though not the necessary one, was, that he must be some relation. For the Greek tendency to caste and family exclusiveness tended to limit sympathy to family troubles. But τοῖς ἴσοις would mean that he pitied his sister because he had not less troubles to bear himself ; and this equality or community would be a feeble argument for relationship. Prof. Jebb observes, "Orestes leads up to the disclosure by intimating more and more clearly the identity of *her* interests with *his*."

- ΗΛ. μὴ πρὸς γενείου μὴ ἔξελῃ τὰ φίλτατα.
 ΟΡ. οὐ φημ' ἑάσειν. ΗΛ. ὦ τάλαιν' ἐγὼ σέθεν,
 Ὀρέστα, τῆς σῆς εἰ στερήσομαι ταφῆς. 1210
 ΟΡ. εὐφήμα φώνει. πρὸς δίκης γὰρ οὐ στένεις.
 ΗΛ. πῶς τὸν θανόντ' ἀδελφὸν οὐ δίκη στένω ;
 ΟΡ. οὐ σοι προσήκει τήνδε προσφωνεῖν φάτιν.
 ΗΛ. οὕτως ἄτιμός εἰμι τοῦ τεθνηκότος ;
 ΟΡ. ἄτιμος οὐδενὸς σύ· τοῦτο δ' οὐχὶ σόν. 1215
 ΗΛ. εἴπερ γ' Ὀρέστου σῶμα βαστάζω τόδε.
 ΟΡ. ἀλλ' οὐκ Ὀρέστου, πλὴν λόγῳ γ' ἡσκημένον.
 ΗΛ. ποῦ δ' ἔστ' ἐκείνου τοῦ ταλαιπώρου τάφος ;
 ΟΡ. οὐκ ἔστι. τοῦ γὰρ ζώντος οὐκ ἔστιν τάφος.
 ΗΛ. πῶς εἴπας, ὦ παῖ ; ΟΡ. ψεῦδος οὐδὲν ὦν λέγω. 1220
 ΗΛ. ἦ ζῇ γὰρ ἀνὴρ ; ΟΡ. εἴπερ ἔμψυχός γ' ἐγώ.
 ΗΛ. ἦ γὰρ σὺ κείνος ; ΟΡ. τήνδε προσβλέψασά μου
 σφραγίδα πατρὸς ἔκμαθ' εἰ σαφῇ λέγω.
 ΗΛ. ὦ φίλτατον φῶς. ΟΡ. φίλτατον, συμμαρτυρῶ.
 ΗΛ. ὦ φθέγμ', ἀφίκου ; ΟΡ. μηκέτ' ἄλλοθεν πύθῃ.

1208. μ' ἐξέλη Elmsley, and so Mr. Blaydes, who remarks that *ἐξαιρεῖσθαι* (with a double accusative) is usually said of persons, *ἀφαιρεῖσθαι* of things. Aesch. Suppl. 924, ἀγοιμ' ἂν, εἴ τις τάσδε μὴ ἔξαιρήσεται.

1210. τῆς σῆς ταφῆς. 'If I shall be prevented from burying your bones,' i.e. in the family tomb (Wunder). This verse may, perhaps, be interpolated. Orestes objects to her holding the urn, and to the address τὸν θανόντ' ἀδελφόν, in both instances, perhaps, *ominis gratia*. Prof. Campbell says (on 1213) "Orestes speaks with reference to the word θανόντα, but Electra replies with reference to ἀδελφόν."

1214. ἄτιμος. Prof. Jebb explains, 'Am I so slighted by the dead?' i.e. will the dead reject my tribute of grief? So also Wunder, "Electra, feeling sure that she is holding the bones of Orestes, thinks he means that the dead man despises her, and is angry at her calling him brother." Mr. Blaydes, "held unworthy by the deceased." Linwood, "expers, nullam in eo partem habens," comparing Oed. R. 788, καὶ μ' ὁ Φοῖβος ὦν μὲν ἰκόμην ἄτιμον ἐξέπεμψεν. This

sense is confirmed by the next line; 'You are *deprived* of nothing; (it is true, I object to your retaining the urn;) but this is not yours (and therefore you cannot say it is any loss of property).'

1218. ποῦ δ' ἔστ' κ.τ.λ. She is yet incredulous: if the urn and the ashes are a pretence, where is he really buried?

1222. Aeschylus makes the colour of the hair and the size of the footstep, with some fragments of embroidery, the grounds of the recognition. Euripides (El. 520 seqq.) ridicules these tokens, and makes the old man identify him by a scar (573). Sophocles makes a gem or cameo the proof; a similar use of a ring occurs in Trach. 615.

1224. ὦ φίλτατον φῶς. 'O happy day!' Neue compares inf. 1354. Phil. 530.

1225. ὦ φθέγμα. The present and living Orestes,—not the exiled brother nor the dead Orestes who seems to have come back to me in the cinerary urn (Jebb). The Schol. says, *λείπει φίλτατον*, but such an ellipse seems impossible. Cf. Aj. 14, ὦ φθέγμ' Ἀθάνας.

- ΗΛ. ἔχω σε χερσίν ; ΟΡ. ὥς τὰ λοιπ' ἔχοις αἰεί.
 ΗΛ. ὦ φίλταται γυναῖκες, ὦ πολίτιδες,
 ὁράτ' Ὀρέστην τόνδε, μηχαναῖσι μὲν
 θανόντα, νῦν δὲ μηχαναῖς σεσωσμένον.
 ΧΟ. ὁρῶμεν, ὦ παῖ, καπὶ συμφοραῖσί μοι 1230
 γεγηθὸς ἔρπει δάκρυον ὀμμάτων ἄπο.
 ΗΛ. ἰὼ γοναί, 1235
 γοναί σωμάτων ἐμοὶ φιλτάτων
 ἐμόλετ' ἀρτίως,
 ἐφηύρετ', ἤλθετ', εἶδεθ' οὓς ἐχρήζετε.
 ΟΡ. πάρεσμεν' ἀλλὰ σίγ' ἔχουσα πρόσμενε.
 ΗΛ. τί δ' ἔστιν ;
 ΟΡ. σιγᾶν ἄμεινον, μή τις ἔνδοθεν κλύη.
 ΗΛ. ἀλλ' οὐ τὰν Ἄρτεμιν
 τὰν αἰὲν ἀδμήταν,
 τόδε μὲν οὐ ποτ' ἀξιόσω τρέσαι 1240
 περισσὸν ἄχθος ἔνδον γυναικῶν ὄν αἰεί.
 ΟΡ. ὦρα γε μὲν δὴ κὰν γυναιξὶν ὥς Ἄρης

1226. ὥς τὰ λοιπ' ἔχοις. 'As I hope (our idiom is, 'so I hope') that you may hereafter ever hold me.' Compare ὥς λέγοις πάλιν, Agam. 295, 'as I hope to learn from a further account.'

1229. σεσωσμένον. "Because by the very fraud he was enabled to return to his father's house safe and sound," Wunder.

1231. γεγηθὸς δάκρυον, 'a rejoicing tear,'—a tear of joy,—is compared with χαρά μ' ὑφάρπει δάκρυον ἐκκαλουμένη, Agam. 270.

1233. γοναί σωμάτων. 'Offspring of persons very dear to me.' She addresses, not Orestes alone, as the Schol. supposes and the commentators teach, but Orestes and Pylades, who was doubtless standing by as a mute. See 1373. 1297. 1401. Thus in Choeph. 938 the friends are mentioned together, ἐμολε δ' ἐς δόμον τὸν Ἀγαμέμνονος διπλοῦς λέων, διπλοῦς Ἄρης. Accordingly Orestes replies in the plural, πάρεσμεν.—οὓς ἐχρήζετε, viz. ἰδεῖν, Schol. ἀντὶ τοῦ ἐμέ.

1238—9. ἀλλ' οὐ. For μὰ omitted see on 1063. The metre of 1260—1 does not precisely correspond. Wunder says, "it is certain that both have suffered

some corruption." Mr. Blaydes, "both lines appear corrupt." Neue also places an obelus at ἀδμήταν. The difficulty of correction is against this view; and the sense seems simple and complete. 'No, by the goddess ever virgin! *this* I will never deign to fear, a useless burden (to the palace) of women who keep always at home.' She alludes to her mother and perhaps sister with their handmaids, possibly including Aegisthus (sup. 301).—ἀδμήταν, the usual attribute of Artemis. Aesch. Suppl. 149, Διὸς κόρα—ἀδμήτος ἀδμήτα ῥύσιος γενέσθω. For ἔνδον ὃν αἰεί cf. Choeph. 921, τρέφει δέ γ' ἀνδρὸς μόχθος ἡμένας ἔσω. Neue compares τάνδον οἰκουρήματα in Orest. 916.

1243. From Aesch. Suppl. 748, γυνὴ μονωθεῖσ' οὐδὲν, οὐκ ἐνεστ' Ἄρης, it might be inferred that this was a kind of proverb. Orestes tells his sister that she has had experience of what women can do in daring, viz. of her own mother. To which she replies, 'You cast on me (the burden and weight, i. e. the memory of) a woe not to be veiled from sight, never to be undone, never to be forgotten,—the true nature and extent of our woe.' "In memoriam mihi revocasti malum

- ἔνεστιν· εὖ δ' ἔξοισθα πειραθεῖσά που.
 ΗΛ. ὁτοτοτοῖ τοτοῖ, 1245
 ἀνέφελον ἐπέβαλες οὐ ποτε καταλύσιμον,
 οὐδέ ποτε λησόμενον ἀμέτερον
 οἶον ἔφνυ κακόν. 1250
 ΟΡ. ἔξοιδα, παῖ, ταῦτ'· ἀλλ' ὅταν παρουσία
 φράζῃ, τότε ἔργων τῶνδε μεμνήσθαι χρεών.
 ΗΛ. ὁ πᾶς ἐμοὶ ἀντ.
 ὁ πᾶς ἂν πρέποι παρῶν ἐννέπειν
 τάδε δίκῃ χρόνος. 1255
 μόλις γὰρ ἔσχον νῦν ἐλεύθερον στόμα.
 ΟΡ. ξύμφημι καὶ γώ. τοιγαροῦν σῶζον τόδε.
 ΗΛ. τί δρῶσα;
 ΟΡ. οὐ μὴ ᾽στι καιρὸς μὴ μακρὰν βούλου λέγειν.
 ΗΛ. τίς οὖν ἂν ἀξίαν 1260
 γε σοῦ πεφνηνόςτος
 μεταβάλοιτ' ἂν ὧδε σιγὰν λόγων;
 ἐπεὶ σε νῦν ἀφράστως ἀελπτως τ' ἐσείδον.
 ΟΡ. τότε εἶδες, ὅτε θεοὶ μ' ἐπώτρυναν μολεῖν
 * * * *

nec celandum, nec abolendum, neque unquam obliviscendum," Linwood. Mr. Blaydes suggests *ἐπέβαλες*, but compares Trach. 128, *ἀνάληπτα γὰρ οὐδ' ὁ πάντα κραίνων βασιλεὺς ἐπέβαλε θνατοῖς Κρονίδας*.—The passive use of *λησόμενον* is remarkable.

1251. *παρουσία*. Schol. *ὅταν ἐπιτρέπῃ ὁ καιρὸς καὶ καλῇ*. Prof. Jebb well compares v. 39, *ὅταν σε καιρὸς εἰσάγῃ*.—*ἔργων*, i. e. not *λόγων*, the relation of our woes. Electra however cannot restrain her words, now that she has the liberty to express them. 'All time,' she says, 'were it present to me now, would be suitable (i. e. not too much) for recounting these deeds as they deserve.' The more natural expression would be, 'the recounting these is a task suited to all time.' Wunder understands, "there is no time when she ought not to speak of it;" but *παρῶν* thus has no significance. The sense 'any time would suit' (Herm.) is also against the article, *ὁ πᾶς χρόνος*, which can only mean 'all time.' Prof. Campbell, "all time would rightly be as

present time for me to tell of this."

1257. *σῶζον τόδε*. Wunder and Mr. Blaydes explain, 'therefore preserve the liberty you have so lately gained,' viz. by repressing your utterances. But it may mean, 'remember this advice.' Schol. *τόδε, τὸ ἐλευθεροστομεῖν*.

1260. *ἀξίαν*, 'as a fit equivalent.' Who, she asks, now that *you* have appeared, would accept silence, as you bid me (*ὧδε*), as the right course to take, instead of talking?—*μεταβάλλεσθαι τί τινος* follows the usual construction of *ἀλλάξασθαι* and *μεταμείβεσθαι*, to take one thing in exchange for another, the active meaning to *give*. Neue cites Eur. Hipp. 1111, *ῥάδια δ' ἤθεα τὸν αἰρίον μεταβαλλομένα χρόνον αἰὲν ἔβλον συνευτυχοίην*. For *πεφνηνόςτος* compare Ion 1188, *παῖδ' ἡμῶν πεφνηνόντι*.

1264. *τότ' εἶδες*. "Orestes feels the reproach unconsciously conveyed in *ἀελπτως*. He hastens to assure his sister that his return had been delayed only until Apollo should give the word." Prof. Jebb. A verse seems to have

- ΗΛ. ἔφρασας ὑπερτέραν 1265
 τὰς πάρος ἔτι χάριτος· εἴ σε θεὸς ἐπόρισεν
 ἀμέτερα πρὸς μέλαθρα, δαιμόνιον
 αὐτὸ τίθημι ἐγώ. 1270
- ΟΡ. τὰ μὲν σ' ὀκνῶ χαίρουσαν εἰργαθεῖν, τὰ δὲ
 δέδοικα λίαν ἡδονῇ νικωμένην.
- ΗΛ. ἰὼ χρόνῳ μακρῷ φιλτάταν
 ὁδὸν ἐπαξιώσας ὧδέ μοι φανῆναι,
 μή τί με, πολύπονον ὧδ' ἰδὼν 1275
- ΟΡ. τί μὴ ποιήσω ;
- ΗΛ. μή μ' ἀποστερήσης
 τῶν σὼν προσώπων ἄδονὰν μεθέσθαι.
- ΟΡ. ἦ κάρτα κἂν ἄλλοισι θυμοίμην ἰδῶν.
- ΗΛ. ξυναινεῖς ; ΟΡ. τί μὴν οὐ ; 1280
- ΗΛ. ὦ φίλαι,
 ἔκλυον ἂν ἐγὼ οὐδ' ἂν ἡλπισ' αὐδάν.
 * * ἔσχον ὄργαν
 ἄναυδον οὐδὲ σὺν βοᾷ κλύουσα
 τάλαινα. νῦν δ' ἔχω σε· προὔφάνης δὲ 1285

dropped out, e.g. πρὸς οἶκον, ἔργων τῶνδε πορσύναι χάριν. Neue doubts the antistrophic correspondence of trimeter iambs.

1265. ὑπερτέραν, sc. χάριν. The sense is, 'Your coming (from abroad) straight to our house is a piece of luck greater than your mere return, and was the result of supernatural guidance.'—ἐπόρισεν, for ἐπῶρσεν, is necessary to the metre, though Mr. Blaydes suggests ἐπέλασεν or ἐκόμισεν, Herm. ἐβίβασεν. But this word seems to have some affinity to πορεύειν. Thus Oed. Col. 1458, πῶς ἂν—δεῦρο Θησέα πόροι; Hesych. ἐπόρησεν· διεπέρασεν.—τίθημι, 'I reckon,' more usually τίθεμαι.

1273. Perhaps ἰὼ ἰὼ, to complete the dochmiac verse. The sense is briefly expressed: 'you have appeared most dear to me, though you thought proper to come after so long a time.' Cf. 1264.

1277. μεθέσθαι, i.e. ὥστε ἐμὲ μεθέσθαι αὐτῆς, 'do not deprive me of the pleasure of seeing your face, so that I have to resign it.' Porson proposed ἄδονα, depending on μεθέσθαι.

1279. τοῖς ἄλλοισι. Supply ἀποστεροῦσί σε (Blaydes). Perhaps ἡ κάρτα τῶν κ.τ.λ.

1280. ξυναινεῖς ; 'Do you promise?'—'Of course I do.' Cf. Agam. 1208, ξυναινέσασα Λοξίαν ἐψευσάμην. Rhcs. 706, δοκεῖς γάρ ;—τί μὴν οὐ ; Hence Seidler corrected τὶ μὴ οὐ in the present passage.

1281. αὐδάν. Either, with the Schol., 'the tidings of his death,' or simply, 'a voice which I never thought to hear.' Something seems to have been lost in the next verse. The Schol. has ἐφ' ᾧ οὐτε σιωπήσαι ἂν ἡδυνάμην οὔτε ἀκούσασα βοῆσαι. Prof. Jebb supplies on conjecture κακᾶς δ' ἐν ὕβρει ματρός. To this, he observes, v. 1289 would naturally refer. The sense is, 'but I kept my feelings silent and without utterance when I heard it.' Wunder says, "both the sense and the metre show that this passage is very corrupt." Perhaps, ἐγὼ δ' ἐπέσχον ὄργαν κ.τ.λ., omitting ἐγὼ in the preceding verse. From Hesych. οὐ συνέσχεν ὄργην· οὐ κατεκράτησεν ὄργην, Bergk supposed some other reading of this passage is referred to.

- φιλτάταν ἔχων πρόσοψιν,
 ἄς ἐγὼ οὐδ' ἂν ἐν κακοῖς λαθοίμαν.
- OP. τὰ μὲν περισσεύοντα τῶν λόγων ἄφες,
 καὶ μήτε μήτηρ ὥς κακὴ δίδασκέ με
 μήθ' ὥς πατρώαν κτήσιν Αἰγισθος δόμων 1290
 ἀντλεῖ, τὰ δ' ἐκχεῖ, τὰ δὲ διασπείρει μάτην.
 λόγου γὰρ ἂν σοι καιρὸν ἐξείργοι χρόνος.
 ἂ δ' ἁρμόσει μοι τῷ παρόντι νῦν χρόνῳ
 σήμαιν', ὅπου φανέντες ἢ κεκρυμμένοι
 γελῶντας ἐχθροὺς παύσομεν τῇ νῦν ὁδῷ. 1295
 οὕτως δ' ὅπως μήτηρ σε μὴ ἵπινώσεται
 φαιδρῷ προσώπῳ νῶν ἐπελθόντων δόμους·
 ἀλλ' ὥς ἐπ' αὐτῇ τῇ μάτην λελεγμένη
 στέναζ'. ὅταν γὰρ εὐτυχήσωμεν, τότε
 χαίρειν παρέσται καὶ γελᾶν ἐλευθέρως. 1300
- HA. ἀλλ', ὦ κασίγνηθ', ὦδ' ὅπως καὶ σοὶ φίλον
 καὶ τοῦμὸν ἔσται τῇδ'. ἐπεὶ τὰς ἡδονὰς
 πρὸς σοῦ λαβοῦσα κοῦκ ἐμὰς ἐκτησάμην.
 κοῦδ' ἂν σε λυπήσασα δεξαίμην βραχὺ
 αὐτὴ μέγ' εὐρεῖν κέρδος. οὐ γὰρ ἂν καλῶς 1305
 ὑπηρετοῖην τῷ παρόντι δαίμονι.

1287. The metre would be improved by reading ἄς οὐδ' ἂν ἐν κακοῖς ἐγὼ λαθοίμαν.

1292. For χρόνου—λόγος I have ventured to read, what common sense seems to suggest, λόγου—χρόνος. 'For time would preclude the propriety of such a narrative' (make it now unfitting). Prof. Jebb translates, "for the story might debar you from observing due limit in its duration." Linwood assents to Hermann's view, that χρόνου καιρὸν = τὸ καίριον τοῦ χρόνου.

1296. οὕτως δ'. 'But (so act) that the mother shall not find out by the glee on your face, when we two (myself and Pylades) have got into the house. But as if for the calamity that has been falsely reported, continue your sighs and groans.' By νῶν perhaps Orestes and Electra are primarily meant, Pylades making a third. Mr. Blaydes says μάτην λελεγμένη is "unintelligible," and would read μὴ μάτην with Reiske.

But Prof. Jebb well refers to Phil. 345, εἴτ' ἀληθὲς εἴτ' ἄρ' οὖν μάτην.

1303. λαβοῦσα. We may supply ἔχω, —'I hold them from you, and did not acquire them for my own.' In the next verse Dindorf, Linwood, and Neue adopt a variant βουλομένην for δεξαίμην (λεξαίμην Laur.), "quod restituendum videtur," Linwood adds. 'I would not consent, (take as an offer) at the cost of even a trifling annoyance to you, myself to get a great gain.' The negative is separated from the verb in order to emphasize the condition. Cf. Eur. Hipp. 654, πῶς ἂν οὖν εἴην κακός, ὅς οὐδ' ἀκούσας τοιάδ' ἀγνεύειν δοκῶ;

1306. The MSS. have ἱπηρετοῖμην, which is thought to be a post-Attic form of the verb. There seems a probability that Musgrave's correction is right, though Neue retains the vulgate. Prof. Jebb well points out that Electra regards herself as now acting under a religious obligation.

ἀλλ' οἶσθα μὲν τὰνθένδε, πῶς γὰρ οὐ ; κλύων
ὁθύνεκε' Αἴγισθος μὲν οὐ κατὰ στέγας,
μήτηρ δ' ἐν οἴκοις· ἦν σὺ μὴ δείσῃς ποθ' ὥς
γέλῳτι τοῦμὸν φαιδρὸν ὄψεται κάρα. 1310

μῖσός τε γὰρ παλαιὸν ἐντέτηκέ μοι,
κάπεί σ' ἐσείδον, οὐ ποτ' ἐκλήξω χαρᾶς
δακρυρροοῦσα. πῶς γὰρ ἂν λήξαιμι' ἐγὼ,
ἥτις μῖᾶ σε τῇδ' ὁδῷ θανόντα τε
καὶ ζῶντ' ἐσείδον ; εἵργασαι δέ μ' ἄσκοπα· 1315
ὥστ' εἰ πατήρ μοι ζῶν ἵκοιτο, μηκέτ' ἂν
τέρας νομίζειν αὐτὸ, πιστεύειν δ' ὄραν.

ὅτ' οὖν τοιαύτην ἡμῖν ἐξήκεις ὁδὸν,
ἄρχ' αὐτὸς ὥς σοι θυμός. ὥς ἐγὼ μόνῃ
οὐκ ἂν δυοῖν ἡμαρτον· ἡ γὰρ ἂν καλῶς 1320
ἔσωσ' ἐμαυτὴν, ἡ καλῶς ἀπωλόμην.

ΧΟ. σιγᾶν ἐπήνεσ'· ὥς ἐπ' ἐξόδῳ κλύω
τῶν ἐνδοθεν χωροῦντος.

ΗΛ. εἴσιτ', ὦ ξένοι,
ἄλλως τε καὶ φέροντες οἷ' ἂν οὔτε τις
δόμων ἀπώσaiτ' οὐτ' ἂν ἡσθείῃ λαβών. 1325

1307. κλύων. Schol. εἰκὸς γὰρ καὶ
ἐξωθεν ταῦτα πεπύσθαι τὴν Ὀρέστην.
'You are aware of what is to be done
next, as you hear Aegisthus is not at
home.' Cf. 1339. Mr. Blaydes explains
'the state of affairs here in the palace.'
Prof. Jebb, *quas hic sunt*. In Oed. R.
1267, δεινὰ δ' ἦν τὰνθένδ' ὄραν, Oed. Col.
476, τὸ δ' ἐνθεν ποῖ τελευτῆσαι με χρῆ,
the former is clearly the sense. When
Electra says, that Aegisthus is away,
and the mother alone at home, the course
to be pursued is clear, to kill Clytem-
nestra first.

1312. χαρᾶς. Cf. 1231. χαρᾶ is a
probable, but not certain correction of
Schaefer's. Both the hatred of the
mother and the tearful eye would con-
ceal any indication of secret joy at the
prospect of revenge.—ἐντέτηκε, 'has
become part of my nature,' a metaphor
from wax or melted metal. Prof. Jebb
compares Plat. Menex. p. 245, D, ὅθεν
καθαρὸν τὸ μῖσος ἐντέτηκε τῇ πόλει. See
Trach. 463, where ἐντακῆναι τῷ φιλεῖν

is to be wholly absorbed in affection.
Hesych. ἐντέτηκεν· ἐνκεκόλληται.

1319. ὥς ἐγὼ μόνῃ κ.τ.λ. 'Command
me,' she says, 'for I am ready for action.
Even without you I would have dared
the deed, though I had died in the
attempt.' Prof. Jebb has a good note
on οὐκ ἂν δυοῖν ἡμαρτον. 'Not to fail
in both of two things' is the Greek way
of saying 'to succeed in one or the other.'
He cites, with other passages, after Her-
mann, Thuc. i. 33, μηδὲ δυοῖν φθάσαι
ἀμάρτωσιν,—ἡ κακῶσαι ἡμᾶς, ἡ σφᾶς
αὐτοὺς βεβαιώσασθαι.

1322. Construe ὥς ἐπ' ἐξόδῳ, 'on the
point of coming out.' It seems better
to assign these words to the chorus than
to Orestes. For, as Prof. Jebb observes,
the rebuke of the paedagogus in 1326
would be inappropriate, if Orestes here
evinced such caution. For κλύω Mr.
Blaydes edits τινὸς with Nauck,—a good
reading, but a rash alteration.

1325. Electra, herself not sure who
the person coming out of the palace may

- ΠΑ. ὦ πλείστα μῶροι καὶ φρενῶν τητῶμενοι,
 πότερα παρ' οὐδὲν τοῦ βίου κήδεσθ' ἔτι,
 ἢ νοῦς ἔνεστιν οὔτις ὑμῶν ἐγγεινῆς,
 ὅτ' οὐ παρ' αὐτοῖς, ἀλλ' ἐν αὐτοῖσιν κακοῖς
 τοῖσιν μεγίστοις ὄντες οὐ γιγώσκετε ; 1330
 ἀλλ' εἰ σταθμοῖσι τοῖσδε μὴ 'κύρουν ἐγὼ
 πάλαι φυλάσσω, ἦν ἂν ὑμῶν ἐν δόμοις
 τὰ δρώμεν' ὑμῶν πρόσθεν ἢ τὰ σώματα·
 νῦν δ' εὐλάβειαν τῶνδε προϋθέμην ἐγώ.
 καὶ νῦν ἀπαλλαχθέντε τῶν μακρῶν λόγων 1335
 καὶ τῆς ἀπλήστου τῆσδε σὺν χαρᾷ βοῆς
 εἴσω παρέλθεθ', ὡς τὸ μὲν μέλλειν κακὸν
 ἐν τοῖς τοιούτοις ἔστ', ἀπηλλάχθαι δ' ἀκμή.
 ΟΡ. πῶς οὖν ἔχει τάντεῦθεν εἰσιόντι μοι ;
 ΠΑ. καλῶς. ὑπάρχει γάρ σε μὴ γνῶναί τινα. 1340
 ΟΡ. ἡγγειλας, ὡς ἔοικεν, ὡς τεθνηκότα.
 ΠΑ. εἰς τῶν ἐν Ἰδίου μάνθαν' ἐνθάδ' ὦν ἀνῆρ.
 ΟΡ. χαίρουσιν οὖν τούτοις ; ἢ τίνες λόγοι ;
 ΠΑ. τελουμένων εἴποιμ' ἄν· ὡς δὲ νῦν ἔχει,

be, uses words sufficiently ambiguous for either a friend or an enemy to hear. 'Enter,' she says to Orestes, Pylades, and the attendants. 'You bring (a vengeance that no one can avert, and) a mournful relic of the dead which must be received by the family.'

1326. τητῶμενοι, *carentes*. Only the present tense of this verb is in use. See v. 265.—παρ' οὐδὲν, supply ποιούμενοι, 'reckoning at nought'; cf. παρ' οὐδὲν ἔθεντο, Agam. 221. Ant. 34, καὶ τὸ πρᾶγμ' ἔγειν οὐχ ὡς παρ' οὐδέν.

1329. παρ' αὐτοῖς. It is difficult to see why Mr. Blaydes objects to this. None of the alterations he proposes have the slightest probability in themselves. A sophistical distinction is made between being 'close to the very evils' and 'actually in them.'

1332. ἦν ἂν ὑμῶν. 'You would have had (your) doings in the house before you were there in your persons.' Properly, ὑμῶν belongs only to σώματα. See sup. 40, ἴσθι πᾶν τὸ δρώμενον. "Your plans would have been overheard and reported in the house long before you

made your appearance," Jebb. Perhaps τὰ δρώμενα merely means the action or contest against the royal pair. The words, of course, are an hyperbole, and the phrase has the character of a maxim.

1336. This line might well be omitted. A conjecture approved by Dindorf (Praef. ed. 1866, p. xix) is σὺν βοῇ χαρᾶς.—παρέλθετε is, 'enter,' a common meaning, in reference to passing the door-keeper, who is said παρίεσθαι, 'to admit.'

1338. ἀπηλλάχθαι. 'To have done with it.' The verse quoted from Agam. 1353, τὸ μὴ μέλλειν δ' ἀκμή, suggests that ἀπηλλάχθαι depends rather on the notion of δεῖ, or κράτιστον ἔσθι. Yet we say, familiarly, 'it is time to have done.'

1340. ὑπάρχει. 'To begin with, nobody knows you.' See Prof. Jebb's note. Mr. Blaydes adds examples of the use from Ar. Thesm. 851. 1012.

1342. ἐνθάδ' ὦν is ambiguous: 'while here present in life,' and 'in the belief of those in the house.'

1344. τελουμένων. 'When the deed is being accomplished.' So Choeph. 872, ἀποσταθῶμεν πράγματος τελουμένου. *ib.*

- καλῶς τὰ κείνων πάντα, καὶ τὰ μὴ καλῶς. 1345
- ΗΛ. τίς οὗτός ἐστ', ἀδελφέ; πρὸς θεῶν φράσον.
- ΟΡ. οὐχὶ ξυνίης; ΗΛ. οὐδέ γ' ἐς θυμὸν φέρω.
- ΟΡ. οὐκ οἶσθ' ὅτῳ μ' ἔδωκας ἐς χέρας ποτέ;
- ΗΛ. ποίω; τί φωνεῖς;
- ΟΡ. οὐ τὸ Φωκέων πέδον
ὑπεξεπέμφθην σῇ προμηθίᾳ χεροῖν. 1350
- ΗΛ. ἡ κείνος οὗτος ὅν ποτ' ἐκ πολλῶν ἐγὼ
μόνον προσηῦρον πιστὸν ἐν πατρὸς φόνῳ;
- ΟΡ. ὅδ' ἐστί· μή μ' ἔλεγχε πλείοσιν λόγοις.
- ΗΛ. ὦ φίλτατον φῶς, ὦ μόνος σωτήρ δόμων
Ἀγαμέμνωνος, πῶς ἦλθες; ἡ σὺ κείνος εἶ, 1355
ὃς τόνδε καμ' ἔσωσας ἐκ πολλῶν πόνων;
ὦ φίλταται μὲν χεῖρες, ἡδιστον δ' ἔχων
ποδῶν ὑπηρέτημα, πῶς οὕτω πάλαι
ξυνών μ' ἔληθες οὐδ' ἔφαινες, ἀλλὰ με
λόγοις ἀπώλλυς, ἔργ' ἔχων ἡδιστ' ἐμοί; 1360
χαῖρ', ὦ πάτερ· πατέρα γὰρ εἰσορᾶν δοκῶ·
χαῖρ'· ἴσθι δ' ὥς μάλιστά σ' ἀνθρώπων ἐγὼ
ἡχθηρα ἀφίλησ' ἐν ἡμέρᾳ μιᾷ.
- ΠΑ. ἀρκεῖν δοκεῖ μοι. τοὺς γὰρ ἐν μέσῳ λόγους,

875, οἱμοί, πανοίμοι δεσπότην τελομένον. Eur. Andr. 997, πάρος μὲν οὐκ ἐρῶ, τελομένων δὲ Δελφίς εἴσεται πέτρα. It seems needless to render 'when the deed is done,' or 'when the end is come.' The taunt was appropriate to the time of the deed; so in Cho. 895 Orestes upbraids his mother for her love of Aegisthus.

1345. καὶ τὰ μὴ καλῶς. Even her unnatural joy at the news is in our favour: it will furnish you with a new motive of justice, and add to your resentment.

1347. ξυνίης. See sup. 697.—ἐς θυμὸν, sc. δέχομαι καὶ ἐν νῷ φέρω. We say 'to bring to mind' an event; but the idiom is somewhat peculiar in Greek.

1350. Construe οὐ χεροῖν. Cf. sup. 1132. The apparent bewilderment of Electra, and her forgetfulness for the moment of so important an event, is natural under the present excitement. Pindar, Pyth. xi. 17, alludes to the incident, which had been treated of in the

older epics.

1355. πῶς. Not so much the *mode* of coming as the *cause* is asked. 'How was it that you came?' So Med. 52, πῶς σοὺ μόνη Μήδεια λείπεσθαι θέλει; Ar. Pac. 200, πῶς οὖν σὺ δῆτ' ἐνταῦθα κατελείφθης μόνος; *ib.* 193, ὦ δειλακρίων, πῶς ἦλθες; 1359. The sense seems to be, πῶς ἐκρυπτες οὐδ' ἔφαινες σὴν παρουσίαν; 'why did you conceal from me that you were present, and not show it?' Linwood compares Ant. 20, δηλοῖς γάρ τι καλχαίνουσι ἔπος.—ἔργα, rather a forced antithesis,—'when you had a *reality* (or, acts to be done) most welcome to me.'

1364. τοὺς—λόγους. The accusative seems used as sup. 92, τὰ δὲ παννυχίδων, κ.τ.λ. For ταῦτα is added, and it forms a more fitting object, to δείξουσιν. 'Events that have occurred between my departure and return,' i. e. the history of Orestes in Phocis, 'there will be plenty of time hereafter to relate.' Compare Ant. 1065.

- πολλαὶ κυκλοῦνται νύκτες ἡμέραι τ' ἴσαι, 1365
 αἱ ταῦτά σοι δείξουσιν, Ηλέκτρα, σαφῇ.
 σφῶν δ' ἐννέπω γε τοῖν παρεστώτοιον ὅτι
 νῦν καιρὸς ἔρδειν· νῦν Κλυταιμνήστρα μόνη·
 νῦν οὔτις ἀνδρῶν ἔνδον· εἰ δ' ἐφέζετον,
 φροντίζεθ' ὥς τούτοις τε καὶ σοφωτέροις 1370
 ἄλλοισι τούτων πλείοσιν μαχούμενοι.
- ΟΡ. οὐκ ἂν μακρῶν ἔθ' ἡμῖν οὐδὲν ἂν λόγων,
 Πυλάδην, τόδ' εἴη τοῦργον, ἀλλ' ὅσον τάχος
 χωρεῖν ἔσω, πατρῶα προσκύσανθ' ἔδη
 θεῶν, ὅσοι περ πρόπυλα ναίουσιν τάδε. 1375
- ΗΛ. ἀναξ' Ἀπολλων, ἴλεως αὐτοῖν κλύε,
 ἐμοῦ τε πρὸς τούτοισιν, ἧ σε πολλὰ δὴ
 ἀφ' ὧν ἔχοιμι λιπαρεῖ προὔστην χερσί.
 *νῦν δ', ὦ Δύκει' Ἀπολλων, ἐξ οἶων ἔχω
 αἰτῶ, προπίτνω, λίσσομαι, γενοῦ πρόφρων 1380
 ἡμῖν ἀρωγὸς τῶνδε τῶν βουλευμάτων,

1365. Between *κυκλοῦνται* and *κυκλοῦσι* (Trach. 130) it is difficult to choose, the MS. authority being about equal. Cf. Thuc. ii. 97, (ὁδὸς) *τεσσάρων ἡμερῶν καὶ ἴσων νυκτῶν*.

1367. Most of the editors adopt *ἐννέπω* γὰρ from Hermann. But there is no particular emphasis in *ἐγώ*. On the other hand, 'I warn you *at least*,' (whether you choose to take my advice or not,) as Prof. Jebb explains it, seems a use of *γε* not easily defensible. We may retain the *γε*, without defending it. See on 411.

1369. *εἰ δ' ἐφέζετον*. If you shall put any check or delay on your action.

1370. *σοφωτέροις*. Mr. Blaydes thinks the body-guard of Aegisthus is meant. The attribute of 'cleverness' applied to them seems somewhat out of place. Perhaps no particular persons are meant, but a fear is expressed that others, e.g. the citizens, may take up the cause of Aegisthus.

1375. *τάδε*. This word shows that a statue, doubtless of Apollo, stood in front of the palace, as that of Hermes is appealed to in the opening lines of the Choephoree.

1378. *ἀφ' ὧν ἔχοιμι*. The indefinite

past narrative, the frequency of the acts being expressed by *πολλὰ*. The *σε* is governed by the idea in *λιπαρεῖ προὔστην*, i.e. *ἐκέτευσά σε*. Mr. Blaydes' *λιπαρεῖ πέστην χερσὶ* is ugly and improbable.—*ἀφ' ὧν*, like *ἐξ οἶων* below, i.e. *μέρος διδοὺς ὧν εἶχον*. Cf. Choeph. 486, *καὶ γὰρ χάος σοι τῆς ἐμῆς παγκληρίας οἶσω*.

1379—83. This passage seems to have been tampered with. It was enough to have added a fourth verse, to make this numerically equal to the preceding speech, *γενοῦ δ' ἀρωγὸς τῶνδε τῶν βουλευμάτων*. There is something very awkward in *νῦν δὲ ἐξ οἶων ἔχω*, for *ἐξ ὧν δὲ νῦν ἔχω*, 'mere promises instead of actual offerings as before.' Schol. *ὡς δυνάμειος ἔχω*, *λόγοις ἀξιοῦν* (i.e. *verbis te honorare*), *οὐ θύειν*. And *προπίτνω* is objectionable with the long *ι*. Moreover, *ὦ Δύκει' Ἀπολλων* should not be repeated so closely after *ἀναξ' Ἀπολλων*.—Electra, with the rest, here enters the palace. The expectation of the audience as to what will follow is raised to the highest pitch. Electra has entered the palace, to return at v. 1398. The chorus, in somewhat obscure and even turgid dochmiac and iambic verses, predict the vengeance which is now imminent.

- καὶ δείξον ἀνθρώποισι τὰπιτίμια
τῆς δυσσεβείας οἷα δωροῦνται θεοί.
- ΧΟ. ἴδεθ' ὅπη προνέμεται στρ.
τὸ δυσέριστον αἷμα φυσῶν Ἄρης. 1385
βεβᾶσιν ἄρτι δωμάτων ὑπόστεγοι
μετάδρομοι κακῶν πανουργημάτων
ἄφυκτοι κύνες·
ᾧστ' οὐ μακρὰν ἔτ' ἀμμένει
τοῦμόν φρενῶν ὄνειρον αἰωρούμενον. 1390
παράγεται γὰρ ἐνέρων ἀντ.
δολιόπους ἀρωγὸς εἴσω στέγας,
ἀρχαιοπλοῦτα πατρὸς εἰς ἐδώλια,
νεακόνητον αἷμα χειροῖν ἔχων·
ὁ Μαίης δὲ παῖς 1395
'Ερμῆς σφ' ἄγει δόλον σκότῳ
κρύψας πρὸς αὐτὸ τέρμα, κοῦκ ἔτ' ἀμμένει.
- ΗΛ. ᾧ φίλταται γυναῖκες, ἄνδρες αὐτίκα

1384. *προνέμεται*. A metaphor, says Prof. Jebb, from cattle moving forward as they graze. Compare Aesch. Suppl. 691, *πρόνομα δὲ βοτὰ τὼς πολύγωνα τελέθοι*. The leader of the chorus addresses the rest: 'Look now by what path proceeds nearer and nearer the Man of Vengeance breathing slaughter in this unhappy strife.' Schol. *δυσέριστον* τὸν (τὸ?) δι' ἔριν γινόμενον κακόν. Wunder rather feebly renders 'destructive,' 'unfriendly;' Prof. Jebb *δύσμαχον*. Neue says, "possis interpretari mala contentione profusum."—*φυσῶν*, i. e. *πνέων φόνον*.

1387. *κύνες*. Either the Erinyes themselves, often called 'hounds,' or Orestes and Pylades as their agents.

1390. *ὄνειρον*. The boding, the fond dream of my heart, will not now remain long in suspense.

1391. *παράγεται γάρ*. 'For now the champion of the dead hero is being led with stealthy foot into the house, his father's seat of ancestral wealth, bearing slaughter in his newly-whetted hands.' Schol. on *δολιόπους*, ἡ Ἐρινὺς ἀφόβως (i. ἀφόβως) χωροῦσα. Mr. Blaydes says, "there is evidently something faulty in this passage." His own alteration, *αἰχ-*

μὰν for *αἷμα*, is against the metre; but he rightly defends the short *ā* in *νεακόνητον*, as from *ἀκονή*, 'a whetstone.' The form *νεακονῆς* in Aj. 820 is due rather to metrical convenience than to strict analogy; compare *ἀσπιδηφόρος*. I agree with Wunder that the verse is not corrupt; the difficulty of suggesting any probable change is in favour of its integrity. But the inversion, 'newly-whetted blood' for 'hands lately incited to a deed of blood,' cannot escape the charge of affectation and lyrical pedantry. Hesychius seems to have read *αἷμα*, for he adds (sub. v.), *ὁ δὲ Σοφοκλῆς ἐν Ἠλέκτρᾳ τὴν μάχαιραν ἔφη*, unless a corrupt gloss on *αἰχμὰν* has crept into a wrong place.

1395. *ὁ Μαίης παῖς*. Cf. Choeph. 812, *ξυλλάβοι δ' ἐνδίκως παῖς ὁ Μαίης ἐπιφορώτατος*. Phil. 133, *'Ερμῆς δ' ὁ πέμπων δόλιος ἡγήσαιο νῦν*.

1398. Electra comes out of the palace to report progress, and to look out for Aegisthus' return (1402). The Queen, she says, suspecting no ill, is engaged in preparing a caldron, and the two avengers are close at her side. In a moment more the blow will fall.—From this verse to 1421 most of the editors

- τελοῦσι τοῦργον· ἀλλὰ σίγα πρόσμενε.
 ΧΟ. πῶς δὴ ; τί νῦν πράσσουσιν ; 1400
 ΗΛ. ἡ μὲν ἐς τάφον
 λέβητα κοσμεῖ, τὼ δ' ἐφέστατον πέλας.
 ΧΟ. σὺ δ' ἐκτὸς ἦξας πρὸς τί ;
 ΗΛ. φρουρήσουσ' ὅπως
 Αἰγισθος ἡμᾶς μὴ λάθῃ μολῶν ἔσω.
 ΚΛ. αἰαῖ. ἰὼ στέγαι
 φίλων ἔρημοι, τῶν δ' ἀπολλύντων πλέαι. 1405
 ΗΛ. βοᾷ τις ἔνδον. οὐκ ἀκούετ', ὦ φίλοι ;
 ΧΟ. ἤκουσ' ἀνήκουστα δύστανος, ὥστε φρίξαι.
 ΚΛ. οἴμοι τάλαιν'· Αἰγισθε, ποῦ ποτ' ὦν κυρεῖς ;
 ΗΛ. ἰδοὺ μάλ' αὖ θροεῖ τις. 1410
 ΚΛ. ὦ τέκνον τέκνον,
 οἴκτειρε τὴν τεκοῦσαν.
 ΗΛ. ἀλλ' οὐκ ἐκ σέθεν
 ὥκτειρεθ' οὔτος οὐδ' ὁ γεννήσας πατήρ.
 ΧΟ. ὦ πόλις, ὦ γενεὰ τάλαινα, νῦν σε
 μοῖρα καθαμερία φθίνει φθίνει.
 ΚΛ. ὦμοι πέπληγμαι. 1415
 ΗΛ. παῖσον, εἰ σθένης, διπλῆν.
 ΚΛ. ὦμοι μάλ' αὖθις. ΗΛ. εἰ γὰρ Αἰγίσθω γ' ὁμοῦ.
 ΧΟ. τελοῦσ' ἀραί· ζῶσιν οἱ γὰς ὑπαὶ κείμενοι.

mark a new *στροφή*. But the anti-strophic verses (1422—1441) imply considerable *lacunae* where nothing seems wanting in the continuity. Wunder discusses the question at considerable length in his critical note on 1405 (1427 Dind.), citing Hermann's somewhat sophistical arguments to show that something ought to have been said which, in our MSS., is not said.

1401. λέβητα. Schol. εἰς τὸ περιδεῖν τὸ ἐπὶ τῷ Ὀρέστῃ δοκοῦντι ἀπολῶναι. She is getting ready a caldron for warming water, or a cooking-pot for a funeral banquet. Had the cinerary urn been meant, the article could hardly have been omitted. But this is the meaning of *λάβης* in Cho. 686.

1407. ἀνήκουστα. *Quae non debebant audiri*.

1414. φθίνει φθίνει the MSS., φθίνειν φθίνειν Hermann (Wunder and Jebb), φθίνειν ἔχει Dind., φθίνειν φθίσει Blaydes. The present is always intransitive, the future is long in Il. vi. 407 and xxii. 61. The Schol. perhaps read φθίνειν ἄγει (κατὰ ταύτην σε τὴν ἡμέραν ἢ Μοῖρα εἰς φθορὰν καὶ ἐλάττωσιν τοῦ γένους ἄγει). Hesych. has φθίη (φθιῖ Schmidt)· φθίσει, perhaps alluding to this passage.—καθημερία is here *hodierna*.

1416. The γε (MSS. θ') may here be defended, but only in this sense: 'Yes! cry οἴμοι, but I wish you uttered the cry along with Aegisthus,' i. e. that he was struck at the same moment.

1419. τελοῦσι. 'Are coming to an end.' Literally, perhaps, 'are bringing (matters) to an end;' but as the sense is virtually the same, *τελείν* is sometimes

παλίσρρυτον γὰρ αἷμ' ὑπεξαιροῦσι τῶν
κτανόντων οἱ πάλαι θανόντες. 1420

ΗΛ. καὶ μὴν πάρεισιν οἶδε· φοινία δὲ χεῖρ
στάζει θυηλῆς Ἄρεος, οὐδ' ἔχω λέγειν.
Ὅρέστα, πῶς κυρεῖτε; ΟΡ. τὰν δόμοισι μὲν
καλῶς, Ἀπόλλων εἰ καλῶς ἐθέσπισεν. 1425

ΗΛ. τέθνηκεν ἡ τάλαινα;

ΟΡ. μηκέτ' ἐκφοβοῦ
μητρῶν ὥς σε λῆμ' ἀτιμάσει ποτέ.

ΧΟ. παύσασθε, λεύσσω γὰρ Αἴγισθον ἐκ προδῆλου.

ΗΛ. ὦ παῖδες, οὐκ ἄψορρον; 1430

ΟΡ. εἰσορᾷτέ που

τὸν ἄνδρ' ;

ΗΛ. ἐφ' ἡμῶν οὗτος ἐκ προαστίου

χωρεῖ γεγηθῶς * * *

ΧΟ. βᾶτε †κατ' ἀντιθύρων ὅσον τάχιστα,

used thus without an expressed object. Wunder compares Theb. 659. Cho. 1021. Prof. Jebb translates, 'are at work.'—γᾶς ὑπαλ Brunck and Hermann for γᾶς ὑποκείμενοι.

1420. παλίσρρυτον. 'Draw blood in a retributive stream.' Cf. Choeph. 886, τὸν ζῶντα καίνειν τοὺς τεθνηκότας λέγω. Bothe corrected the vulg. πολίσρρυτον.

1422. καὶ μὴν seems to indicate a new speaker, and this accords with the division into strophe and antistrophe (sup. 1398). Some editors continue the speech of the chorus, but against the MSS.

1423. θυηλῆς. The genitive, if the reading is right, takes the construction of ὄζειν τινός, or perhaps, results from the notion of fulness and running over, μεστή ἐστι. Mr. Blaydes reads θυηλαῖς, comparing στάζων ἰδρῶτι in Aj. 10.—Ἄρεος, 'to the War-god'; cf. Agam. 792, ἄτης θυηλαὶ ζωῖ.—For λέγειν Linwood, Dind., Blaydes, read ψέγειν with Erfurdt. This gives a poor sense, 'nor can I blame them,' or, 'nor am I dissatisfied,' and seems to me improbable in itself, though Mr. Blaydes pronounces it "undoubtedly right." Perhaps οὐκ ἔχω λέγειν, 'but (that) their hands have blood upon them, I cannot (yet) say.' Electra may merely mean that she has

not words to express her feelings.

1424. πῶς κυρεῖτε, sc. πράσσοντες. So Elmsley for πῶς κυρεῖ. Cf. Agam. 1371, τρανῶς Ἀτρεΐδην εἰδέναι κυροῦνθ' ὕπως, i. e. κυρεῖ.—καλῶς, supply κυροῦμεν.

1428. ἐκ προδῆλου. Lit. 'from a position where he is visible before his arrival.' Electra, alarmed, exclaims, 'Go back!' Orestes coolly inquires, 'Do you see *that man* anywhere?' the question in fact surmising the reason of the order just given. Wunder says, "Orestes asks this that he may know where to retire out of sight," reading ποῦ interrogatively with most of the editors after Hermann. Mr. Blaydes adds ἐφ' ἡμῶν to this question, i. e. 'close upon us.' Certainly, ἐφ' ἡμᾶς rather than ἐφ' ἡμῶν would be expected with χωρεῖ. 'Here at our mercy,' Prof. Campbell.—γεγηθῶς, 'with glee,' as having heard of the reported death, we must suppose; cf. 1443.

1433. Linwood briefly says, "κατ' ἀντιθύρων dictum sicut κατὰ νώτου." Prof. Jebb translates, "make for the vestibule," remarking that in Il. xiii. 504 κατὰ χθορὸς means 'down upon.' But the only correct use of κατὰ with a genitive in the sense of motion is 'down from,' e. g. ὕδωρ κατ' ὀρέων, though

νῦν, τὰ πρὶν εὖ θέμενοι, τάδ' ὥς πάλιν —

OP. θάρσει· τελοῦμεν ἡ νοεῖς; ΗΛ. ἔπειγέ νυν. 1435

OP. καὶ δὴ βέβηκα. ΗΛ. τὰνθάδ' ἂν μέλοιτ' ἐμοί.

XO. δι' ὥτὸς ἂν παῦρά γ' ὥς ἡπίως ἐννέπειν

πρὸς ἄνδρα τόνδε συμφέροι, λαθραῖον ὥς 1440
ὁρούση πρὸς δίκας ἀγῶνα.

ΑΙΓΙΣΘΟΣ.

τίς οἶδεν ὑμῶν ποῦ ποθ' οἱ Φωκῆς ξένοι,

οὓς φασ' Ὀρέστην ἡμὶν ἀγγεῖλαι βίον

λελοιπόθ' ἱππικοῖσιν ἐν ναυαγίοις;

σέ τοι, σὲ κρίνω, ναὶ σέ, τὴν ἐν τῷ πάρος 1445

χρόνῳ θρασεῖαν ὥς μάλιστα σοὶ μέλειν

οἶμαι, μάλιστα δ' ἂν κατειδυῖαν φράσαι.

ΗΛ. ἔξοιδα. πῶς γὰρ οὐχί; συμφορᾶς γὰρ ἂν

ἔξωθεν εἶην τῶν ἐμῶν τῆς φιλτάτης.

ΑΙ. ποῦ δῆτ' ἂν εἶεν οἱ ξένοι; δίδασκέ με. 1450

ΗΛ. ἔνδον. φίλης γὰρ προξένου καθήνυσαν.

later writers somewhat extend the use, as κατὰ κρατὸς δονέοντο αἰγέροι, 'waved overhead,' Theocr. vii. 135. In ll. iii. 217 we have κατὰ χθονὸς ὕματα πῆξας. Yet it is hard to defend κατ' ἀντιθύρων, nor does there seem authority for the plural. Perhaps, βᾶτε κατ' ἀντίθυρον δ', 'but go in by the passage opposite to the door,' i. e. do not let yourselves be seen when he enters the hall. Mr. Blaydes reads κατ' ἀντίθυρ', ὥς ὅσον τάχιστα νῦν, with a mark of *aprosiopesis* at πάλιν, giving αὐ for ὥς. Linwood supplies τεληῖτε from τελοῦμεν.—πάλιν, viz. by a second attack.

1435. Wunder gives to Orestes the words τελοῦμεν ἡ νοεῖς, with the older editors. Erfurdt saw that the 'intention' was rather that of the actor, Orestes, than the adviser, Electra. But Mr. Blaydes objects to ἔπειγέ νυν preceded by another clause. It seems to me we should read ἡ νοεῖς; 'do you understand my meaning?' in saying τελοῦμεν. Hesych. ἔπειγε· πορεύου, σπεύδε.—Orestes here steps aside, to be out of sight for the moment.

1440. ὥς ὁρούση. 'That he may rush upon the struggle that justice has brought.' The chorus recommend Electra

to say a few civil words, ὥς ἡπίως (λεγόμενα), as if disposed to forgive, in order to entice Aegisthus to his doom. Accordingly, though he speaks to her somewhat fiercely in 1445, her replies are at least civil and moderate, to 1457. An old reading was νηπίως, 'in the language of young children.'

1445. σέ τοι κ.τ.λ. See Aj. 1228. Ant. 441.—κρίνω, sc. ἀνακρίνω, cf. Aj. 586. Trach. 195.

1449. τῆς φιλτάτης is ambiguous, and means that she is glad at what has happened. But τῶν ἐμοί γε φιλτάτων (Blaydes) is plausible, some copies giving φιλτάτων and τῶν φιλτάτων.

1451. καθήνυσαν. 'They have come to,'—a singular ellipse of τὴν ὁδὸν εἰς οἰκίαν (as in Aj. 607), though Linwood doubts the correctness of this view, and thinks φίλης προξένου is the genitive absolute. But he does not say how he would thus interpret the verb by itself. The aspirated form (κατήνυσαν MSS.) was preferred by Porson, who cites Hesych. καθανύσαι· συντελέσαι.—In φίλης, of course, as the Schol. remarks, there is irony.—προξένου, for 'hostess,' may partake of the same tone. Wunder has πρὸς ξένου, but the sense he elicits is

- ΑΙ. ἦ καὶ θανόντ' ἤγγειλαν ὥς ἐτητύμως ;
 ΗΛ. οὐκ, ἀλλὰ καπέδειξαν, οὐ λόγῳ μόνον.
 ΑΙ. πάρεστ' ἄρ' ἡμῖν ὥστε κάμφανῇ μαθεῖν.
 ΗΛ. πάρεστι δῆτα καὶ μάλ' ἄζηλος θέα. 1455
 ΑΙ. ἦ πολλὰ χαίρειν μ' εἶπας οὐκ εἰωθότως.
 ΗΛ. χαίροις ἄν, εἴ σοι χαρτὰ τυγχάνει τάδε.
 ΑΙ. *οἶγειν ἄνωγα κἀναδεικνύναι πύλας
 πᾶσιν Μυκηναίοισιν Ἀργείοις θ' ὄρᾶν,
 ὥς εἴ τις αὐτῶν ἐλπίσιν κεναῖς πάρος 1460
 ἐξήρετ' ἀνδρὸς τοῦδε, νῦν ὄρων νεκρὸν
 στόμια δέχεται τὰμὰ, μηδὲ πρὸς βίαν
 ἐμοῦ κολαστοῦ προστυχὼν φύσῃ φρένας.
 ΗΛ. καὶ δὴ τελεῖται τὰπ' ἐμοῦ. τῷ γὰρ χρόνῳ

hardly good Greek, "they are joined in the bonds of friendship with her to whom they have come."

1452. ὥς ἐτητύμως. 'And did they really report that he was dead?' The question is eagerly put. The reply is, that ocular proof, not mere report, was brought. It seems that they wish him to suppose the body has been brought to the house; hence νεκρὸν in v. 1461. 'Thank you for that,' rejoins Aegisthus (1456). 'Perhaps your joy may turn to your grief,' says Electra; and these are her last words to her persecutor. I agree with Prof. Jebb that τυγχάνει is better than τυγχάνοι in that verse. The optative would mean 'if it were,' whereas the sense is, 'if it really is' &c.

1453. οὐ λόγῳ μόνον. Supply from the context ἤγγειλαν.

1454. πάρεστι. Some word like τεκμήρια may be supplied: 'are there any means of my being assured of the truth by my own eyes?' The answer is ambiguous between the corpse of Orestes and that of Clytemnestra. 'There are proofs, and a very sad sight it is.'

1456. εἶπας. In the formula λέγω σε, ἐφίεμαι σε, εἰπὼν σε χαίρειν (Aj. 112), the verb represents κελεύω, and takes an accusative of the object accordingly.

1458. I have given οἶγειν, which the sense requires, for σιγᾶν. Cf. 1322. (Oed. R. 1287, βοᾷ διολγεῖν κλῆθρα καὶ δηλοῦν τινὰ τοῖς πᾶσι Καδμείοισι τὸν πατροκτόνον.

1461. Schol. κελεύει δ' Ἀλγισθος ἐμ-φαρῶς δεικνυσθαι τὸ σῶμα τοῦ Ὀρέστου

οἱ δὲ ἐπιδεικνύουσι τὸ τῆς Κλυταιμνήστρας. "Aegisthus orders the body, as he supposes, of Orestes to be unveiled for exhibition; but to his dismay it turns out to be that of Clytemnestra;" Mr. Blaydes, who reads δέμας for πύλας, a correction he thinks, and with some reason, is justified by δεικνυσθαι τὸ σῶμα in the scholium. But the sense seems shortly expressed, οἶγειν πύλας καὶ ἀναδεικνύναι δόμον. Wunder, who happily compares Ar. Nub. 304, ἵνα μυστοδόκος δόμος ἐν τελεταῖς ἀγίαις ἀναδεικνύται, observes that this verb properly means 'to show by removing or opening anything.'—Here, as in the Choephorae, the interior of the palace is shown by the *eccyclema*.

1463. Hesych. προστυχῶν ἀπαντήσας.—φύσῃ φρένας. In Oed. Col. 805, and Ant. 683, this phrase means 'to grow wisdom,' as a tree φύει φύλλα &c. Here φρόνημα, 'high thoughts,' may be meant. Aegisthus plays the tyrant and the bully as in Agam. 1638, ἐκ τῶν δὲ τοῦδε χρημάτων πειράσομαι ἄρχειν πολιτῶν τὸν δὲ μὴ πειθάνορα ζεύξω βαρεῖαις κ.τ.λ.

1464. τελεῖται τὰπ' (τὰ ἀπ') ἐμοῦ. 'My part is having its accomplishment.' She means, of course, that her plans are on the point of being completed; but Aegisthus supposes that compliance with his order is meant, 'now there is an end of opposition from me.' So too τοῖς κρείσσοσιν is ambiguous, meaning either Orestes or Aegisthus. For συμφέρειν, 'to pull with,' a metaphor from oxen under the same yoke, cf. Med. 13, αὐτῇ τε πάντα συμφέρουσι Ἰάσονι.

νοῦν ἔσχον, ὥστε συμφέρειν τοῖς κρείσσοσιν. 1465

AI. ὦ Ζεῦ, δέδορκα φάσμι' ἀνευ φθόνου μὲν οὐ
πεπτωκός,—εἰ δ' ἔπεστι Νέμεσις, οὐ λέγω.
χαλατὲ πᾶν κάλυμμι' ἀπ' ὀφθαλμῶν, ὅπως
τὸ συγγενές τοι κάπ' ἐμοῦ θρήνων τύχη.

OP. αὐτὸς σὺ βάσταζ'. οὐκ ἐμὸν τόδ', ἀλλὰ σὸν, 1470
τὸ ταῦθ' ὁρᾶν τε καὶ προσηγορεῖν φίλως.

AI. ἀλλ' εὖ παραινεῖς, κάπιπιέσομαι· σὺ δέ,
εἴ πον κατ' οἶκόν μοι Κλυταιμνήστρα, καλεῖ.

OP. αὐτὴ πέλας σοῦ. μηκέτ' ἄλλοσε σκόπει.

AI. οἷμοι, τί λεύσσω; OP. τίνα φοβεῖ; τίν' ἀγνοεῖς;

AI. τίνων ποτ' ἀνδρῶν ἐν μέσοις ἀρκυστάτοις 1476
πέπτωχ' ὁ τλήμων;

OP. οὐ γὰρ αἰσθάνει πάλαι

1466. The body of Clytemnestra, covered with a cloth, is partly shown, but Aegisthus supposes the body of Orestes is underneath. He says, 'Undo entirely the covering (that conceals) from my eyes a sight that has befallen me to see, not indeed without invidiousness to myself, (yet welcome to me.)' —ἀπ' ὀφθαλμῶν, τῶν ἐμῶν, not τῶν τοῦ νεκροῦ, whose eyes at least would be closed according to the Greek custom. The word χαλᾶν properly refers to untying a veil fastened over the face. The last clause he does not like to add, and so it is suppressed under the formula, 'however, if there is objection to the word, I do not utter it.' This seems to me the true sense of a passage on which many long notes have been written. Precisely similar instances of *aprosiopesis* occur in Agam. 499, Cho. 194 (Dind.).—πεπτωκός, i. e. συμβάν, 'that has occurred.' Schol. οἷον ἐφθονήθη καὶ ἔπεισεν δ' Ὀρέστης. He took the sense to be, that Orestes has fallen by the jealousy of the gods at his luck in the games. Linwood thinks the general meaning is, "cecidit ille ira et invidia deorum, si fas est hoc dicere." But it is a strange sentiment, "he fell by φθόνος, if I may say so without φθόνος." And to render οὐ λέγω 'I retract my words,' is also somewhat forced. Wunder and Mr. Blaydes adopt the emendation of Tyrwhitt, εἰ πεπτωκός. Nene also marks οὐ with an obelus. And there is no

doubt that εἰ gives a very good sense; yet it is clear that the Schol. read οὐ and not εἰ. While Mr. Blaydes thinks Tyrwhitt's correction "undoubtedly right," Prof. Jebb holds that "the sense is a fatal drawback." He does not believe a Greek would have used such a *δυσφημία* on the death of a relation, as to call it 'a happy event.' According to my view, φθόνος is the odium which Aegisthus himself is conscious that he may incur at having so long usurped the house and the goods of Orestes, and also for his long banishment from his home. It seems to me that this is a perfectly natural sentiment.

1470. βάσταζε. Apparently κάλυμμα is meant, not νεκρόν. "Handle the drapery yourself," Wunder. Perhaps he means, 'hold, or support it in your hands while you lift it.'

1477. πάλαι. 'For some time past you have not been aware that you are addressing the living as if they were dead.' As ἀνταυδᾶν τίνα, for προσφωνεῖν, is irregular, we may perhaps put the stop at ζῶντας, 'have you not long been aware concerning living persons, that you have been addressing them as dead?' He means, 'that those whom you call dead are alive.' Mr. Blaydes construes πάλαι ἀνταυδᾶς, but such an interpretation is unnatural and unnecessary. Prof. Jebb (on 1148) seems to regard ἀνταυδᾶν here as a synonym of προσανταυδᾶν.—ζῶντας is the correction of Tyrwhitt for ζῶν τοῖς.

- ζῶντας θανοῦσιν οὐνεκ' ἀντανδᾶς ἴσα ;
- AI. οἶμοι, ξυνῆκα τοῦπος. οὐ γὰρ ἔσθ' ὅπως
 ὁδ' οὐκ Ὀρέστης ἔσθ' ὁ προσφωνῶν ἐμέ. 1480
- OP. καὶ μάντις ὦν ἄριστος ἐσφάλλου πάλοι.
- AI. ὅλωλα δὴ δειλαιοσ. ἀλλά μοι πάρες
 κᾶν σμικρὸν εἰπεῖν.
- HA. μὴ πέρα λέγειν ἔα
 πρὸς θεῶν, ἀδελφε, μηδὲ μηκύνειν λόγους.
 τί γὰρ βροτῶν ἂν σὺν κακοῖς μεμιγμένων 1485
 θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι ;
 ἀλλ' ὡς τάχιστα κτείνε καὶ κτανὼν πρόθες
 ταφεῦσιν, ὦν τόνδ' εἰκὸς ἐστι τυγχάνειν,
 ἀποπτον ἡμῶν. ὡς ἐμοὶ τόδ' ἂν κακῶν
 μόνον γένοιτο τῶν πάλοι λυτήριον. 1490
- OP. χωροῖς ἂν εἴσω σὺν τάχει. λόγων γὰρ οὐ
 νῦν ἐστὶν ἀγών, ἀλλὰ σῆς ψυχῆς πέρι.
- AI. τί δ' ἐς δόμους ἄγεις με ; πῶς, τόδ' εἰ καλὸν
 τοῦργον, σκότου δεῖ, κοῦ πρόχειρος εἰ κτανεῖν ;
- OP. μὴ τάσσε· χῶρει δ' ἔνθαπερ κατέκτανες 1495

Mr. Blaydes quotes with approbation Hermann's suggestion, ζῶν τοῖς θανοῦσιν οὐνεκ' ἀντανδᾶς ὁ ἴσα.

1479. Aesch. Cho. 887, οἱ γὰρ ξυνῆκα τοῦπος ἐξ αἰνιγμάτων.

1481. Neue remarks, "καὶ est objurgantis in interrogatione, Ant. 554," οἶμοι τάλαινα, κάμπλακ' τοῦ σοῦ μόρου ; 'And were you such an excellent seer, and yet all this time have been deceived?' Prof. Jebb says, "so gifted a diviner also, beside your other perfections." See on 1146.

1483. κᾶν σμικρὸν. An instance of what Buttmann calls *an consopitum*, or without force. It is common enough in and after the Platonic age, and Mr. Blaydes cites three instances from Aristophanes. The same meaning might be expressed by καὶ ἐὰν σμικρὸν ᾖ. MS. Laur. has κᾶν ἐπιμικρὸν.—Electra, fearing perhaps the force of eloquence, will not allow Aegisthus to show cause why he should not be slain at once.

1485—6. This distich is omitted by most editors, and it is added in MS.

Laur. in the margin. Dindorf and others include it within brackets. Nevertheless, the lines are good, and in the style of Sophocles. The sentiment too, that a little delay in dying may be a gain, is tragic, e. g. Agam. 1300, ὁ δ' ὕστατός γε τοῦ χρόνου προσβέβηται.

1488. ταφεῦσιν, viz. τοῖς οἰωνοῖς. Cf. Aesch. Theb. 1020. Aj. 830. Ant. 1081.

1489. ἀποπτον, 'removed from sight.' See Aj. 15. Phil. 1412. This ferocious speech of Electra is at least consistent with her deep hatred, and perhaps the poet has rightly appreciated a woman's nature. There seems to have been a tradition that Aegisthus was so dishonoured in death. Wunder refers to Eur. El. 894, and Od. iii. 256 seqq.

1492. ἀγὼν περὶ ψυχῆς, a struggle between life and death, is a common phrase. Cf. Eum. 114, ἀκούσαθ' ὡς ἔλεξα τῆς ἐμῆς περὶ ψυχῆς.

1495. μὴ τάσσε. 'None of your commands to me!' Cf. ταχθεῖς in Phil. 6. Oed. Col. 851.

- πατέρα τὸν ἀμὸν, ὡς ἂν ἐν ταύτῳ θάνῃς.
- AI. ἡ πᾶσ' ἀνάγκη τήνδε τὴν στέγην ἰδεῖν
τά τ' ὄντα καὶ μέλλοντα Πελοπιδῶν κακά ;
- OP. τὰ γοῦν σ'· ἐγὼ σοι μάντις εἰμὶ τῶνδ' ἄκρος.
- AI. ἀλλ' οὐ πατρώαν τὴν τέχνην ἐκόμπασας. 1500
- OP. πόλλ' ἀντιφωνεῖς, ἡ δ' ὁδὸς βραδύνεται.
ἀλλ' ἔρφ'.
- AI. ὑφῆγοῦ. OP. σοὶ βαδιστέον πάρος.
- AI. ἡ μὴ φύγω σε ;
- OP. μὴ μὲν οὖν καθ' ἡδονὴν
θάνῃς· φυλάξαι δεῖ με τοῦτό σοι πικρόν.
χρῆν δ' εὐθὺς εἶναι τήνδε τοῖς πᾶσιν δίκην, 1505
ὅστις πέρα πράσσειν γε τῶν νόμων θέλει,
κτείνειν. τὸ γὰρ πανοῦργον οὐκ ἂν ᾔην πολὺ.
- XO. ὦ σπέρμ' Ἀτρώως, ὡς πολλὰ παθὼν
δι' ἐλευθερίας μόλις ἐξῆλθες
τῇ νῦν ὀρμῇ τελεωθέν. 1510

1496. ἐν ταύτῳ. The preposition was added by Hermann.

1498. μέλλοντα, for τὰ μ., as sup. 991. "Aegisthus seems indirectly to intimate that his murder will be avenged some day on Orestes himself." *Blaydes*. Prof. Jebb observes that Aegisthus speaks of his own death here not as a nemesis on his own conduct, but as due to the hereditary curse in the family, and as merely a link in a long chain of inevitable horrors.

1499. ἄκρος, 'consummate,' 'first-rate.' So τοξότης ἄκρος, 'a tip-top archer,' Agam. 628.

1500. πατρώαν. 'The art (of a seer) you boast of was not one that your father possessed,' since Agamemnon did not foresee *his* fate. Prof. Jebb compares Aj. 1121, οὐ γὰρ βάνανσον τὴν τέχνην ἐκτησάμην.

1503. καθ' ἡδονήν, i. e. in the place where you prefer to die; cf. 1493. 'It is for me,' says Orestes, 'to take care that death is as bitter to you as possible.' —μὴ, i. e. ἵνα μὴ. In such cases εὐλαβούμενος μὴ may be mentally supplied.

1505—7. Dindorf regards these three verses as interpolated by some late hand. They may have superseded some lost lines, for the ending with σοὶ πικρόν seems too abrupt. To read πράσσειν τι for πράσσειν γε is some improvement; but θέλει, which Mr. Blaydes pronounces "decidedly wrong," is much more Attic than θέλοι. The sentiment is commonplace and rather feebly expressed, 'one ought to put transgressors to death at once, and then villainy would not abound.'

1508. 'O race of Atreus, you have suffered much, but you have pursued the path of freedom, and come at last safely out of it; and this undertaking has made you great.' Lit. 'grown great by this effort' to deliver yourself from thralldom. Cf. Choeph. 863, πῦρ καὶ φῶς ἐπ' ἐλευθερίᾳ δαίω. There seems a mixture of two expressions, ἦλθες δι' ἐλευθερίας, and ἐξῆλθες ἐκ κακῶν, or ἐκ δουλείας. Throughout the play Electra has spoken of the δουλεία in which she is unjustly held.—ἐξῆλθες, cf. Oed. R. 88.

ΣΟΦΟΚΛΕΟΥΣ ΤΡΑΧΙΝΙΑΙ.

INTRODUCTION.

THE "Capture of Oechalia," Οἰχαλίας ἄλωσης, was one of the ancient epic poems,—no doubt, like all the rest, in the time of Sophocles attributed to *Homer*,¹—that were embodied in the Epic Cyclius at a somewhat later but uncertain period. The few and brief notices of it that have been preserved are collected by Welcker. In the *Iliad* (ii. 596 and 730, and Od. viii. 224) mention is made of the Εὐρύτος Οἰχαλιεύς who is described in the present play as the father of Iole. The *Trachiniae* holds a high place among the tragedies of Sophocles,—of which it is also one of the most difficult,²—not only for its very artistic composition, but from the admirable and truthful sketch which it presents to us, from the hand of the greatest master of antiquity, of a loving wife who, injured though forgiving, unwittingly and from the most innocent and even laudable motives, causes the agonizing death of a beloved husband, and herself dies by suicide from remorse and despair. Not Clytemnestra nor Medea, not Antigone nor Electra, is more powerfully drawn than the patient, submissive, loving, and much-enduring Deianira. And Professor

¹ Welcker, Ep. Cycl. ii. p. 557, cites a grammarian in Cramer's *Anecdota*, i. p. 327, ἐν τῇ Οἰχαλίας ἄλώσει, ἥ εἰς Ὅμηρον ἀναφέρεται, ἐστὶ δὲ Κρεώφυλος ὁ ποιήσας. I have elsewhere maintained, that when the *Iliad* and the *Odyssey* had obtained their literary supremacy in post-tragic times, the names of other authors began to be attached to the other poems of the Cyclius. As both the *Iliad* and the *Odyssey* contain many allusions to the *Thebais*, so in Od. xxi. 22—27, the murder of Iphitus by Hercules is briefly mentioned from the old epic story which Sophocles here follows as his "Homer."

² Mr. Blaydes (Pref. p. iv) says it is "beset with difficulties in almost every line." And in p. xii he calls it "this very corrupt and difficult play." In my opinion, he greatly exaggerates the supposed corruptions of the text. Out of the many hundreds of conjectures proposed by himself or others, very few seem to me to have any probability. Sophocles purposely adopted constructions out of the common way, and to reduce all his vagaries of language to fixed standards is one of the most hopeless of attempts.

Campbell is perfectly right in saying² that "the management of the fable is, on the whole, extremely subtle." It is replete with "Tragic irony," and, like all really great works of art, it contains much more that demands explanation than appears to the superficial observer.

The history, or rather the mythology, on which the play is constructed has been so fully set forth in Wunder's long and learned Introduction, that it is unnecessary here to repeat it.

The relations of Eurytus to Hercules are not very clearly brought out in the narrative of Lichas. He had quarrelled with Hercules, and Hercules had killed his son Iphitus by treachery (v. 260—73), for which misdeed Zeus had imposed a period of servitude (v. 276). It is probable that the poet followed the tradition that Hercules had been taught the use of the bow by Eurytus,⁴ since the quarrel turned on a taunt that Hercules could not shoot as well as Eurytus' sons. The relation of *ξένοι*, guest-friends, had subsisted between them of old (v. 263), so that Eurytus may have been to Hercules what Phoenix or Chiron was to Achilles. The pretext that Hercules, or his herald Lichas, had first alleged for the capture of Oechalia (v. 257), viz. from spite against the indirect author of his servitude, was declared by another informant to be false; it was love for Iole, the daughter of Eurytus, which would brook no refusal, that incited Hercules to carry her off as a captive and a concubine (v. 360. 477). On the arrival of Iole the difficulty begins. Deianira treats the girl with the greatest kindness merely as a captive; but when she is informed of the real cause of her arrival, she demurs to living with her in the same house as the rival to herself (v. 545), and conceives the idea of applying a charm, the possession of which suddenly comes into her memory, to revive her lord's languishing affection for herself. With this object in view, she takes the chorus into her confidence, and encouraged by their approval and assent (v. 589), prepares, as a present to be conveyed by the herald, the drug-smear'd robe which is destined to be his death. All seems well till the messenger has departed with the gift; when a suspicion of the most horrible kind enters her mind, that she has been using *phosphorus*⁵

² Introd. Analysis, p. 41 (ed. 1877, 12mo.).

⁴ Theocr. xxiv. 107.

⁵ I use the term, of course, as the nearest approximation to a consuming venom which can only be really explained on the theory of the 'Solar Myth.'

(v. 718). Then she gives way to a despair which is justified by the speedy arrival of her son Hyllus, who has been a witness of the dreadful tortures produced by the fatal gift. Unable to withstand his reproaches (for he thinks, as does Hercules himself, the deed was premeditated, and curses his mother, v. 809), she commits suicide by stabbing herself (v. 930). Hercules soon after arrives, screaming with pain, and is placed on the stage in a litter by Hyllus and a troop of bearers from Euboea. He recognizes the true meaning of an old prophecy, that he would be killed by one dead (v. 1160), and that by death alone his labours were destined to come to an end (v. 1172. 1255). He then gives a formal injunction to his son to obey, on pain of a paternal curse, his dying behest. He is to heap up a pile of unctuous wood on Mount Oeta, to set his yet living father upon it, and to finish his agony by burning him to death; and this done, he is to take to wife Iole, the young and handsome concubine of his father (v. 1222).

The poet has managed with very great art the gradual opening of the hopes and fears of Deianira. First (v. 46. 157) there was an old written record that Hercules had left, which named a fifteen-month's absence as a climacteric or critical period in his life; next (v. 70), a report brought by Hyllus that Hercules had been in captivity, and was now engaged in the siege of Oechalia; then, Hyllus' assurance that there is no good ground for fear (v. 88); lastly, the confidence of the chorus (v. 140) that Zeus will not desert his own son. For all this, Deianira is anxious and wakeful (v. 175), and it is only on the arrival of a messenger, who reports at second hand the news he has just heard, that Hercules is alive and victorious (v. 182) and preparing to return, that she gives way to exultation and delight (v. 202). With not less skill has the poet unfolded the course of events which brings on in the end the double catastrophe, the death of both. In these alternations we have precisely the same kind of emotion which by turns sustains and depresses Philoctetes, and Jocasta in the *Oedipus Rex*.

Again, the character of Lichas is very artistically drawn. Attached to his mistress, and unwilling to hurt her by telling the whole truth, he conceals the true relations between his master and the captive girl; and it is only when the first messenger, who has heard the unvarnished tale, is confronted with him, that he confesses

he has deceived her. This is very like the refuting the ἀγγελος by the θεράπων in Oed. R. 1120 seqq.

It is further a clever expedient to make Deianira's kind and sympathetic solicitude for the poor captive ladies centre on the very one (Iole) who has come to the house to do her a wrong. The generous condoning of Hercules' frailties (v. 460) combines with her natural kindness to make us like her the more, and therefore the more deeply to pity her fate. The terrible pang, when she knows all about Iole, "shatters the fabric of happiness in a moment."⁶ And the ingenious arguments by which she draws from Lichas the avowal (v. 436 seqq.), and her comments upon it, complete the sketch of her sensible and moderate views on the delicate subject of love.⁷

There are six grand speeches (ῥήσεις) in the play, all highly elaborated and deserving of much careful study; (1) Lichas' story at v. 248, (2) Deianira's account of the death of Nessus, v. 531, (3) her description of the firing of the fatal drug, v. 672, (4) the narrative of Hyllus at v. 749, (5) the account of Deianira's suicide, v. 900, (6) the speech of Hercules in his agony at v. 1046. No other of the extant tragedies contains the same number of descriptive narratives of the like primary importance.

Of the conclusion of the play, which Hermann unjustly (as I think) regards as tame and inferior, Prof. Campbell writes thus:—"Hercules is, notwithstanding (the alleged failure of interest), magnificently grand. Already reduced to a wreck of his former self, and driven wild with pain, he is now possessed by one master passion, by rage against Deianira. He appeals to Hyllus to bring her into his presence to be destroyed. The moderation with which the delirium of Hercules is treated is remarkable. The all-enduring hero, that once followed evil fortune silently, is now distraught with pain and rage, but that is all. His mind is not gone. In the midst of suffering and feebleness he calls to mind the grandeur of his former life, and the contrast is deeply felt by the spectator. He cries as loudly as Philoctetes, but only at last is like Philoctetes in self-

⁶ Prof. Campbell.

⁷ Prof. Campbell calls this speech "dissembling" (p. 45). There is, however, no concealment, for the messenger tells him plainly in Deianira's presence (v. 420) that she knows who Iole really is; cf. v. 428.

mastery. He desires the sympathy, not only of his son, but of all present, to whom he shows his affliction, and of the Hellenes everywhere, of whom he claims that, in return for all that he had done for them, they should at least give him what he longs for, death (v. 974—1111)."

Nothing is gained by a comparison of the *Trachiniae* with the *Hercules Furens* of Euripides. The treatment of the two plays has nothing whatever in common.⁸

Prof. Campbell calls the character of Hyllus "ardent, impulsive, affectionate, and generous," and "very noble and attractive."⁹ He does not notice, what is well worthy of remark, that to a considerable degree he represents the teaching of "young Athens," in the rhetorical and sophistical style of his speeches. The date of the play is quite uncertain: the fame of Pericles as an orator seems to have greatly raised the art in public estimation, and Sophocles, Euripides, and Thucydides formed their style largely on the fashionable and almost the sole literary accomplishment of the age.

Sophocles, without doubt, treats of Hercules and Hyllus as historical characters. Between history and mythology there was no real distinction in his time; Pherecydes and Acusilaus were in no sense historians, but mere recorders and collectors of traditions. Modern science has analyzed the tale of Hercules, and conclusively proved that his life and labours are a "solar myth."¹ The δωδέκατο ἄπορος of the oracle (v. 825) and the twelve successive "labours" are but the number of months; Eurystheus and Eurytus, his task-master and his teacher, are names containing that notion of width and extent found in Eurydice, Euryphassa, Eurynome, Europe, Euryanassa.² The scorching robe sent by Deianira is the same as that sent by Medea, herself a granddaughter of the Sun, to Jason's bride Glauce.³ It is the burning and glowing cloud that enwraps

⁸ Mr. Pretor (Intro. p. ix) says that "the *Trachiniae* has everything to gain by a comparison with the corresponding play of Euripides." Dr. Donaldson's critique, that the *Trachiniae* "is far inferior to the rest," and possibly the work of Iophon, is quoted by Mr. Blaydes, p. 4.

⁹ P. 51.

¹ Like the similar legends about Theseus, with whom Hercules is associated in the play of Euripides.

² Cox, *Aryan Mythology*, i. p. 417.

³ Eur. Med. 955.

the form of the Dawn-goddess Athena, and that of Apollo the Sun-god, as their aegis.⁴ The burning of Hercules on Mount Oeta is the Sun as he sinks in fiery glory behind a hill. The bride Iole is the violet cloud,⁵ a name akin to Iamus, Iolaus, perhaps even to *Ἰώες*. As Odysseus is to be reunited to the ever-youthful Penelope, so the young sun (Hyllus) is to marry the dawn when the old sun has passed away.⁶ It is significant, as an indication of the unconscious treatment of a solar myth, that the poet himself calls the fatal robe the *φονία νεφέλα Κενταύρου*, the gory red cloud coming forth from the monster-shape in the sky (v. 831). Yet in the parade (v. 96) he shows himself so little aware of the identity of his hero with the sun-god, that he makes the chorus appeal to the all-seeing sun to say where Hercules is residing. Even here, the Scholiast took the words *δισσαῖσιν ἀπείροις κλιθεῖς* to refer to the sun in the east and the west. The year's service of Hercules to the Lydian Omphale, for killing Iphitus (v. 275), is the same as the service of Apollo in the house of Admetus for killing the Cyclopes (Eur. Alc. 6). The apparent descent of the sun from the zenith to the horizon suggested the notion of his visiting the earth, dimmed and shorn of his mid-day glory. The idea was obvious, just as the killing of serpents, the clearing and opening out of forests, the draining of rivers and marshes, and the descent into Hades, are solar effects, and not the result of any human prowess, though in some cases both may be combined.

The moral or burden of the *Trachiniae* is (says Professor Campbell on v. 303) "that life is labour, cheered by transient gleams of prosperity." He thinks there are indications that the play is one of the later compositions; they are however but slight and somewhat conjectural, e. g. the use of *δοῦλος* as an adjective, vv.

⁴ See Aryan Mythology, ii. p. 54, and i. p. 435, and Max Müller, "Chips from a German Workshop," ii. p. 89, who says the name *Deianira* is Sanscrit, *dāsyā-narī* = *dāsa-patnī*; but it is easily explained from Greek roots.

⁵ The word has the written digamma on a very ancient vase in the Louvre.

⁶ V. 1224. The explanation of this event on any other theory is comparatively feeble. Prof. Campbell says (p. 50), "The poet's motive in retaining the incident may have been to show the reality and depth of Heracles' affection for Iole." Expounders of the solar myth would say, "It could not have been otherwise." This is a sufficient answer to the criticism of Mr. Blaydes, which from any other point of view is true, that the request of Hercules "seems open to the charge of bad taste" (p. 5).

53. 283. 302. The loss of the Greek Argument (which in Dindorf's edition is supplied by a long extract from Apollodorus, Bibl. ii. 7, 5) has deprived us of all information on this head. The many obscurities in the play must be pleaded as an excuse for the considerable length to which the notes have unavoidably been extended. The copious and excellent Scholia are throughout a most important aid and guide to the readings and interpretation.

The scene is laid at Trachis in Thessaly, and the chorus consists of Virgins of the place.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΗΙΑΝΕΙΡΑ.

ΘΕΡΑΠΙΑΙΝΑ.

ΥΛΛΟΣ.

ΧΟΡΟΣ ΠΑΡΘΕΝΩΝ ΤΡΑΧΙΝΙΩΝ.

ΑΓΓΕΛΟΣ.

ΛΙΧΑΣ.

ΤΡΟΦΟΣ.

ΠΡΕΣΒΥΣ.

ΗΡΑΚΛΗΣ.

ΣΟΦΟΚΛΕΟΥΣ ΤΡΑΧΙΝΙΑΙ.

ΔΗΙΑΝΕΙΡΑ.

Λόγος μὲν ἐστ' ἀρχαῖος ἀνθρώπων φανείς
 ὥς οὐκ ἂν αἰῶν' ἐκμάθοις βροτῶν, πρὶν ἂν
 θάνῃ τις, οὔτ' εἰ χρηστὸς οὔτ' εἰ τῷ κακός·
 ἐγὼ δὲ τὸν ἐμὸν, καὶ πρὶν εἰς Ἀίδου μολεῖν,
 ἔξοιδ' ἔχουσα δυστυχή τε καὶ βαρὺν, 5
 ἥτις πατρὸς μὲν ἐν δόμοισιν Οἰνέως,
 ναίουσα δ' ἐν Πλευρῶνι, νυμφείων ὄκνον

1. φανείς. This is added in the sense of *vulgatus*, as the poets say φαίνειν λόγον, αἰδῆν, φήμην, &c. So μῦθος πεφασμένος in Il. xiv. 127. It is not therefore a merely superfluous addition. Neue compares ὁ τῆσδ' ἔρως φανείς inf. 433, Wunder, Ant. 620, σοφία γὰρ ἐκ τοῦ κλεινὸν ἔπος πέφανται, and Mr. Pretor, Oed. R. 848, ἀλλ' ὥς φανέν γε τοῦπος ᾧδ' ἐπίστασο.

3. θάνῃ. I agree with Mr. Pretor in retaining this, the vulgate reading, against θάνοι, which Hermann prefers on the ground that the Attics are fond of optatives by attraction. As far as correct Greek goes, either θάνῃ or θάνοι is defensible. See inf. 164. It is true also that in MSS. the two moods are perpetually confused. — χρηστὸς and κακός relate, of course, merely to prosperity, not to moral conduct in the sense in which we speak of a 'good or bad life.' See inf. 452. Eur. Hec. 1226 —7. Translate: 'There is an old saying of men that has passed into a proverb, that you cannot be quite sure about the life of any mortal, till he is dead, whether it has been prosperous to him or unhappy. But I know too well about my own life, even before going to the world

below, that I have had one which has proved both unfortunate and burdensome to me.' The sentiment is a tragic common-place, and the Schol. needlessly refers it, by anachronism, to Solon.

4. τὸν ἐμὸν. It is evident that this is emphatic, and not, as Neue says, 'redundant.'

6. ἥτις κ.τ.λ. 'Since in the first place, as a maid, I had a troublesome lover, and afterwards, as a married woman (v. 27), an anxious life on his account.'

7. ναίονσ' ἐν the best MS. (Laur.), but ναίονσά γ' and ναίονσα δ' are found in good copies. Wunder reads ἔτι, Hermann and Dindorf ἔτ' ἐν, Linwood and others (from the Aldine) ἐνί. The epic form of the preposition, as well as the lengthening of the ι, are objections. The μὲν, though it might be regarded as somewhat irregularly answered by χρόνῳ δ' ἐν ὑστέρῳ v. 18,—a sentence however with its own μὲν and δέ,—seems to require τε or δέ with ναίονσα. For with πατρὸς ἐν δόμοις it is obvious to supply οἰκουροῦσα. The sense is, 'while staying at home with my father, and living at Pleuron in Aetolia, and not at Trachis (39) or Tiryns' (1152). Compare inf. 263, πολλὰ μὲν λόγοις ἐπερρόθησε, πολλὰ δ'

ἄλγιστον ἔσχον, εἴ τις Αἰτωλὶς γυνή.
 μνηστὴρ γὰρ ἦν μοι ποταμός, Ἀχελῷον λέγω,
 ὃς μ' ἐν τρισὶν μορφαῖσιν ἐξήτει πατρός, 10
 φοιτῶν ἑναργῆς ταῦρος, ἄλλοτ' αἰόλος
 δράκων ἐλικτὸς, ἄλλοτ' ἀνδρείῳ κύτει
 βούπρωρος· ἐκ δὲ δασκίου γενειάδος
 κρουνοὶ διερραίνοντο κρηναίου ποτοῦ.
 τοιόνδ' ἐγὼ μνηστῆρα προσδεδεγμένη 15
 δύστηνος αἰὲ κατθανεῖν ἐπηυχόμην,
 πρὶν τῆσδε κοίτης ἐμπελασθῆναί ποτε.
 χρόνῳ δ' ἐν ὑστέρῳ μὲν, ἄσμένη δέ μοι,
 ὁ κλεινὸς ἦλθε Ζηνὸς Ἀλκμήνης τε παῖς·
 ὃς εἰς ἀγῶνα τῷδε συμπεσὼν μάχης 20
 ἐκλύεται με. καὶ τρόπον μὲν ἂν πόνων
 οὐκ ἂν διείπομι· οὐ γὰρ οἶδ'· ἀλλ' ὅστις ἦν

ἀτρεῖ φρενί, and 229, εὖ μὲν ἔγμεθ', εὖ δὲ προσφωνούμεθα. It is true, the Greeks rather prefer the dative of place, as ἡ Μαραθῶνι μάχη, without the preposition; cf. inf. 172; yet the ἐν is occasionally added. On the whole, as in a matter very uncertain, I have followed a Paris MS. (B.) in reading ναῖουσα δ' ἐν Π. Otherwise, ναῖουσα δὲ Π. may be justified.—ὄκνον, 'dislike,' 'hesitation,' 'reluctance.' This seems a much better reading than ὕτλον, a variant recorded by the Schol. and adopted by Hermann, Blaydes, and Dindorf. Hesych. ὕτλος· μόχθος, a sense by no means suited to this passage. See Aesch. Theb. 18.

11. φοιτῶν κ.τ.λ. 'Paying his visits at one time in the natural form of a bull (i.e. as a river-god), at another, as a speckled writhing snake, or again with a man's body but the face of an ox.'—ἑναργῆς, as in Oed. R. 535, ληστῆς ἑναργῆς, and ἑναργὲς ὄνειρον in Homer and Aeschylus, is applied to objects which are real and not pretended or deceptive.—αἰόλος, like ἐλικτὸς, is applied equally to the changing colour and aspects, and to the turnings and windings, of both serpents and rivers. So the Schol., ἐλικτὸς, διὰ τὸ σκολιδὸν τῶν βενυμάτων.—κύτει βούπρωρος, for τύπῳ βούκρανος, has been adopted by most editors (Neue and Prof. Campbell excepted) from Strabo, and it seems the more poetical reading, though the Schol. goes with the

MSS. This is one of the passages in this play which indicate two ancient recensions of the text.

14. διερραίνοντο, 'streams of spring-water were spouted about.' Antig. 1009, μετάρσιοι χολαὶ διεσπείροντο. Phil. 20, ἐξ ἀριστερᾶς τάχ' ἂν ἴδοις ποτὸν κρηναῖον, and so Aesch. Ag. 901, πηγαῖον βέος.—The *heard*, Prof. Campbell remarks, is that of the man rather than the bull. A human head with horns would satisfy the conditions of the picture.

15. προσδεδεγμένη, 'having accepted.' Either προσδεχομένη or προσδοκῶσα would express 'expecting.'

17. πρὶν τῆσδε κ.τ.λ. 'Ere ever I was brought to bed with such a monster as this.' For the genitive, depending on the notion of πέλας, cf. inf. 748. Phil. 1327, Χρύσης πελασθεὶς φύλακος, and Πανὸς προσπελασθείσα, Oed. R. 1101. Wunder's reading τοῦδε is quite needless, for τῆσδε expresses the same thing in a less prosaic way.

21. ἐκλύεται. 'Set at liberty for himself,' i.e. 'to be his bride,' Prof. Campbell. Schol. ἀντὶ τοῦ ἀπαλλάττει με καὶ ἐλευθεροῖ τοῦ φόβου, τοῦ Ἀχελῷου περιγινόμενος. So Aesch. Prom. 235, ἐξελευσάμην βροτούς. Antig. 1112. Aj. 531.

22. διείπομι. Through alarm, she says, she cannot tell how the struggle was got through, or that one made a better fight of it than the other. So ὡς

θακῶν ἀταρβῆς τῆς θέας, ὃ δ' ἂν λέγοι.
 ἐγὼ γὰρ ἤμην ἐκπεπληγμένη φόβῳ
 μή μοι τὸ κάλλος ἄλγος ἐξεύροι ποτέ. 25
 τέλος δ' ἔθηκε Ζεὺς ἀγώνιος καλῶς,
 εἰ δὴ καλῶς. λέχος γὰρ Ἑρακλεῖ κριτὸν
 ξυστᾶσ' αἰεί τιν' ἐκ φόβου φόβον τρέφω,
 κείνου προκηραίνουσα· νύξ γὰρ εἰσάγει 30
 καὶ νύξ ἀπωθεῖ διαδεδεγμένη πόνον.
 κάφυσάμεν δὴ παῖδας, οὓς κείνός ποτε,
 γῆτης ὅπως ἄρουραν ἔκτοπον λαβὼν
 σπείρων μόνον προσεῖδε κάξαμὼν ἄπαξ.

τάχος διαστῆον, 'we must at once distinguish,' Eur. Hipp. 491.

23. θακῶν, the participle, seems to have been taken by the Schol. for the genitive, 'whichever of the spectators' seats was free from fear.'—δ' ἂν Mr. Pretor, perhaps rightly; yet cf. El. 441. Here the indefiniteness of ὅστις favours the slight change. But Prof. Campbell cites ὅστις—ῥδε from Ant. 463—4.

26. τέλος, 'the issue of the contest.'

28. ξυστᾶσα. Schol. συνελθοῦσα, 'joined in marriage with Hercules as his chosen bride.' Some compare Aj. 490, ἐπεὶ τὸ σὺν λέχος ξυνῆλθον, but Linwood prefers, perhaps without much reason, to take λέχος here for the nominative.—κριτὸν, root κριν, implies separation and distinction. So κριτὸν γυναικῶν γένος in Pind. Pyth. iv. 50. See also inf. 245. 'Decided by the contest,' Prof. Campbell. But the Schol. has ἔκκριτον.

29. προκηραίνουσα. It is evident that κηραίνειν, to damage or destroy, which Curtius refers to the root of κέρω, is different from the same form of verb meaning 'to care for,' as in Eur. Hipp. 223, quoted by the Schol., τί ποτ', ὦ τέκνον, τὰδε κηραίνεις; Perhaps *curare*, anciently *coeare*, is the same word. The Schol. refers it to κέαρ, as we say 'taking to heart.' See on Aesch. Suppl. 976. Eum. 124.

30. ἀπωθεῖ. 'Night gets rid of one care only by bringing in a new one in its place.' The night is specially mentioned (as inf. 149) as the time for brooding over cares. Thus εἰσάγειν καὶ ἀπωθεῖν ξένον might be said of a capricious host who turned off one to make room for another. The Schol. seems to have mis-

understood the sense in supplying 'Ἑρακλέα as the object. Yet Wunder follows him, somewhat awkwardly translating, 'for night brings him and in turn sends him away, having accepted a task,' i. e. a new labour to perform. Similarly Prof. Campbell, 'for night brings him home, and the same (or 'the next') night thrusts him from me, bringing the succession of his toil.' The general sense is, according to this view, 'he no sooner returns at night than he goes off again at once to undertake some new labour.' It seems to me that ἀπωθεῖ could hardly mean ἀποπέμπει or ἀποστέλλει. The passage is called difficult by most of the commentators; but I think it is simple enough. One night, she says, brings some care or trouble (πόνος), and the next night discards it, and as it were, pushes it aside, to make room for some other to take its place.

31. κείνος, 'that absent lord of mine.' So inf. 38. 40.—γῆτης (so Herm. with MS. Laur. for γήτης), Hesych. γῆτης· ὁ τὴν γῆν ἐργαζόμενος, γεωργός. Cf. Plat. Phaedr. p. 276, B, ὁ νοῦν ἔχων γεωργός, ὃν σπερμάτων κήδοιτο καὶ ἔγκαρπα βούλοιο γενέσθαι,—σπείρας εἰς τὸ προσῆκον ἀγαπᾷ ἂν ἐν ὁδῷ μηνὶ δσα ἔσπειρε τέλος λαβόντα;—ὅπως, cf. El. 98. 1151. She compares Hercules to a tenant-farmer who has taken a distant field, and only visits it once when he sows and once when he reaps. Thus, as Linwood observes, with κείνος we ought to supply ἄπαξ μόνον προσεῖδε, and the comma usually placed after λαβὼν should be omitted. But for ἄπαξ, 'only once,' the poet has substituted ποτὲ, 'occasionally.'

τοιοῦτος αἰὼν ἐς δόμους τε καὶ δόμων
 αἰεὶ τὸν ἄνδρ' ἔπεμπε λατρεύοντά τφ. 35
 νῦν δ' ἡνίκ' ἄθλων τῶνδ' ὑπερτελὴς ἔφν,
 ἐνταῦθα δὴ μάλιστα ταρβήσας' ἔχω.
 ἐξ οὗ γὰρ ἔκτα κείνος Ἰφίτου βίαν,
 ἡμεῖς μὲν ἐν Τραχῶνι τῇδ' ἀνάστατοι
 ξένφ παρ' ἀνδρὶ ναίομεν· κείνος δ' ὅπου 40
 βέβηκεν οὐδεὶς οἶδε· πλὴν ἐμοὶ πικρὰς
 ὠδίνας αὐτοῦ προσβαλὼν ἀποίχεται·
 σχεδὸν δ' ἐπίσταμαί τι πῆμ' ἔχοντά νιν.
 χρόνον γὰρ οὐχὶ βαιὸν, ἀλλ' ἤδη δέκα
 μῆνας πρὸς ἄλλοις πέντ' ἀκήρυκτος μένει. 45
 κάστω τι δεινὸν πῆμα· τοιαύτην ἐμοὶ
 δέλτον λιπὼν ἔστειχε, τὴν ἐγὼ θαμὰ
 θεοῖς ἀρῶμαι πημονῆς ἄτερ λαβεῖν.

ΘΕΡΑΠΙΑΝΑ.

δέσποινα Διγάνειρα, πολλὰ μὲν σ' ἐγὼ

35. λατρεύοντά τφ, 'in service to somebody,' refers to the labours imposed on Hercules by Eurystheus.

36. ὑπερτελής. 'Now at last, when he has surmounted, or risen superior to, these toils.' Mr. Pretor thinks ἔφν means that he was *born* to surmount them; and this view may be right. That his labours are now over, she infers from the oracle, v. 155.

38. ἔκτα. "Notanda aoristi forma epica, hic solum in Sophocle obvia. Cf. κατέκτας Eur. Bacch. 1290. Med. 1398. ἔκτα Herc. Fur. 423." *Linnwood*. The participle κατακτάς occurs in Alcest. 3.

39. ἀνάστατοι, 'having had to leave our homes.' The usual consequence of a murder was a voluntary exile for a time; cf. Eur. Hipp. 37.

40. ξένφ παρ' ἀνδρὶ. Schol. τῷ Κῆνικι, δς ἦν παῖς Ἀμφικτυῶνος ἀδελφοῦ.—ὅπου βέβηκε, 'where he now is.' Eur. El. 777, κυρεῖ δὲ κῆπος ἐν καταρρύτοις βεβῶς, 'he was in his own park at the time.'

41. πλὴν ἐμοὶ κ.τ.λ. 'I only know that he is gone after imposing on me many a keen pang about him.' By ὠδίνας, as Wunder remarks, the tablet is meant on which the oracle was written.—αὐτοῦ Blaydes and Campbell, with Hermann.

44—8. Wunder encloses these verses in brackets. They are not necessary to the context, and they may have come in from some early recension or edition, with other verses in this play. But they are good lines, and they contain nothing to which a critic can fairly object. The period of fifteen months is named also inf. 164.

45. Hesych. ἀκήρυκτος· ἀνεπικηρύκευτος. Schol. ὃν οὐδεὶς ἐλθὼν κηρύττει καὶ ἀπαγγέλλει, ποῦ ποτ' ἐστί.

46. τοιαύτην. This may refer back to πικρὰς ὠδίνας, or it may mean that there *must* be something the matter, from the ominous import of the tablet which he left in her keeping when he went off.

47. τήν. There are sufficient instances of the article used for the relative, e. g. inf. 381. 728, to make Dindorf's alteration ἔστειχεν ἦν unnecessary. 'Often,' she says, 'do I pray to the gods that I may have received it without harm,' i. e. suffer no harm by receiving it. Cf. 157. The phrase here is peculiar, because ἀρῶμαι (εὐχομαι) λαβεῖν should rather mean 'I pray that I may receive.' It is a question of context; the past sense is sufficiently determined by λιπὼν ἔστειχεν.

κατεῖδον ἤδη πανδάκρυτ' ὀδύρματα 50
 τὴν Ἡράκλειον ἔξοδον γοωμένην
 νῦν δ', εἰ δίκαιον τοὺς ἐλευθέρους φρενοῦν
 γνῶμαισι δούλαις, καὶ μὲ χρὴ φράσαι τόσον,
 πῶς παισὶ μὲν τοσοῖσδε πληθύεις, ἀτὰρ
 ἀνδρὸς κατὰ ζήτησιν οὐ πέμπεις τινὰ, 55
 μάλιστα δ' ὄνπερ εἰκὸς Ἴλλον, εἰ πατρὸς
 νέμοι τι' ὥραν τοῦ καλῶς πράσσειν δοκεῖν ;
 ἐγγὺς δ' ὅδ' αὐτὸς ἀρτίπους θρώσκει δόμους,
 ὥστ' εἴ τί σοι πρὸς καιρὸν ἐννέπειν δοκῶ,
 πάρεστι χρῆσθαι τὰνδρὶ τοῖς τ' ἐμοῖς λόγοις. 60
 ΔΗ. ὦ τέκνον, ὦ παῖ, καὶ ἀγεννήτων ἄρα
 μῦθοι καλῶς πίπτουσιν ἥδε γὰρ γυνή

50. ὀδύρματα, 'with lamentations,'—a cognate accusative forming one idea with the participle, and therefore governing a separate object, ἔξοδον. See Electr. 123—5. Eur. Med. 205, λυγρὰ δ' ἔχρα βοᾷ τὸν ἐν λέχει προδόντα.

52. φρενοῦν, Schol. and Hesych. νουθετεῖν. Aesch. Ag. 1183, φρενώσω δ' οὐκέτ' ἐξ αἰνιγμάτων.—δούλαις, here used as an adjective, as frequently τύραννος, e.g. Prom. V. 761, πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται; Prof. Campbell has δούλοις.—τόσον, al. τὸ σὺν, 'that which is your own part,' viz. to suggest in the present need, or 'what is for your interest,' Schol. τὸ σοὶ συμφέρον. "The ancients did not like long speeches from their slaves. Eur. Iph. Aul. 313, μέθες μακροῦς δὲ δούλους ὧν λέγεις λόγους." Wunder.—As far as τόσον is the *protasis* of the sentence, as I think. Mr. Pretor takes καὶ to commence the *apodosis*.

55. κατὰ is here used as in πορεύεσθαι, ἔπεσθαι καθ' ὁδὸν &c., denoting the course and object of the pursuit.

56. ὄνπερ εἰκὸς, supply ἐλθεῖν ἂν implied in πέμπεσθαι ὑπὸ σοῦ. For the motive for going is assigned in what follows to Hyllus himself,—'who surely would go if he had any thought about his father (or cared) for his beingsupposed to fare well.'—νέμοι, as in μοῖραν νέμειν, Prom. V. 292, a phrase originally applied to the distribution of shares. Oed. Col. 385, ὡς ἐμοῦ θεοῦς ὦραν τι' ἔξειν. Here there is some confusion between giving thought *to*, and having

thought *of* a person.—τοῦ—δοκεῖν, a secondary genitive of apposition, in place of the simpler syntax τοῦ τὸν πατέρα δοκεῖν κ.τ.λ.—The Schol. seems to have read νέμει, which is found in two or three copies, and is quite defensible in the sense of εἴπερ νέμει, and so Mr. Blaydes edits, though he calls the passage corrupt.

58. ἀρτίπους. 'Just at the right moment he comes bounding to the house.' Schol. ἀρτίως καὶ ἡρμοσμένως τῷ καιρῷ πορεύεται. On this explanation Neue briefly comments, "minime." Linwood (who might have compared Theb. 374, σπουδῇ δὲ καὶ τοῦδ' οὐκ ἀπαρτίζει πόδα, and Hesych. ἀρτίπους ἀρτίπους, ἄριστος τοῖς ποσίν, ὑγιόπους, and ib. ἀρτίπους ὑγιή (ὑγιείς) τοὺς πόδας ἔχοντα) prefers the sense 'with firm and equal step.' The context seems to show, that as Hyllus had just heard some news about his father, he was running in glee to tell his mother of it. Hence ἀρτίπους should qualify θρώσκει, 'nimble runs;' and ἄρτι που, a conjecture of Mr. Shilleto's mentioned by Mr. Pretor with approval, is not only weak, but has the που added without any clear sense. Euripides has ἀρτίδακρυς in Med. 903.

60. Hermann reads τοῖς γ' ἐμοῖς λόγοις, 'the man (Hyllus) may make use of *my* suggestions,' which could only mean, 'if he has no other advice to follow.'

61. Hesych. ἀγεννήτων' δυσγενῶν, and so the Schol.

δούλη μὲν, εἶρηκεν δ' ἐλεύθερον λόγον.

ΤΛΑΟΣ.

ποιον ; διδάξον, μῆτερ, εἰ διδακτά μοι.

ΔΗ. σὲ πατρὸς οὕτω δαρὸν ἐξενωμένον 65

τὸ μὴ πυθέσθαι ποῦ ὅστιν αἰσχύνην φέρειν.

ΤΛ. ἀλλ' οἶδα, μύθοις εἴ τι πιστεύειν χρεών.

ΔΗ. καὶ ποῦ κλύεις νιν, τέκνον, ἰδρῦσθαι χθονός ;

ΤΛ. τὸν μὲν παρελθόντ' ἄροτον ἐν μήκει χρόνου
Λυδῇ γυναικί φασί νιν λάτρην πονεῖν. 70

ΔΗ. πᾶν τοίνυν, εἰ καὶ τοῦτ' ἔτλη, κλύοι τις ἄν.

ΤΛ. ἀλλ' ἐξαφεῖται τοῦδέ γ', ὥς ἐγὼ κλύω.

ΔΗ. ποῦ δῆτα νῦν ζῶν ἢ θανὼν ἀγγέλλεται ;

ΤΛ. Εὐβοῖδα χώραν φασιν, Εὐρύτου πόλιν,
ἐπιστρατεύειν αὐτὸν, ἢ μέλλειν ἔτι. 75

ΔΗ. ἄρ' οἶσθα δῆτ', ὦ τέκνον, ὥς ἔλειπέ μοι

63. ἐλεύθερον. Schol. ἐλευθέρῳ πρέποντα. 'For here is a woman who is a slave, and yet she said just what the free-born would say.'

66. Neue retains the MS. reading φέρει, corrected by Valckenaer.—τὸ μὴ πυθέσθαι, 'the not having ascertained,' cf. inf. 91.—σέ, emphatic at the beginning of the verse, 'you, his eldest son' &c.—ἐξενωμένου, Schol. ἐν ξένῃ διατριβῆς. Cf. El. 777.

67. μύθοις γ' Neue, Blaydes, and Wunder; but γε is wanting in Laur. and other good copies.

68. καὶ ποῦ, as καὶ τοῦ inf. 187, and in many other places, implies a degree of incredulity. She does not believe her son has really heard of Hercules' residence in any particular spot.

69. Hesych. ἀροτοῦς ἐνιαυτοῦς. Σοφοκλῆς Τραχινίαις. Cf. inf. 253, παθεῖς Ὀμφάλῃ—ἐνιαυτὸν ἐξέπλησεν.—τὸν μὲν κ.τ.λ., 'during the past year, for all that length of time,' not less than the entire year.

70. Λυδῇ γυναικί. Schol. τῇ Ὀμφάλῃ. Cf. Agam. 609, σημαντήριον οὐδὲν διαφθείρασαν ἐν μήκει χρόνου.—λάτρην, cf. Prom. V. 941, τὸν Διὸς τρόχιν.

71. εἰ καὶ τοῦτ'. 'If he submitted to *that* (slavery to a woman), one may expect to hear of anything about him.' The καὶ perhaps really belongs to πᾶν rather than to τοῦτο, 'if this, then any-

thing besides.'

72. ἐξαφεῖται. Schol. ἀφείθη, ἀπηλλάγη τοῦ δουλεύειν.

73. ἢ θανὼν γ', 'or indeed dead,' Neue and Hermann with three MSS. Cf. Aesch. Ag. 630, πότῃ γὰρ αὐτοῦ ζῶντος ἢ τεθνηκότος φάτις πρὸς ἄλλων ναυτίλων ἐκλήζετο; Prof. Campbell remarks that Deianira hardly believes Hercules could survive such a degradation.

75. ἐπιστρατεύειν. 'That he is now marching against, or is on the point of doing so,' lit. 'is yet delaying it awhile.' 'The words Εὐβ. χώραν are used in apposition, meaning that Hercules led his army against Oechalia, a city of Euboea.' Wunder. It is more correct to say that πόλιν is an apposition with χώραν, the former word being taken, as Neue says, 'de tota regione.' He well compares Eur. Ion 294, Εὐβοί' Ἀθήναις ἔστι τις γείτων πόλις.

76. ἔλειπε. It is difficult to see any special force in the imperfect, and perhaps it was used for metrical convenience. Wunder, Introd. ch. iv. § 4 (p. 47, note) explains the passage thus: 'When Deianira learned that at that very time when Hercules had been either promised a life of freedom and happiness or threatened with death, [when] he was making war against Oechalia, it was likely that she would suppose it his last labour. Although,

- μαντεία πιστὰ τῇσδε τῆς χώρας πέρι ;
 ΤΑ. τὰ ποῖα, μήτερ ; τὸν λόγον γὰρ ἀγνοῶ.
 ΔΗ. ὥς ἡ τελευτὴν τοῦ βίου μέλλει τελεῖν,
 ἡ τοῦτον ἄρας ἄθλον † εἰς τὸν ὕστερον 80
 τὸν λοιπὸν ἥδη βίοτον εὐαίων' ἔχειν.
 ἐν οὖν ῥοπῇ τοιαῦδε κειμένῳ, τέκνον,
 οὐκ εἰ ξυνέρξων, ἡνίκ' ἡ σεσώσμεθα
 [ἡ πίπτομεν, σοῦ πατρὸς ἐξολωλότης ;]
 κείνου βίον σώσαντος, ἡ οἰχόμεσθ' ἅμα ; 85
 ΤΑ. ἀλλ' εἰμι, μήτερ· εἰ δὲ θεσφάτων ἐγὼ
 βάξιν κατῆδη τῶνδε, κἂν πάλαι παρῇ.
 [νῦν δ' ὁ ξυνήθης πότμος οὐκ ἐὰ πατρὸς

therefore, this expedition was not mentioned by the oracle, as is evident from the account of Deianira herself, v. 164—72, yet she might truly say that that was the last labour foretold by the oracle of Dodona." Prof. Campbell remarks that the silence for so long on the subject of the prophecy was not unnatural in the mother. She may have wished to spare her son a needless anxiety.

79. τελεῖν. Perhaps φέρειν, sc. ἡ χώρα. Linwood says, "τελευτὴν τελεῖν mira est, nec tamen fortasse corrupta lectio." Neue compares Oed. Col. 1720, ἐπεὶ δὲ βίβας γ' ἔλυσεν τὸ τέλος, ὃ φίλαι, βίου. For μέλλει we might well read μέλλοι. To make *μαντεία* the subject is far-fetched and improbable. The Schol. may have read φέρειν, which well suits ἐν Οἰχαλία τεθνήξομαι.

80. ἄρας. Instead of τελέσας, a word appropriate to a *contest*, ἄθλος, the poet uses a verb properly applied to lifting and carrying off a *prize*, ἄθλον. So in Il. ix. 124, οἱ ἀέθλια ποσσὶν ἄρυντο, and elsewhere ἀνελεῖν and ἀνελίσθαι, e.g. Il. xxiii. 614.—The words εἰς τὸν ὕστερον are difficult, and Dindorf omits them as the patchwork of some grammarian. To supply *χρόνον* seems almost impossible, and to understand *βίον* from the preceding verse would require *πότμον* rather than *βίον* in the next (cf. v. 88). The Schol. seems to ignore v. 80, and it might be omitted, if we read ἡ λοιπὸν ἥδη κ.τ.λ. His comment is, *ἐλεγεν, φησὶν, ὅτι ἐν Οἰχαλία τεθνήξομαι, ἡ σωθεὶς εὐδαιμονήσῃ τὸν ἐπίλοιπον χρόνον*. Here

σωθεὶς does not represent *τοῦτον ἄρας ἄθλον*, but is added in opposition to *τεθνήξομαι*. And this, perhaps, is the right key to the difficulties of the passage. Otherwise, we might fairly read ἡ τοῦτον ἄρας ἄθλον ὥς τὸν ὕστατον, viz. *ὄντα*. Or we might read ἔχει, the *praesens propheticum*, by which the change of subject from ἡ χώρα μέλλει φέρειν to ἡ Ἡρακλῆς ἔχει = ἔξει, would be much less harsh. This use, in fact, is very common; e.g. Prom. V. 767, ἡ πρὸς δάμαρτος ἐξανίσταται θρόνων;—βίον, 'a course of life,' is joined with *εὐαίων* in Aesch. Pers. 711. Hermann with one MS. reads τὸ λοιπὸν, comparing Oed. Col. 1619, οὗ τητῶμενοι τὸ λοιπὸν ἥδη τὸν βίον διάζετεν. Either *τοῦτό γ' ἄρας ἄθλον*, or *εἰς τό γ' ὕστερον*, is also not improbable.

82. κειμένῳ, viz. *σφ' πατρί*. Schol. ἐν κινδύνῳ καὶ ἐπὶ ξυροῦ ἀκμῆς ἰσταμένῳ σὺ πορεύσῃ συλληψόμενος αὐτῷ καὶ συναγωνιούμενος;—*ἡνίκα* 'at this juncture when' &c. Two lines, belonging to different ancient recensions or editions, appear to have been combined in the existing MSS. Yet the conjecture of Bentley and Dobree, by transposing the verses, ἡ οἰχόμεσθ' ἅμα καὶ πίπτομεν, seems to have some probability.

86. ἐγώ. 'If I had known them (as you do)' &c.—κατῆδη and παρῇ, the true forms of the first person in the older Attic, are given in the best editions for κατῆδεν (—ην) and παρήν.

88—9. This couplet, though Sophoclean in character, seems, as it were, "out of joint." It would do in place of

ἡμᾶς προταρβείν, οὐδὲ δειμαίνειν ἄγαν.]
 νῦν δ' ὥς ξυνήμ', οὐδὲν ἐλλείψω τὸ μὴ 90
 πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν πέρι.

4H. χώρει νυν, ὦ παῖ. καὶ γὰρ ὑστέρῳ τό γ' εὖ
 πράσσειν, ἐπεὶ πύθοιτο, κέρδος ἐμπολᾷ.

ΧΟΡΟΣ.

ὄν αἰόλα νύξ ἐναριζομένα στρ. á.
 τίκτει κατευνάζει τε φλογιζόμενον, 95
 Ἄλιον Ἄλιον αἰτῶ,
 τοῦτο καρῦξαι τὸν Ἀλκμήνας, πόθι μοι πόθι παῖς

the next couplet, but not along with it. Wunder, with Hermann, transposing the two lines to follow 91, reads ἀλλ' ὁ ξυνήθης πότμος κ.τ.λ. This is not amiss, if we supply some ellipse; ('the position, indeed, is serious,) yet my father's usual luck gives us hope.' Schneidewin (ap. Neue) compares El. 783—6 for the repetition of νῦν δὲ in the same sentence. Prof. Campbell would read πρὶν δ'—οὐκ εἶα, 'hitherto our father's usual luck forbade us to anticipate any evil, or to fear very much about him.' Dindorf ejects 88—9 as spurious. Mr. Blaydes has νῦν δ'—οὐκ εἶα.

90. τὸ μὴ. Brunnck, whom most of the editors follow, reads τὸ μὴ οὐ. But Neue compares Ant. 444, κοῦκ ἀπαρνοῦμαι τὸ μὴ.—πυθέσθαι, i. e. to ascertain if the oracles spoke truly about him, sup. 79.—περὶ τῶνδε is shortly put for τῶν περὶ τῶνδε θεσφάτων.

92. καὶ—ὑστέρῳ, 'even for one who is late (in acting).' The Schol. explains τό γ' εὖ πράσσειν by τὰ δέοντα ποιεῖν. Neue thinks there is a reference to τοῦ καλῶς πράσσειν δοκεῖν, v. 57. Linwood gives Erfurdt's version, "prospera fortuna enim ei, qui sero de ea resciscit, quando tamen resciscit, lucrum adfert."—πύθοιτο, sc. τις, the optative making the proposition more general, and nearly equivalent to εἰ πύθοιτό τις. We might however read πύθοιο, and understand καὶ ὑστέρῳ σοι. Wunder, "even if one come later, prosperity (success) is a gain to one when known."—ἐμπολᾷ, 'makes a trade-profit.' This is one of the constant metaphors from traffic that occur in the tragedies. Cf. Ant. 1037. Phil. 303. Ag. 978. Hesych. ἐμπολᾷ περιέρχεται, πραγματεύεται. He seems to refer to

some passage where it meant 'to go about, to engage in, a matter.'

94—140. The Parode.—The Chorus, young Trachinian ladies (inf. 144) from whom the play takes its name, console and sympathize with Deianira. We may conjecture that sun-worship was a local religion, Hercules himself being a sun-god, and thus the appeal to the Sun as all-seeing and all-knowing becomes peculiarly appropriate. Compare, for the address, Aj. 845.

Ibid. Hesych. αἰόλη νύξ· ἡτοιμέλαινα, ἡ ποικίλη διὰ τὰ ἄστρα. Σοφοκλῆς Τραχυνίαις. Cf. inf. 132. Prom. V. 24, ἡ ποικιλεῖμιν νύξ. Translate, 'Of him whom the spangled night gives birth to by its own destruction, and (by returning) lulls to rest in the glory of his brightness, the Sun, the (mighty) Sun, I ask to tell me this about the son of Alcmena, where in the world he is now dwelling,—(tell me, I say,) O thou that dost blaze with a brightly flashing light! Is it by some strait of the sea, or is it that he is resting between two mainlands' (i. e. that strait which divides Europe and Asia)?—say, O thou that surpassest all in thy power of sight!

95. τίκτει. See Aesch. Ag. 264. 279.—Hesych. κατευνάζει· κοιμίζει. "Intellige γεννωμένα ex contrario, El. 72." Neue.—ἐναριζομένα is properly 'slain and despoiled of its honours,' viz. the stars.
 96. Ἄλιον. Either σὲ τὸν Ἄλιον may be understood, or (as inf. 217) there is a change from the mention of the object to a direct address. Prof. Campbell compares Oed. R. 159—164.

97. Some construe αἰτῶ τοῦτο. But as καρῦξαι τινα is properly 'to summon a person by herald' (Aesch. Cho. 4. 124.

ναίει ποτ', ὦ λαμπρῇ στεροπῇ φλεγέθων,
 ἥ ποντίας αὐλῶνας, ἥ δισσαῖσιν ἀπείροις κλιθεῖς,
 εἴπ', ὦ κρατιστεύων κατ' ὄμμα. 101
 ποθουμένα γὰρ φρενὶ πυνθάνομαι ἀντ. α'.
 τὰν ἀμφινεικῇ Δηιάνειραν αἰεὶ,
 οἷά τιν' ἄθλιον ὄρνιν, 105
 οὐ ποτ' εὐνάζειν ἀδακρύτων βλεφάρων πόθον, ἀλλ'
 εὐμναστον ἀνδρὸς δεῖμα φέρουσαν ὁδοῦ
 ἐνθυμίοις εὐναῖς ἀνανδρώτοισι τρύχεσθαι, κακὰν
 δύστανον ἐλπίζουσαν αἴσαν. 111
 πολλὰ γὰρ ὥστ' ἀκάμαντος στρ. β'.
 ἥ Νότου ἥ Βορέα τις
 κύματ' * ἂν εὐρέϊ πόντῳ
 βάντ' ἐπιόντα τ' ἴδοι, 115

Eur. *Hec.* 148. Ar. *Ach.* 748), it may be questioned if τοῦτο καρῶσαι τὸν Ἀλκμήνας does not here follow the syntax of κακὸν λέγειν τινά, viz. 'to report for me this about Alcmæna's son, where he is dwelling.'—πόθι μοι, πόθι μοι Wunder with Porson. MSS. πόθι μοι πόθι μοι παῖς, which Prof. Campbell retains by reading ἀλλὰ without elision in v. 107.

100. αὐλῶνας. The MS. Laur. has ποντίας, which Neue and others prefer, but *ou* is superscribed. Mr. Blaydes cites Athenæus (v. p. 189, D), καλοῦσι δὲ ἄρσενικῶς τοὺς αὐλῶνας—οἱ δὲ ποιηταὶ θηλυκῶς.—καὶ Σοφοκλῆς Σκύθαις, Κρημνοῦς τε καὶ Σήραγγας ἡδ' ἐπακτίας αὐλῶνας. In Aesch. *Prom.* 731 it is masculine, αὐλῶν' ἐκπερὶν Μαιωτικόν. The notion seems to be, that Hercules may be in the narrow strait of the Hellespont, resting as it were on both shores, as a man is said to be τοίχῳ or ἀσπίδι κεκλιμένος, or he may be in the Euripus, near home. Cf. *Il.* iii. 135. v. 709. xv. 740. xxii. 3. The Schol. understood 'both in the east and the west,' as if he were conscious that Hercules was the Sun-god. He seems to refer κλιθεῖς and κρατιστεύων equally to the vocative ἄλκιε. Linwood remarks, "δισσαῖς h. l. *alterum ex duobus significat.*" "The chorus ask in substance whether Hercules is in Asia or Europe, or on the sea which separates the two." Prof. Campbell.

103. ποθουμένα. 'With anxious (long-

ing) mind.' For the middle *Nene* compares the transitive use of κρύπτεται *Aj.* 647, ὠνομάζετο *Oed. R.* 1021. Schol. ἀντὶ τοῦ ποθοῦσθαι. Wunder adopts the conjecture of Musgrave, *πονουμένα*. Hesych. *πυνθάνομαι* ἀκούω. The 'longing mind' seems that of the chorus, who is constantly told, on inquiry, that 'the lady with two suitors, like some love-lorn bird, never allows the desire of her eyes to rest so as to be without tears.' Otherwise Deianira would be said ποθουμένα φρενὶ ἔχειν πόθον. Hesych. ἀμφινεικῆς περιμάχῃται (*sic*), ἐναντίους ἔχων λόγους. Σοφοκλῆς *Τραχινίαις*. Cf. 527, τὸ ἀμφινεικῆτον ἔμψα νύμφας. Aesch. *Ag.* 686, τὰν δορίγαμβρον ἀμφινεικῇ θ' Ἑλέαν. Schol. τὴν περιμάχῃτον.—ἀεὶ, as Mr. Blaydes observes, belongs to τρύχεσθαι.

107. τρέφουσιν, Casaubon's conjecture for φέρουσιν, has been adopted by Dindorf, Blaydes, and Wunder. The Schol., who explains it by *μνημονεύουσιν*, perhaps supplied ἐν θυμῷ. Here δέμα is regarded as ἔχθος, a burden to be borne.

109. ἐνθυμίοις, 'anxious,' Schol. ταῖς μερμηνηταῖς. The causal dative means that she pines for her widowed estate, lit. her 'unhusbanded bed.'

111. δύστανον, 'poor lady!' is not an epithet to αἴσαν. Cf. 936.

115. It seems best in this obscure passage to insert ἂν after κύματα, with Porson and Linwood. Others read ἐν,

οὕτω δὲ τὸν Καδμογενῇ τρέφει, τὸ δ' αὖξει βίοντος
 πολύπονον, ὥσπερ πέλαγος Κρήσιον. ἀλλὰ τις θεῶν
 αἰὲν ἀναμπλάκῃτον Ἰδα σφε δόμων ἐρύκει. 120
 ὧν ἐπιμεμφομένα σ' ἰά- ἀντ. β'. 122
 δεῖα μὲν, ἀντία δ' οἶσω.
 φὰμὶ γὰρ οὐκ ἀποτρύνει
 ἐλπίδα τὰν ἀγαθὰν 125
 χρῆναί σ'· ἀνάληγτα γὰρ οὐδ' ὁ πάντα κραίνων
 βασιλεὺς
 ἐπέβαλε θνατοῖς Κρονίδας· ἀλλ' ἐπὶ πῆμα καὶ χαρὰ
 πᾶσι κυκλοῦσιν, οἷον ἄρκτου στροφάδες κέλευθοι.

and ἴδη for ἴδοι, but this is an epic, not an Attic use of the subjunctive. The Schol. supports Porson's view, ὥσπερ γὰρ ἂν τις θεωροῖη κυματομένην τὴν θάλατταν, ἢ Νότου πνέοντος ἢ Βορείου, τῶν δὲ κυμάτων τὰ μὲν ἀπίνοντα, τὰ δὲ ἐπερχόμενα, οὕτω καὶ τὸν Ἡρακλέα, καθάπερ τι πέλαγος κακῶν, τὸ μὲν τι παρὸν λυπεῖ, τὸ δ' αὖξόμενον ἀπόκειται. The last part of the comment is wrong, for he took αὖξει in the sense of αὖζεται, and understood 'a greater and growing evil is in reserve.' The safest way, as it seems to me, to explain a passage which does not appear corrupt, is to construe οὕτω δὲ ὥσπερ πέλαγος (κακῶν) τρέφει τὸν Ἡρακλέα, αὖξει δὲ τὸ πολύπονον βίοντος, where τρέφει means 'attends.' So κακῶν ὥσπερ θάλασσα, Aesch. Theb. 755. And for the *hyperthesis* or disarrangement of the article, I must refer the student to my note on Aesch. Suppl. 1039. Linwood indeed says this "feri nullo modo potest," and he construes τὸ δὲ, πλύνον ὥσπερ Κ. πέλαγος βίοντος, αὖξει, i.e. *augetur*. The subject to τρέφει he takes to be πολλὰ κύματα. I do not think he is right. Prof. Campbell thinks the order is, βίοντος πολύπονον πέλαγος ὥσπερ πέλαγος Κρήσιον (τὸ μὲν) τρέφει, τὸ δὲ αὖξει Ἡρακλέα. "Toil" (he says) "is the ordinary life of Hercules, and at times this toil brings him to honour (αὖξει); hitherto it has not brought him into disaster." If however, as has been suggested, we read βίοντος, we may take πολύπονον (as sup. 106 ἀδακρύνων), in the *proleptic* sense, 'one care attends him, and another care makes his life more and more laborious.' Neue takes πολύπονον as the subject of αὖξει, and Hercules as the object; but

that τὸ δὲ should stand "pro nudo δὲ" seems incredible. On the whole, I think Hermann's explanation certainly the best, *ita quasi Oreticus quidam pontus Herculem habet, augetque eius labores*.

120. Schol. ἀναμπλάκῃτον, ἀπταστον. Hesych. [ἀν]απλάκῃτον· ἀναμάρτητον· Σοφοκλῆς Τραχινίαις.

121. ἀδεῖα μὲν, ἀντία δέ. Here grammar and context seem singularly at variance. The sense should be, as the Schol. explains it, 'news pleasing indeed, but opposed to your (desponding) view.' But as ἀδεῖα for ἀδέα cannot be defended, it seems necessary to supply ἀδεῖα μὲν εἰμὶ σοι, ὅπως δὲ ἀντία οἶσω. Linwood, "ἀδεῖα non laeta, sed tibi grata, accepta, vertendum erat. Cf. Oed. T. 82." [Ant. 436.] "In a pleasant mood," Prof. Campbell. But this is rather far-fetched, and Musgrave's correction αἰδοῖα, 'respectful,' adopted by Mr. Blaydes and Wunder, seems much more probable. So Aesch. Suppl. 190, αἰδοῖα καὶ γοεδνά καὶ ῥαχρεῖ ἔπη ξένους ἀμείβεσθ'. Wunder also reads, but with less reason, ὧν ἐπὶ μεμφομένα σ'. The Schol. seems to have read ἐπιμεμφομένης, as below he read ἐπὶ πῆματι καὶ χαρᾷ.

124. ἀποτρύνει. Schol. ἀποβάλλειν, ἀποδοκιμάζειν.

128. ἐπέβαλε, 'imposes.' The meaning is, that not even Zeus, the ruler of all things, can prevent human sorrows which proceed from a superior power, μοῖρα or ἀνάγκη. After this clause we may supply, ('For life is not wholly a life of care), but' &c., εἰ γὰρ ἄλγος ἐστὶ, ἐστὶ καὶ χαρὰ.

130. κυκλοῦσιν. The active is used intransitively in El. 1365, if the reading be right. The ἐπὶ belongs to the verb

μένει γὰρ οὐτ' αἰόλα ἐπῶδ. 132
νῦξ βροτοῖσιν οὔτε Κῆρες οὔτε πλούτος,
ἀλλ' ἄφαρ βέβακε, τῷ δ' ἐπέρχεται χαίρειν τε καὶ
στέρεσθαι. 135

ἂ καὶ σὲ τὰν ἄνασσαν ἐλπίσιν λέγω
τάδ' αἰὲν ἴσχειν· ἐπεὶ τίς ᾧδε
τέκνοισι Ζῆν' ἄβουλον εἶδεν ; 140

ΔΗ. πεπυσμένη μὲν, ὡς ἀπεικάσαι, πάρει
πάθημα τοῦμόν· ὡς δ' ἐγὼ θυμοφθορῷ
μήτ' ἐκμάθοις παθοῦσα, νῦν δ' ἄπειρος εἶ.
τὸ γὰρ νεάζον ἐν τοιοῖσδε βόσκεται

by *imesis*, the idea of 'rolling on in succession' being expressed. Joy and woe, says the poet, go on in an eternal cycle in the lot of man, and nothing stands still. —*κῆρες*, diseases, family losses, &c.

135. τῷ δέ. 'And to him' (τῷ πλούτῳ τον κερτημένῳ, implied in πλούτος) 'it comes in succession first to rejoice and then to suffer privation.' The Schol. explains στέρεσθαι χαρᾶς. Neue compares El. 265, λαβεῖν καὶ τὸ τητᾶσθαι. It seems to me that we can easily supply πλούτου with στέρεσθαι, and this gives a very good sense, since to many persons the loss of wealth is the hardest of all losses to bear. Wunder and Mr. Blaydes render τῷ δέ 'and to another.' Prof. Campbell, 'to him,' viz. 'to the mortal who is placed in the midst of this life of change.'

137. ἂ. This seems to depend on ἐν γῷ ἔχουσιν, a harsh ellipse. Others explain 'wherefore,' comparing τοῦτο for διὰ τοῦτο in Oed. R. 1005. Wunder says, "it is certain that ἂ must be joined with τᾶδε." This idiom however seems doubtful; see Eur. Andr. 1115, ὃν Κλυταιμνήστρας τόκος εἰς ἦν ἀπάντων τᾶνδε μηχανορράφος. Prof. Campbell also regards the ἂ as resumed in τᾶδε, 'which truths—thus stated.'

140. ἄβουλον. Schol. δὺςβουλον καὶ κακόβουλον, μή βουλευόμενον τοῖς ἰδίοις παισὶ τὸ συμφέρον. Better, perhaps, 'without forethought for his children;' and so Prof. Campbell.

141. πάρει, 'you have come to sympathize (105) and advise me (125), because you have heard of the feeling of despondency that has come over me.' The μὲν has no direct antithesis, beyond

that of the first and the second persons. —For ἀπεικάσαι Wunder reads σάφ' εἰκάσαι, Hermann and Blaydes ἀπεικάσαι, comparing inf. 1220, ὥστ' ἐπεικάζειν ἐμε. Generally, ἀπεικάζειν is to infer a likeness, ἐπεικάζειν to make a conjecture on the strength of some incident. Here it may mean, 'to form a conjecture from the circumstances.'

143. μήτε—νῦν δέ. 'May you never know by suffering, as hitherto you have had no experience of it,' viz. of the special anxieties of married life. Cf. inf. 582. Ant. 500. 686. Here δέ, not τε, is used, to contrast the present with the future. See inf. 285. 333.

144. τὸ νεάζον. The gaiety and light-heartedness of youth, like a young heifer in a field, feeds there in such pleasant places, viz. ἐν ἀπειρίᾳ κακῶν. Schol. ἡ γὰρ νέα ἡλικία ἐν τοῖς τόποις τῆς ἀμεριμνίας βόσκεται. τὸ δὲ αὐτοῦ τινὲς φιλοῦσι, καὶ νοοῦσιν αὐτόθι· ἐνιοὶ δὲ δασύνουσιν, ἀντὶ τοῦ ἑαυτοῦ. The former explanation seems the better; compare ὑπ' Ἴλιον αὐτοῦ, αὐτοῦ ἐνὶ Τροίᾳ, &c. Aesch. Ag. 452, οἱ δ' αὐτοῦ περὶ τεύχος θήκας—κατέχουσιν. Ib. 1589, τὸ μὴ θανῶν πατρῶον αἰμάζει πέδον αὐτοῦ, and v. 1356, μεθήκεν αὐτοῦ κῶλα.—νεάζον, cf. Oed. Col. 374, and for the general sentiment, Aj. 558. Eur. Med. 48. Linwood, while he pronounces the passage "sine dubio corruptus," and marks it with an obelus, reads αὐτοῦ, 'in such places of its own;' and similarly Prof. Campbell, 'places, which are its own.' Hermann gives χάροις, ἢ αὐτοῦ, ubi sui juris est; Wunder, whom Mr. Pretor follows, has ἢ ἀναινοντος οὐ θάλαρος θεοῦ,—a line that, to my ear, is unlike the manner of

χάροισιν αὐτοῦ, καὶ νιν οὐ θάλπος θεοῦ, 145
 οὐδ' ὄμβρος, οὐδὲ πνευμάτων οὐδὲν κλονεῖ,
 ἀλλ' ἡδοναῖς ἄμοχθον ἐξαίρει βίον
 ἐς τοῦθ', ἕως τις ἀντὶ παρθένου γυνή
 κληθῇ, λάβη τ' ἐν νυκτὶ φροντίδων μέρος
 ἦτοι πρὸς ἀνδρὸς ἢ τέκνων φοβουμένη. 150
 τότ' ἂν τις εἰσίδοιτο, τὴν αὐτοῦ σκοπῶν
 πρᾶξιν, κακοῖσιν οἷς ἐγὼ βαρύνομαι.
 πάθῃ μὲν οὖν δὴ πόλλ' ἔγωγ' ἐκλανσάμην·
 ἐν δ', οἶον οὐπω πρόσθεν, αὐτίκ' ἐξέρω.
 ὁδὸν γὰρ ἦμος τὴν τελευταίαν ἀναξ 155
 ὥρματ' ἀπ' οἴκων Ἑρακλῆς, τότ' ἐν δόμοις
 λείπει παλαιὰν δέλτον ἐγγεγραμμένην
 ξυνθήμαθ', ἀμοὶ πρόσθεν οὐκ ἔτλη ποτὲ,
 πολλοὺς ἀγῶνας ἐξίων, οὐπω φράσαι,

Sophocles. Mr. Blaydes, *χάροις*, 'ἡ' οὐ ψυχὸς νιν, κ.τ.λ.

146. *κλονεῖ*. A moderate wind was thought to favour the growth of a tree (Il. xvii. 55), while a violent one would shake and shatter it. The metaphor seems slightly changed from a young animal to that of a young plant. Either may be said *ἐξαίρειν*, *extollere*, to rear up its life to maturity; but an animal is more naturally said *βόσκεισθαι*. Cf. Aj. 1066, *πρὸς ταῦτα μηδὲν δεινὸν ἐξέρης μένος*, and *hortos extollere* in Tac. Ann. xi. 1.

149. *ἐν νυκτὶ*. In dreams, perhaps, or in the anxious hours of wakeful thought. Cf. v. 29.

150. *πρὸς* here has the sense of *πρὸς*, as in the formula *πρὸς θεῶν* (properly 'in the sight of the gods'). This use is well explained by Donaldson, *New Orat.* § 171, who compares *πᾶρος*. The Schol. rightly says *ἢ πρὸς ἀντὶ τῆς ὑπέρ*. To omit this verse with Dindorf and Wunder destroys the balance of the sentiment and the cadence of the passage. The general cares of a married woman are meant, such as the absence of a husband or the sickness of a child, *ἐν νυκτὶ* referring to no definite period, such as the marriage night.

151—2. This couplet also is condemned by Dindorf, without any sufficient reason.—*τις*, in the masculine, is

used by a common idiom, when a general proposition is enunciated. Cf. El. 771. Schol. τὸ αὐτοῦ ὡς πρὸς τὸν νέον ἀποδέδωκεν. And *κακοῖσιν οἷς* is either a case of attraction, as inf. 283, or an inversion for *οἷς (οἰοῖς) κακοῖσιν κ.τ.λ.* Hermann adopts the former explanation.

158. *ξυνθήματα*, perhaps 'composition,' 'letters put together,' as *ξυντίθησι παιδὸς μόρον*, Aesch. Suppl. 65. *γραμματῶν συνθέσεις*, Prom. 460. Wunder explains, "the marks or signs used instead of complete words." Prof. Campbell thinks 'indications,' 'symbols,' rather than 'instructions' are meant; Mr. Blaydes, 'stipulations,' 'arrangements,' 'provisions.' The *δέλτος* here is not the will, but the predictions of some oracle that had long ago been received. See inf. 1167. The directions for the disposal of his property were only verbal (*εἶπε*, v. 161).

158—9. *οὐκ* — *οὐπω*. See Phil. 416. 'He never yet condescended, on going forth on any of his many expeditions, to explain them (the *ξυνθήματα*) to me.' The confusion of *οὐποτε* *ἔτλη* with *οὐπω* *ἔτλη* is, to say the least, extremely awkward. The proper phrase was *οὐπώποτε* *ἔτλη φράσαι*. For *ἀγῶνας* *ἐξίων* Linwood compares Thuc. i. 15, *ἐκδήμους στρατείας—οὐκ ἐξήεσαν οἱ Ἕλληνες*.

ἀλλ' ὥς τι δράσων εἶρπε κοῦ θανούμενος. 160
 νῦν δ' ὥς ἔτ' οὐκ ἂν εἶπε μὲν λέχους ὅτι
 χρεῖή μ' ἐλέσθαι κτῆσιν, εἶπε δ' ἦν τέκνοις
 μοῖραν πατρώας γῆς διαιρετὸν νέμοι,
 χρόνον προτάξας ὡς τρίμηνον ἡνίκ' ἂν 165
 χώρας ἀπείη κἀνιαύσιος βεβῶς,
 τότ' ἢ θανεῖν χρεῖή σφε τῷδε τῷ χρόνῳ,
 ἢ τοῦθ' ὑπεκδραμόντα τοῦ χρόνου τέλος
 τὸ λοιπὸν ἤδη ζῆν ἀλυπήτῳ βίῳ.
 τοιαῦτ' ἔφραζε πρὸς θεῶν εἰμαρμένα 170
 τῶν Ἡρακλείων ἐκτελευτᾶσθαι πόνων,
 ὡς τὴν παλαιὰν φηγὸν αὐδῆσαί ποτε
 Δωδῶνι δισσῶν ἐκ πελειάδων ἔφη.
 καὶ τῶνδε ναμέρτεια συμβαίνει χρόνου

161. νῦν δὲ κ.τ.λ. 'But on this last occasion, as if conscious he might not return, he told me verbally what I was to receive in right of my marriage, and what portion of their father's estate he awarded to his several (lit. to be divided amongst) children.'—The MSS. give *χρεῖ' ἦ*, by a common error of transcribers, as in Oed. R. 555.—For *ἔτ' οὐκ ἂν* Wunder refers to Oed. R. 24, and Phil. 1217.

163. *διαρετὴν* Dind., Wunder. *διαρετὸν* Laur. *διαρέτην* Linwood. *διαίρετον* Herm. and Prof. Campbell. Neither the accent nor the termination seems to me to require alteration. Verbals are accented on the last sometimes, as *ἐπισ-σ-ρεπτὸς*, when compounded with a preposition.

164. *ἡνίκ' ἂν*, the MSS. reading, is followed by the optative in indirect past narrative, where the subjunctive would have been used if the primary verb had been in the present. See inf. 687. The words of Hercules were, *χρόνον προτάσσω, ἡνίκ' ἂν ἀπῶ*, &c. Many instances of this oblique use are given in the note on Aesch. Pers. 452, *ἔταν* — *φθαρέντες ἐχθροὶ νῆσον ἐκσωζοίετο*. It is mere begging the question to say, as Mr. Blaydes does, "*ἡνίκ' ἂν ἀπείη* would be a solecism." Linwood and Wunder omit the *ἂν*, with Dindorf, who destroys the sense of the passage by including 166—8, the apodosis of the sentence, in brackets. He thus construes *ὡς τρίμηνον*,

'as of three months' duration.' The meaning however seems simple and easy, and for my own part, I have no doubt of the integrity of the passage. Translate, 'having fixed beforehand a certain time, (viz.) that when he should have been absent from the country three months, and a year gone besides, then it was destined for him to die at the expiration of that time, or, having safely got past the term of this allotted period, to live henceforth a life free from cares.'—*τρίμηνον*, of course, is attracted to *χρόνον*, and *ἐνιαύσιος* to *βεβῶς*. Cf. inf. 247. Wunder, Blaydes, and Dindorf read *ἐνιαύσιον*, with Brunnck.

167. *ὑπεκδραμόντα* Mr. Blaydes, and so Prof. Campbell independently conjectures. But the notion of 'getting safely away from a critical time' may have been in the poet's mind.

170. Again Dindorf quite spoils the sense by condemning this verse as spurious. As *ἐκτελευτᾶν* is active in Prom. V. 1020, the passive infinitive here presents no difficulty. 'Such events he explained to me were ordained by the gods to be brought about as the end of all the labours of Hercules.' In saying this, he used the oracular language uttered by the doves at Dodona. The Schol. makes *ἡ δέλτος* the subject to *ἔφραζε*.

173. Hesych. *ναμέρτεια* ἀλήθεια, Schol. *καὶ τῶν εἰρημένων ὑπὸ Ἡρακλέους ἀλήθεια νῦν ἀποβαίνει ἐν τῷ παρόντι*

τοῦ νῦν παρόντος, ὡς τελεσθῆναι χρεών.
 ὥσθ' ἡδέως εὐδουσαν ἐκπηδᾶν ἐμέ 175
 φόβῳ, φίλαι, ταρβοῦσαν, εἴ με χρὴ μένεν
 πάντων ἀρίστου φωτὸς ἐστερημένην.

ΧΟ. εὐφημίαν νῦν ἴσχ'· ἐπεὶ καταστεφῇ
 στείχονθ' ὁρῶ τιν' ἄνδρα πρὸς χαρὰν λόγων.

ΑΓΓΕΛΟΣ.

δέσποινα Δηάνειρα, πρῶτος ἀγγέλων 180
 ὅκνου σε λύσω. τὸν γὰρ Ἀλκμήνης τόκου
 καὶ ζῶντ' ἐπίστω καὶ κρατοῦντα κακᾷ μάχης
 ἄγοντ' ἀπαρχὰς θεοῖσι τοῖς ἐγχωρίοις.

ΔΗ. τίν' εἶπας, ὦ γεραῖε, τόνδε μοι λόγον;

ΑΓ. τάχ' ἐς δόμους σοὺς τὸν πολύζηλον πόσιν 185
 ἦξειν, φανέντα σὺν κράτει νικηφόρῳ.

ΔΗ. καὶ τοῦ τόδ' ἀστῶν ἢ ξένων μαθὼν λέγεις;

ΑΓ. ἐν βουθερεῖ λειμῶνι πρὸς πολλοὺς θροεῖ
 Δίχας ὁ κῆρυξ ταῦτα· τοῦ δ' ἐγὼ κλύων

χρόνῳ, ὥστε ὁπότερον (*alterutrum*)
 πραχθῆναι. We might take *συμβαίνει*
 to mean, that the reality of the facts
 coincides with the prediction about
 them; or the poet may have meant, τὸ
 τέλος συμβαίνει τοῖς προειρημένοις. Or
 perhaps the clause ὡς τελεσθῆναι χρεών
 is added, as if she had said 'the truth
 of the prediction, that these things were
 to be accomplished, is now being verified'
 (Prof. Campbell, 'the certainty of these
 things, as it was appointed that they
 should be accomplished'). The primary
 idea being the *time now present*, the
 crisis or climacteric of his fortunes, some
 irregularity is introduced into the con-
 struction of the sentence.

176. The natural order of the words
 suggests φόβῳ ταρβοῦσαν rather than
 (with Blaydes and Hermann) ἐκπηδᾶν
 φόβῳ. Cf. Aesch. Theb. 240, ταρβοσύνῳ
 φόβῳ—*ikóman*.

178. εὐφημίαν ἴσχε. 'Say no more
 now about your griefs, for here comes a
 messenger to bring joy; and joy and
 grief do not suit each other.' See Aesch.
 Ag. 325. 493. 636. According to this
 interpretation, πρὸς χαρὰν, which some
 would alter to πρὸς χάριν, is the true

reading. Lit. 'as suits a joyful report,'
 the πρὸς referring to one who στείχει
 καταστεφής. Cf. Oed. R. 82. Others
 understand πρὸς τὸ φέρειν, 'for the pur-
 pose of bringing good news.'

183. ἄγοντα. We have here a climax;
 he is alive, victorious, and on his way
 home with victims for the national
 temples. The same statement is repeated,
 when she asks 'What is this that you
 say?' Cf. Agam. 267—9. And for
 πολύζηλον, a word referring to the glory
 of victory, see *ibid.* 912, ὁ δ' ἀφθόνητός
 γ' οὐκ ἐπίζηλος πέλει.—φανέντα κ.τ.λ.,
 'presenting himself to you as a victor,'
 —a mere periphrasis for σὺν νίκῃ.

187. καὶ τοῦ κ.τ.λ. See sup. 68.

188. Like Νειλοθερῆς in Aesch. Suppl.
 70 (where Dind. reads εἰλοθερῆ), the
 compound here seems to describe warm
 pastures where cattle graze during the
 summer months. Hesych. βουθερεῖ ἐν δ'
 βόες θέρους ὥρα νέμονται. καὶ βουθέρῳ
 (Suppl. 301) τὸ αὐτό. (The latter, however,
 is quite a different word.)—πρὸς πολλοὺς
 Hermann for πρόσπολος, which Neue
 retains, with the improbable suggestion
 that it may here mean *compellatus*.

- ἀπῆξ', ὅπως τοι πρῶτος ἀγγείλας τάδε 190
 πρὸς σοῦ τι κερδάναιμι καὶ κτόμην χάριν.
 ΔΗ. αὐτὸς δὲ πῶς ἄπεστιν, εἵπερ εὐτυχεῖ;
 ΑΓ. οὐκ εὐμαρεῖα χρώμενος πολλῇ, γύναι.
 κύκλω γὰρ αὐτὸν Μηλιεὺς ἅπας λεὼς
 κρίνει παραστὰς, οὐδ' ἔχει βῆναι πρόσω. 195
 τὸ γὰρ ποθοῦν ἕκαστος ἐκμαθεῖν θέλων
 οὐκ ἂν μεθεῖτο, πρὶν καθ' ἡδονὴν κλύειν.
 οὕτως ἐκείνος οὐχ ἐκὼν, ἐκοῦσι δὲ
 ξύνεστιν· ὅψει δ' αὐτὸν αὐτίκ' ἐμφανῇ.
 ΔΗ. ὦ Ζεῦ, τὸν Οἴτης ἄτομον ὃς λειμῶν' ἔχεις, 200
 ἔδωκας ἡμῖν ἀλλὰ σὺν χρόνῳ χαράν.
 φωνήσατ', ὦ γυναῖκες, αἱ τ' εἴσω στέγης
 αἱ τ' ἐκτὸς αὐλῆς, ὥς ἀελπτον ὄμμ' ἐμοῖ

190. ὅπως τοι κ.τ.λ. 'I rushed off with the object, of course, that' &c. Mr. Blaydes remarks on the unusual combination ὅπως τοι.

192. αὐτός. Schol. εἰ εὐτυχεῖ δ' Ἡρακλῆς, πῶς ἄπεστιν ὁ Λίχας; By εὐτυχεῖ however most of the editors think Lichas is meant. There are difficulties in either supposition: εἵπερ εὐτυχεῖ naturally means 'if, as you say, he is victorious.' So Eur. Hec. 18, "Ἐκτωρ τ' ἀδελφὸς οὐμὸς εὐτύχει δορί. El. 1077, εἰ μὲν τὰ Τρώων εὐτυχοῖ. Troad. 1007, εἰ δ' εὐτυχοῖεν Τρῶες. It seems clear too that Deianira would first ask why her husband, who has just been described as τάχα ἤξων, does not return at once. The messenger however takes αὐτὸς to mean the herald, and says he is detained by the crowd of people who flock round him to answer questions; and the same word should be the subject of εὐτυχεῖ. Wunder's idea that εἵπερ εὐτυχεῖ, which obviously does not suit Lichas, is impersonal, *siquidem res bene se habet*, seems untenable. Linwood says, "minister cuius dominus bona fortuna utitur, et ipse εὐτυχεῖν recte dici potest." And so Prof. Campbell, 'if all is well with him.'

193. εὐμαρεῖα, 'liberty to act as he pleases.' Schol. οὐ βρασιάνη, οὐ καταφρονήσκει σοῦ ἄπεστιν, ἀλλὰ κρινόμενος ὑπὸ τῶν πολιτῶν. For κρίνει in the sense of ἐλέγχει, *sciscitatur*, see inf. 388. Aj. 586. El. 1445. Ant. 399, καὶ

κρίνει κατέλεγχε.—For παραστὰς perhaps περιστὰς should be read, and κύκλω περισταδὸν for παρασταδὸν in Aesch. Cho. 983.

196. τὸ ποθοῦν. If we take this as a convenient metrical form for τὸν πόθον, and not, with the Schol., for τὸ ποθοῦμενον, which seems impossible, we shall have no difficulty in translating, 'for each one, desirous to be fully informed about the desire of his heart ('his yearning,' Prof. Campbell), is hardly likely (unwilling) to let him go till he has heard the whole story to his satisfaction.' Linwood construes τὸ ποθοῦν οὐκ ἂν μεθεῖτο αὐτοῦ, ἕκαστος—θέλων standing in apposition.

200. ἄτομον, untouched by the reaper, sacred. Eur. Hipp. 75, ξυθ' οὐτε ποίμην ἀξιοῖ φέρβειν βοτὰ, οὐτ' ἡλθέ πω σιδηρός.

201. ἀλλὰ σὺν χρόνῳ. Mr. Blaydes cites Phil. 1041. El. 1013, and Prof. Campbell συγγένεσθέ γ' ἀλλὰ νῦν, El. 411.

202. εἴσω, here for ἔνδον, without the idea of motion. The women both within and without the palace (the chorus and the handmaids, whose voices perhaps are now heard within) are invited to join in a joyful ὀλολυγμὸς for the good tidings.—ὄμμα, 'the light of this report which has suddenly risen into sight.' Cf. Agam. 93, οὐρανομήκης λαμπὰς ἀνίσχει. The metaphor is from a star or beacon-fire, or rising moon, &c.

- φῆμης ἀνασχὸν τῇσδε νῦν καρπούμεθα.
 ΧΟ. ἀνολοιυζάτω δόμος ἐφεστίοις ἀλαλαγαῖς 205
 ὁ μελλόνυμφος, ἐν δὲ κοινὸς ἀρσένων
 ἵτω κλαγγὰ τὸν εὐφάρετραν
 Ἀπόλλω προστάταν·
 ὁμοῦ δὲ παιᾶνα παιᾶν 210
 ἀνάγει, ὦ παρθένοι,
 βοᾶτε τὰν ὁμόσπορον Ἀρτεμιν Ὀρτυγίαν
 θεὰν ἐλαφαβόλον, ἀμφίπυρον,
 γείτονάς τε Νύμφας. 215
 αἰέρομ' οὐδ' ἀπώσομαι

205. The chorus, in a brief ode which the Schol. calls not a stasimon, but a *μελιδῶριον* (on v. 216), take up their mistress' request, and call upon all, male and female alike, to celebrate the patron-gods of the house (*προστατήριον*), Apollo and Artemis. We must look for the antithesis of males, who praise the god, with the maidens who invoke the goddess. And the sense is certainly confused, since the 'paean' of the women (210) is rather the song of the males to Apollo; and *ἐν δὲ κοινὸς ἀρσένων κ.τ.λ.* seems to indicate that *δόμος ὁ μελλόνυμφος* relates only to young unmarried women. Yet the masculine is somewhat strangely used where the female is directly contrasted with the male. Prof. Campbell supplies *χορὸς*, which is certainly a harsh ellipse. Mr. Blaydes reads *ἁ μελλόνυμφος* with Erfurdt. As the *ὀλολυγμός* was properly a sacrificial cry of women, as the paean of the men, the males are invited to share in the one, and the women in the other. Cf. Ar. Equit. 616, *νῦν ἔρ' ἄξιόν γε πᾶσιν ἔστιν ἐπολοῦναι*. The difficulties of the passage are increased by the uncertainty of the reading between (1) *ἀνολοιυζέτε δόμοις*, the MSS.; (2) *ἀνολοιυζάτω δόμος* Dindorf; (3) *ἀνολοιυζέται δόμος* Wunder. There is little critical help to be got from the scholium, *εἴ τις μελλόνυμφός ἐστιν, εἴτε γεγαμηκὼς, ἡκέτω*. All things considered, it seems safest to regard the passage as conveying a command; and as Deianira is called 'widowed,' v. 110, so here the house just about to celebrate her husband's return is called *μελλόνυμφος*, ὁ τὸν νύμφιον δεξιόμενος. We thus obtain

the following sense: 'Let this house, which is about to receive a bridegroom, raise a joyful cry of the women with shouts of triumph at the very hearth, and with it let the loud-ringing tones of the males together proceed (in praise of) the quiver-bearing god, Apollo the defender of the palace; and at the same time raise up, ye maidens, the (male) paean and call on his sister Artemis the Delian (or Sicilian) huntress of the stag, who bears a torch in each hand, and on the Nymphs of the neighbouring heights.'

209. Ἀπόλλω. The accusative seems to depend on *ἵτω κλαγγὰ* = *κλαζέτω*, rather than on *ἀνολοιυζάτω*, though Wunder prefers the latter construction.

214. ἀμφίπυρον. Cf. Oed. R. 206, *τὰς πυρφόρους Ἀρτεμίδος αἴγλας*. This was an attribute of the moon-goddess who gave light by night, another name for whom, in her infernal relations, was Hecate. She seems to have been worshipped as a Chthonian power along the coasts of the Euripus, as at Anlis.

216. Hesych. *αἰέρομαι ἔνω αἰρομαι*. Σοφοκλῆς Τραχινίαις. Both the resolved or Ionic form, (like *αἰδεῖν*, *αἰσσεῖν* sometimes used by the tragics for *φθεῖν* and *θσσεῖν*), and also the elision of the final vowel, are remarkable. Cf. Ant. 418, *τυφῶς αἰέρας σκηπτὸν*, and *αἰέρην* = *ἔρδην* in Agam. 234.—This passage is uttered with great excitement, and probably with a rapid and violent dancing-step. The αὐλὸς was the instrument of religious enthusiasm, whence it is here said to 'lord it over the mind.' Schol. *ἀντὶ τοῦ, ὦ κρατῶν τῆς ἐμῆς φρενός*. Ἐν δὲ τῷ ταῦτα λέγειν, ὀρχοῦνται ὑπὸ

τὸν αὐλὸν, ὦ τύραννε τᾶς ἐμᾶς φρενός.

ἰδοὺ ἰδοὺ μ' ἀναταράσσει,

εὐοῖ, ὁ κισσὸς ἄρτι βακχίαν

ὑποστρέφων ἄμιλλαν.

220

ἰὼ ἰὼ Παιὰν Παιάν·

ἴδ', ὦ φίλα γυναικῶν,

τάδ' ἀντίπρῳρα δὴ σοι

βλέπειν πάρεστ' ἐναργῇ.

ΔΗ. ὀρώ, φίλαι γυναῖκες, οὐδέ μ' ὄμματος

225

φρουρὰν παρήλθε, τόνδε μὴ λεύσσειν στόλον·

χαίρειν δὲ τὸν κήρυκα προὔννεπ' ἡρόνῳ

πολλῷ φανέντα, χαρτὸν εἴ τι καὶ φέρεις.

ΛΙΧΑΣ.

ἀλλ' εὖ μὲν ἴγμεθ', εὖ δὲ προσφωνούμεθα,

γύναι, κατ' ἔργου κτήσιν· ἄνδρα γὰρ καλῶς

230

πράσσοντ' ἀνάγκη χρηστὰ κερδαίνειν ἔπη.

ΔΗ. ὦ φίλτατ' ἀνδρῶν, πρῶθ' ἂ πρῶτα βούλομαι

χαρᾶς. Eur. Bacch. 380, μετὰ τ' αὐλοῦ
γελάσαι ἀποπαῦσαι τε μερίμνας. Plut.
Menex. p. 235, c, οὕτως ἔναυλος ὁ λόγος
καὶ ὁ φθόγγος παρὰ τοῦ λέγοντος ἐνδύεται
εἰς τὰ ὅσα. Here the chorus desire the
accompaniment of the flute for their
shouts of joy, and probably the sounds
of it are now heard in the theatre.
Linwood and others think ὦ τύραννε is
addressed to Apollo.

219. εὐοῖ. This is uttered with a
loud shriek, the precise sound of which
we cannot tell. Their excited minds
cause them to fancy they are crowned
with ivy, and actually engaged in the
bacchic dance. They seem to mistake
the approach of Lichas with his chaplet
of leaves for that of the god himself, and
τάδε includes his presence with that of
the bacchic dress and gestures which
their heated imagination presents to
them in vivid reality, ἐναργῇ. Cf. v. 11.

220. ὑποστρέφων. Schol. ἀντὶ τοῦ,
ἀπὸ λύπης εἰς ἡδονὴν μετὰ γων ἢ ὑπο-
βάλλων. Others explain, 'turning me
to and fro with the speed of a bac-
chante.' The με will depend equally on
the verb and its participle, and ἄμιλλαν
seems a cognate accusative. Compare
ἐλαύνειν τινὰ δρόμους in Ar. Nub. 29.—

Wunder reads ἀνταράσσει, "recte for-
tasse," says Linwood.

222. The MSS. have ἴδε ἴδ', ὦ φίλα
γύναι. Mr. Blaydes, ἴδ', ὦ φίλα γύναι.
Dind. ἴδ', ὦ φίλα γυναικῶν. Perhaps,
ἴδε, φίλα γύναι, a dochmiac verse, or ἴδ'
ὦ φίλα γύναι μοι.—ἀντίπρῳρα, 'face to
face,' coram.

226. φρουρὰν Musgrave for φρουρά.
'It (viz. the troop now approaching)
does not escape my watchful eye, so that
I should fail to behold it.'—μὴ οὐ λεύσ-
σειν Mr. Blaydes, with Nauck.

229. ἴγμεθα. See Phil. 494. 'As our
return has been favourable, so now
your greeting, lady, is a favourable one,
and according to the success we have
obtained; for a man who has fared well
is bound to get good words as his re-
ward.' The γάρ, which Wunder refers
to κατ' ἔργου κτήσιν, 'this safety or
prosperity,' explains εὖ προσφωνούμεθα.
The 'success' is the capture of Oechalia.
So Aesch. Ag. 354, χάρις γὰρ οὐκ ἄτιμος
εἵργασται πόνων, and ib. 551, where the
herald says εὖ γὰρ πέπρακται.

231. ἀνάγκη, 'he cannot fail to get
some reward, in good words at least, if
not in more substantial profit.' A hint,
perhaps, of an expected *douceur*.

δίδαξον, εἰ ζῶνθ' Ἡρακλῇ προσδέξομαι.

ΔΙ. ἔγωγέ τοι σφ' ἔλειπον ἰσχύοντά τε
καὶ ζῶντα καὶ θάλλοντα κοῦ νόσῳ βαρύν. 235

ΔΗ. ποῦ γῆς; πατρώας, εἴτε βαρβάρου; λέγε.

ΔΙ. ἀκτὴ τις ἔστ' Εὐβοῖς, ἐνθ' ὀρίζεται
βωμὸνς τέλη τ' ἔγκαρπα Κηναίῳ Διί.

ΔΗ. εὐκταῖα φαίνων, ἥ' πὸ μαντείας τινός;

ΔΙ. εὐχαῖς, ὅθ' ἦρει τῶνδ' ἀνάστατον δόρει
χώραν γυναικῶν ὧν ὀρᾷς ἐν ὄμμασιν. 240

ΔΗ. αὗται δέ, πρὸς θεῶν, τοῦ ποτ' εἰσὶ καὶ τίνες;
οἰκτραὶ γάρ, εἰ μὴ ξυμφοραὶ κλέπτουσί με.

ΔΙ. ταύτας ἐκείνος Εὐρύτου πέρσας πόλιν
ἐξείλεθ' αὐτῷ κτῆμα καὶ θεοῖς κριτόν. 245

ΔΗ. ἦ καπὶ ταύτῃ τῇ πόλει τὸν ἄσκοπον

235. "All the epithets here applied to Hercules obtain additional force by contrast with his condition towards the end of the drama." Prof. Campbell.

236. βαρβάρου, i.e. Asiatic. She has in mind the statements of Hyllus sup. 70. 75. Cf. 252. Prof. Campbell thinks that πατρώας, from the antithesis, means the Hellenic land of which Zeus was the lord. The use of εἴτε for ἥ is remarkable.

237. ὀρίζεται. He is having the ground measured and enclosed for a temple and a sacred grove, with an altar on which a tithe (τέλη) of fruit-offerings shall be offered in perpetuity to Zeus in commemoration of the victory. Cf. inf. 754. Very similar is the Roman legend of consecrating the Ara Maxima to Hercules by the sacrifice of one of the oxen recovered from Cacus. Linwood and Wunder show that the grove (τέμενος) was intended to be let, and the proceeds (like the Roman *lucar*) were to be devoted to the cost of the sacrifices.—For τέλη cf. Pers. 204, θῦσαι θέλουσα πέλανον, ὧν τέλη τάδε. Schol. ἔγκαρπα, τὰ θυμιάματα ἀπὸ ἀνθῶν ἡ καρπῶν. Cf. Pers. 616. Soph. El. 895—6. In ὀρίζεται some word seems implied more directly suited to govern τέλη, though it may signify 'is fixing the amount' of the tribute or tax.

239. φαίνων. 'Carrying into effect a vow (vowed τέλη), or in consequence of some oracle?'—A vow (made) when

he was engaged in the capture by the spear and the sacking of the native land of these ladies (captives) whom you see before you.' It was the custom, as we often find in Homer, to make some vow or offering in a time of danger. So Aesch. Ag. 933, ἠῦξ' θεοῖς δέσας ἂν ὧδ' ἔρδειν τάδε;—For φαίνειν, 'to realize,' see Oed. Col. 721.

240. εὐχαῖς, the causal dative, 'in consequence of vows.' Schol. κατευχαῖς. Many editors repeat εὐκταῖ, for which there is some MS. authority.

242. τοῦ; Schol. ἀντὶ τοῦ, τίνος εἰσὶ δεσπότου; The next line shows that she thought they were captives, i.e. slaves, and she first asks, To whom do they belong? Little does she think that one of them is her husband's concubine. Lichas, of course, evades the direct question as far as he can.

245. ἐξελέσθαι and ἐξαίρετος (Ag. 954) are the terms used for the chosen spoils allotted to the generals.—κριτόν, "sibi delegit, quas diis consecraret," Neue. The sense is, ἐξαίρετον αὐτῷ κτῆμα καὶ θεοῖς ἐκκριτον δῶρον. See sup. 27, and Eur. Phoen. 215, where the custom of consecrating female captives to the service of a temple is mentioned.

246. ἄσκοπον, unlooked for, unexpected; so El. 864, ἄσκοπος ἁλώβα. Aj. 21, πρᾶγος ἄσκοπον.—βεβῶς, 'gone,' cf. 165.—ἀνήριθμος, see El. 232. Aj. 602. Oed. R. 179, in all which passages the word governs a genitive.

χρόνον βεβὼς ἦν ἡμερῶν ἀνήριθμον ;
 ΑΙ. οὐκ, ἀλλὰ τὸν μὲν πλείστον ἐν Δυδοῖς χρόνον
 κατέχευθ', ὡς φησ' αὐτὸς, οὐκ ἐλεύθερος,
 ἀλλ' ἐμποληθεῖς. τοῦ λόγου δ' οὐ χρὴ φθόνον, 250
 γύναι, προσεῖναι, Ζεὺς ὅτου πράκτωρ φανῇ.
 κείνος δὲ πραθεῖς Ὀμφάλη τῇ βαρβάρῳ
 ἐνιαυτὸν ἐξέπλησεν, ὡς αὐτὸς λέγει.
 χούτως ἐδήχθη τοῦτο τοῦναιδος λαβὼν
 ὥσθ' ὅρκον αὐτῷ προσβαλὼν διώμοσεν, 255
 ἥ μὴν τὸν ἀγχιστήρα τοῦδε τοῦ πάθους
 ξὺν παιδί καὶ γυναικὶ δουλώσιν ἔτι.
 κοῦχ ἡλίωσε τοῦπος. ἀλλ' ὅθ' ἀγνὸς ἦν,
 στρατὸν λαβὼν ἐπακτὸν ἔρχεται πόλιν
 τὴν Εὐρυτείαν. τόνδε γὰρ μεταίτιον 260
 μόνον βροτῶν ἔφασκε τοῦδ' εἶναι πάθους·

248. τὸν πλείστον. Viz. a year out of the fifteen months, sup. 164—5.

250. φθόνον. 'You ought not to feel vexed or hurt at the relation of anything of which Zeus may prove to have been the author.' This is said by way of introducing the statement already made by Hyllus on report, sup. 70, where the term of a year was also mentioned, and also of excusing the invidiousness of Hercules being 'sold as a slave.' This is repeated with some emphasis by πραθεῖς, and πρατὸν in v. 276.

253. The repetition of ὡς αὐτὸς λέγει after ὡς φησ' αὐτὸς (249) shows the anxiety of the herald to state nothing on his own sole authority. Other accounts, as the Schol. says, made the term of slavery longer (Apollod. ii. 8, 2). The reason assigned was untrue, as will afterwards appear, the alleged quarrel with Eurytus being a mere excuse for getting possession of his daughter. Wunder omits 252—3, as containing a mere repetition, and because the mention of Omphale would have needlessly hurt Deianira. But Deianira had already been told as much by her son, sup. v. 70. This distich, after the short intervening apology, gives a more full account of what was meant by οὐκ ἐλεύθερος ἀλλ' ἐμποληθεῖς.

255. ὅρκον. See El. 47.

256. τὸν ἀγχιστήρα. 'The direct

(immediate) author.' Schol. τὸν αἴτιον καὶ σχεδὸν αὐτὸν ποιήσαντα τοῦ πάθους· λέγει δὲ τὸν Εὐρυτον. Properly, 'him who stood in the closest relationship to it.' The order of events in the story is this: (1) Hercules quarrels with Eurytus, and is insulted by him. (2) Hercules kills his son Iphitus by way of reprisal (cf. 38). (3) As a punishment for the crime he is condemned by Zeus to a year of servitude. (4) In revenge Hercules destroys the city of Eurytus and takes captive the inhabitants. This story, it will be observed, is so ingeniously framed to deceive Deianira, and to account for the presence of the captives, that she at once accepts the assurance about Zeus πράκτωρ in v. 251.

258. ἡλίωσε. He did not let his words fall vain. Il. xvi. 737, οὐδ' ἄλιωσε βέλος, βάλε δ' Ἑκτορος ἡνιοχῆα. The adjective, ἄλιον, is frequent in Homer. Similar verbs are ἡλιθιώσαι, 'to stupify,' Prom. V. 1082. ἀμενηνῶσαι, 'to weaken,' Il. xiii. 562.—ἀγνός, 'when he had expiated the murder of Iphitus by his year of servitude.'—ἐρχεται, for ἐπέρχεται,—he took with him a mercenary force and invaded the city of the man who had provoked him to the deed. Linwood refers to Apollodor. ii. 7, 7.

261. μόνον βροτῶν. "Zeus was the divine author of the calamity, but Eurytus was the only mortal who shared

ὅς αὐτὸν ἐλθόντ' ἐς δόμους ἐφέστιον,
 ξένον παλαιὸν ὄντα, πολλὰ μὲν λόγοις
 ἐπερρόθησε, πολλὰ δ' ἀτηρᾷ φρενὶ,
 λέγων χερσὶν μὲν ὡς ἄφυκτ' ἔχων βέλη 265
 τῶν ὧν τέκνων λείποιτο πρὸς τόξου κρίσιν·
 †φωνεῖ δὲ δοῦλος ἀνδρὸς ὡς ἐλευθέρου
 ραίοιτο· δείπνοις δ' ἡνίκ' ἦν ὦνωμένος,
 ἔρριπεν ἐκτὸς αὐτόν. ὧν ἔχων χόλον,
 ὡς ἵκετ' αὖθις Ἴφίτος Τιρυνθίαν 270
 πρὸς κλιτὺν ἵππους νομάδας ἐξιχνοςκοπῶν,
 τότ' ἄλλοσ' αὐτὸν ὄμμα, θάτέρᾳ δὲ νοῦν

in the blame." Prof. Campbell. Hence *βροτῶν* is here emphatic.—*πάθους*, viz. *δουλείας*. Cf. 256, and inf. 447. 1234.

262. *ὅς*, Eurytus; *αὐτὸν*, Hercules.—*λόγοις*, statements or assertions about him; Schol. *ἡ εἰς τὴν παιδοκτονίαν τῶν ἀπὸ Μεγάρων τέκνων, ἥ ὅτι πολλαῖς πρῶην ὠμίλησε γυναιξίν*. Contrasted with this is what he added *ἀτηρᾷ φρενὶ*, sc. *ἔβρισε*, with deluded or mistaken mind, that his own sons could use the bow better than Hercules. He "not only spoke badly, but meant badly," as Prof. Campbell says. In Theocritus xxiv. 107, Eurytus is said to have taught Hercules the use of the bow. The arrows of Hercules (as a sun-god) were *ἄφυκτα*, and yet with this advantage on his side he was taunted with being inferior in the use of them. These same arrows reappear in the possession of Philoctetes, Phil. 105, *ἰοὺς ἀφύκτους καὶ προπέμποντας φόνον*.

267. *φωνεῖ* Brunck for *φάνει*. The *praesens historicum* is rather out of place followed by the indirect optative; but the verb has an appropriate sense, 'he said aloud in the hearing of others that Hercules as the slave of a freeman (Eurystheus) had his spirit crushed' ('was knocked about,' Wakefield; 'he bore with many a blow,' Mr. Pretor, who compares Prom. V. 189, *ὅταν ταύτῃ ραισθῇ*). There can however be little doubt that this passage is corrupt. The *μὲν* in v. 265 should be answered by a *δὲ* with the other part of the taunt, and not with a verb continuing the narrative. The sense and context would be well restored by reading *αὐτὸς δ' (or λῶβαις δ')* *ὅπ' ἀνδρὸς, δοῦλος ὡς, ἐλευθέρου ραίοιτο*. Wunder reads *ὡσεὶ δὲ δοῦλος*

ἀνδρὸς ἀντ' ἐλευθέρου, comparing Aj. 1020, Phil. 995. Dindorf and Mr. Blaydes have *φανέας δὲ δοῦλος ἀνδρὸς ἀντ' ἐλευθέρου*, after Hermann. Both seem ingenious rather than really good corrections. Prof. Campbell proposes in his margin *φύσει δὲ δοῦλος*.

268. *ἡνίκ' ἦν κ.τ.λ.* This may, of course, mean that when Eurytus was heated with wine at a banquet, he turned Hercules out of doors. Hermann, whom Linwood here follows, thinks it was Hercules who was turned out of doors when he was too drunk to help himself. And this view agrees well with the traditional gluttony of Hercules; cf. Eur. Alc. 758, where it is said that he drank till he was heated with wine. The other view offers some apology for the *ἔβρις* of which Eurytus is guilty. The question is, which party is described as *ὦνωμένος*.

269. *ὧν*. For which repeated and accumulated insults Hercules cherished (*εἶχε*) resentment, and killed Eurytus' son Iphitus when off his guard by hurling him from a towering rock, or table-land, where he was engaged in looking up some mares that had strayed. The story is alluded to in Od. xxi. 22, *Ἴφίτος αἰὲρ ἵππους διζήμενος, αἳ οἱ ὄλοντο Δῶδεκα θήλειαι, ὑπὸ δ' ἡμίονοι παλαεργοί*. This Iphitus was the son of Eurytus and the brother of Iole. The death of Iphitus was real, for Hercules was punished for it; yet the motive here given is part of a fictitious story. Probably therefore (as Prof. Campbell suggests in p. 42) Iphitus had opposed the marriage of his sister to Hercules.

272. *ἄλλοσε*, viz. engaged in looking for the stray mares.

ἔχοντ', ἀπ' ἄκρας ἦκε πυργώδους πλακός.
 ἔργου δ' ἕκατι τοῦδε μηνίσας ἄναξ,
 ὁ τῶν ἀπάντων Ζεὺς πατὴρ Ὀλύμπιος, 275
 πρατόν νιν ἐξέπεμψεν, οὐδ' ἠνέσχετο,
 ὁθούνεκ' αὐτὸν μούνον ἀνθρώπων δόλῳ
 ἔκτεινεν. εἰ γὰρ ἐμφανῶς ἡμύνατο,
 Ζεὺς τὰν συνέγνω ξὺν δίκη χειρουμένῳ.
 ὕβριν γὰρ οὐ στέργουσιν οὐδὲ δαίμονες. 280
 κείνοι δ' ὑπερχλιδῶντες ἐκ γλώσσης κακῆς,
 αὐτοὶ μὲν Ἄιδου πάντες εἴσ' οἰκήτορες,
 πόλις δὲ δούλη· τάσδε δ' ἄσπερ εἰσορᾶς
 ἐξ ὀλβίων ἄζηλον εὐροῦσαι βίον
 χωροῦσι πρὸς σέ. ταῦτα γὰρ πόσις τε σὸς 285
 ἐφείτ', ἐγὼ δὲ, πιστὸς ὦν κείνῳ, τελῶ.
 αὐτὸν δ' ἐκείνον, εὖτ' ἂν ἀγνὰ θύματα
 ῥέξῃ πατρώῳ Ζηνὶ τῆς ἀλώσεως,
 φρόνει νιν ὥς ἤξοντα. τοῦτο γὰρ λόγου

276. ἠνέσχετο. The sense is, that Zeus could not bear the disgrace which his son Hercules had incurred by slaying this one enemy by craft, whereas in all his other contests he had shown courage and prowess. Schol. οὐχ ὑπήνεγκεν αὐτοῦ τὴν μαιφονίαν, ὅτι τὰς ἄλλας αὐτοῦ σεμνὰς πράξεις διὰ ταύτης κατήσχυνεν. This is clearly the sense, and Linwood wrongly renders μούνον ἀνθρώπων *solum*, *auxilio carentem*.

279. χειρουμένῳ. The proper sense of this word is 'to take captive,' as Aesch. Theb. 326, τὰς δὲ κεχειρωμένας ἄγεσθαι. Here the sense is, 'Zeus would have pardoned him (or made due allowance for him) if, with justice on his side, he had made him, Eurytus, a captive,' i. e. instead of treacherously slaying his son Iphitus; 'for even the gods do not tolerate insolence,' viz. such as Eurytus showed towards Hercules.

281. κείνοι δέ. 'Thus then they (Eurytus and his family) in the excess of their pride, and in consequence of their abusive tongues (v. 264), are themselves all dwellers in the world unseen, and their city is enslaved.' For ὑπερχλιδῶντες the lemma of the Schol. gives

ὑπερχλιοντες, and so L. by the first hand. Both χλίω and χλιδῶ are used by Aeschylus, Cho. 137. Prom. 971. — Prof. Campbell renders ἐκ γλ. κακ. 'with a boastful tongue.'

283. τάσδε. By attraction to ἄσπερ. See on Aesch. Theb. 395. Plautus, Captivi, 1, 'Hos quos videtis stare hic captivos duos, Vincit quia astant, hi stant ambo, non sedent.' Terence, Heaut. iv. 4, 1, 'satis pol proterve me Syri promissa huc induxerunt, decem minas quas mihi dare pollicitust,' for 'decem minae.' Oed. Col. 1150, λόγος δ' ὅς ἐμπέπτωκεν — συμβαλοῦ γινώμην. Mr. Blaydes has collected a large number of examples in his note.

286. ἐφείτα, 'enjoined.' Cf. Prom. V. 4. El. 1111.

287. αὐτὸν δ' ἐκείνον. For the syntax see on El. 192.

288. τῆς ἀλώσεως. The genitive of price or equivalence; though it is easy to supply τιμὴν or χάριν.—νιν, repeated with the imperative; 'as for my lord himself,—regard him as now on his return.' Cf. Oed. R. 246—S.—πατρώῳ, i. e. to Zeus as the author of his race.

- πολλοῦ καλῶς λεχθέντος ἡδιστον κλύειν. 290
- ΧΟ. ἄνασσα, νῦν σοι τέρψις ἐμφανῆς κυρεῖ,
τῶν μὲν παρόντων, τὰ δὲ πεπυσμένη λόγῳ.
- ΔΗ. πῶς δ' οὐκ ἐγὼ χαίροίμ' ἄν, ἀνδρὸς εὐτυχῇ
κλύουσα πρᾶξιν τήνδε, πανδίκῳ φρενί ;
πολλή 'στ' ἀνάγκη τῇδε τοῦτο συντρέχειν. 295
ὁμως δ' ἔνεστι τοῖσιν εὖ σκοπούμενοις
ταρβεῖν τὸν εὖ πράσσοντα, μὴ σφαλῇ ποτε.
ἐμοὶ γὰρ οἶκτος δεινὸς εἰσέβη, φίλαι,
ταύτας ὁρώσῃ δυσπότμους ἐπὶ ξένης
χώρας αἰόκους ἀπάτοράς τ' ἄλωμένας, 300
αἱ πρὶν μὲν ἦσαν ἐξ ἐλευθέρων ἴσως
ἀνδρῶν, τανῦν δὲ δούλων ἴσχουσιν βίον.
ὦ Ζεῦ τροπαῖε, μή ποτ' εἰσίδοιμί σε
πρὸς τοῦμόν οὕτω σπέρμα χωρήσαντά ποι,
μηδ', εἴ τι δράσεις, τῆσδέ γε ζώσης ἔτι. 305
οὕτως ἐγὼ δεδοικα τάσδ' ὀρωμένη.

291. κυρεῖ, like τυγχάνει, sometimes stands alone for ἐστί, γίγνεται, &c. Cf. Oed. Col. 1290.—ἐμφανῆς, referring principally to τῶν μὲν παρόντων, the evidence of sight of the heralds and the captives.—τέρψις, a tragic irony, as Deianira would not look with pleasure on one who had come to the house as her rival.

293. πῶς οὐκ ἐγὼ κ.τ.λ. 'Surely I (as the wife) ought to rejoice in my mind with full justice when I hear of the success of my lord.' Schol. ἀντὶ τοῦ, μετὰ πάσης δικαιοσύνης. Wunder prefers the sense, 'with my whole soul,' *toto animo*. But cf. Agam. 996, πρὸς ἐνδίκῳις φρεσὶν τελεσφόροις δίναις κυκλοῦμενον κέαρ.

295. τῇδε τοῦτο, 'that this joy should coincide with (or attend upon) this success.' This is the natural meaning of the words, and it gives a very good sense. But Linwood renders τῇδε ἁποδοῶ, and supplies τοῖς πράγμασι with συντρέχειν, 'I cannot help thus showing my joy at these events.' Dindorf, for no intelligible reason, encloses this verse in brackets. Wunder also calls it "useless."

296. ὁμως δ'. "The poet with great skill represents Deianira foreseeing, as it were, the coming evil, and therefore full of anxiety when she ought rather to seem full of joy; as, on seeing the virgins who were lately free and happy, but now in captivity, she recollects how quickly prosperity is changed into adversity. She therefore implores Jove that such a fate as these virgins have met with may never befall her own children. Thus the poet has accomplished two things, exciting a fear of impending evil in the minds of the spectators, and at the same time showing the noble and pitying disposition of Deianira." Wunder.

298. εἰσέβη. We may supply ψυχῇν or φρένα.—δεινός, 'a strong feeling of pity.' Cf. inf. 476, ταύτης ὁ δεινὸς ἥμερος.

302. ἀνδρῶν. Perhaps οἴκων. (So also Mr. Blaydes.)

303. τροπαῖε, 'god of victory.' Cf. Ant. 142, ἔλιπον Ζηνὶ τροπαίῳ πάγχυαλα τέλη.—ποι, 'in any direction,' i. e. against any one of them.

305. δράσεις. Schol. εἰ καὶ μέλλεις τι δρᾶν, si quid factururus es.

- ὦ δυστάλαινα, τίς ποτ' εἰ νεανίδων ;
 ἄνανδρος, ἢ τεκνοῦσσα ; πρὸς μὲν γὰρ φύσιν
 πάντων ἄπειρος τῶνδε, γενναία δέ τις.
 Λίχα, τίνος ποτ' ἐστὶν ἢ ξένη βροτῶν ; 310
 τίς ἢ τεκοῦσα, τίς δ' ὁ φιλύσας πατήρ ;
 ἔξειπ'· ἐπεὶ νιν τῶνδε πλείστον ὥκτισα
 βλέπουσ', ὅσῳ περ καὶ φρονεῖν οἶδεν μόνη.
 ΔΙ. τί δ' οἶδ' ἐγώ ; τί δ' ἄν με καὶ κρίνοις ; ἴσως 315
 γέννημα τῶν ἐκείθεν οὐκ ἐν ὑστάτοις.
 ΔΗ. μὴ τῶν τυράννων ; Εὐρύτου σπορά τις ἦν ;
 ΔΙ. οὐκ οἶδα. καὶ γὰρ οὐδ' ἀνιστόρουν μακράν.
 ΔΗ. οὐδ' ὄνομα πρὸς τοῦ τῶν ξυνεμπόρων ἔχεις ;
 ΔΙ. ἦκιστα· σιγῇ τοῦμὸν ἔργον ἦνυτον.
 ΔΗ. εἴπ', ὦ τάλαιν', ἀλλ' ἡμῖν ἐκ σταντῆς· ἐπεὶ 320
 καὶ ξυμφορά τοι μὴ εἰδέναι σέ γ' ἦτις εἶ.
 ΔΙ. οὐ τᾶρα τῷ γε πρόσθεν οὐδὲν ἐξ ἴσον
 χρόνῳ διοίσει γλῶσσαν, ἦτις οὐδαμὰ

308. τεκνοῦσσα. So the Schol. must have read, explaining it by τέκνα ἔχουσα, and comparing παιδοῦσα (παιδοῦσσα) from Callimachus. The MSS. have τεκνοῦσα or τεκοῦσα.—πρὸς φύσιν, sc. βλέποντι, 'in regard to her personal appearance.' Neue compares τηλικούδε τὴν φύσιν, Ant. 727.

313. φρονεῖν, 'to be discreet.' This alludes, apparently, to some peculiarity in the act or conduct of Iole, e.g. veiling her face, shedding tears, or turning aside from observation. But "Deianira does not of course understand the true reason of her silent confusion" (Prof. Campbell). With ὅσῳ περ Wunder supplies πλείστον. There would have been some ambiguity in the use of ἴσον. Cf. Oed. Col. 743.

314. κρίνοις. Cf. v. 195.

315. οὐκ ἐν ὑστάτοις. Not numbered among those of the lowest class, i. e. one of the upper class, Schol. προῦχουσα ἐν εὐγενείᾳ.

316. μὴ. 'Was she one of the ruling family? Was she a child of Eurytus (himself)?' So Prom. Υ. 247, μὴ ποῦ τι προῦχης τῶνδε καὶ περαιτέρω; Pers. 344, μὴ σοι δοκοῦμεν τῇδε λειφθῆναι ἀχρῇ; Wunder says the latter clause

can only mean, 'Had Eurytus any daughter?' If σπορά means 'offspring,' one sense is just as good as the other. See inf. 420. But it seems much more tragic to make Deianira venture a guess which Lichas evades because he knows it is the right one. Probably she suspects Iole is an illegitimate child of Eurytus.

320. ἀλλά, 'then tell me of yourself.'—συμφορά, 'a misfortune even not to know who you are.' The real misfortune to Deianira would have been to know it, and the history of the girl. Again therefore we have 'tragic irony.' Linwood follows the Schol. in supposing that Deianira meant to avow the intention of treating her kindly if only she knew her parentage. Madvig, Adv. Crit. i. p. 227, would read ἐπεὶ καὶ ξυμφορὴν σοὶ μ' εἰδέναι σέ γ' ἦτις εἶ.

323. διοίσει. Wunder and Dindorf read διήσει. But though φωνῇ or γλῶσσαν ἰέναι is correct, διέναι, 'to let through' (Oed. Col. 963), is without precedent in this sense; whereas διαφέρειν γλῶσσαν, 'to be different in respect of speaking,' gives just the sense we require: 'Oh, you may be sure she will keep her tongue to herself just as much

- προὔφηγεν οὔτε μείζον' οὔτ' ἐλάσσονα,
 ἀλλ' αἰὲν ὠδίνουσα συμφορᾶς βάρος 325
 δακρυρροεῖ δύστηνος, ἐξ ὅτου πάτραν
 διήνεμον λέλοιπεν. ἡ δέ τοι τύχη
 κακὴ μὲν αὐτῇ γ', ἀλλὰ συγγνώμην ἔχει.
 ΔΗ. ἡ δ' οὖν ἑάσθω, καὶ πορευέσθω στέγας 330
 οὔτως ὅπως ἤδιστα, μηδὲ πρὸς κακοῖς
 τοῖς οὔσι †λύπην πρὸς γ' ἐμοῦ λύπης λάβοι.
 ἄλῃς γὰρ ἡ παρούσα. πρὸς δὲ δώματα
 χωρῶμεν ἤδη πάντες, ὡς σύ θ' οἱ θέλεις
 σπεύδης, ἐγὼ δὲ τᾶνδον ἐξαρκῇ τιθῶ.
 ΑΓ. αὐτοῦ γε πρῶτον βαιὸν ἀμείναισ', ὅπως 335
 μάθης, ἄνευ τῶνδ', οὔστινᾶς τ' ἄγεις ἔσω

as before!' But ἐξ ἴσου τῷ πρόσθεν is added, because the sense virtually expressed is σιωπήσεται. Schol. ὡς οὐκ ἐλάλησε πρόφην, οὐδὲ νῦν λαλήσει. Mr. Blaydes translates, "she will continue to carry;" but the preceding οὐ must mean 'she will *not* continue to carry,' which spoils the sense, as her former conduct was silence. Prof. Campbell says, "the meaning is, 'If she employ her tongue, she will by no means keep the same demeanour as heretofore';" but this is very far-fetched. Mr. Pretor's interpretation is similar; 'Let me tell you then that she will move her tongue quite inconsistently with her conduct heretofore,' i.e. if she talks at all, it will be out of keeping with her conduct hitherto. By οὔτοι ἄρα something of a pert and hasty disparagement of the girl's silence is meant, the herald pretending to be vexed at her obstinate refusal to answer his former questions. Precisely in the same tone Clytemnestra says (Ag. 1055) οὔτοι θυραῖς τῆδ' ἐμοὶ σχολὴ πάρα τρίβειν. The syntax is, οὐ διόσει γλώσσαν οὐδὲν ἐξ ἴσου τῷ πρόσθεν, i.e. ἀλλ' ἐξ ἴσου τῷ πρόσθεν σιωπήσεται, for which he might have said οὐ διόσει τῆς πρόσθεν σιωπῆς. Linwood suggests δώσει, comparing ἐξῶσαι γλώσσης ὁδύναν in Phil. 1142. But διωθεῖν is 'to elbow one's way through a crowd.' Perhaps διόλξει (= ἀνολίζει, Hesych.).

326. δακρυρροεῖ, 'she has been shedding tears ever since she left her breezy

(lofty) home in Oechalia.' The old reading δακρυρροεῖ was corrected by Brunck from one MS.

327. τύχη. This is ambiguously said, as Lichas knows she was the mistress of Hercules. The Schol. (cf. 321) supposes the allusion is to Deianira's intention of befriending her,—a benefit she has lost, though excusably, through her dislike to disclose her history.—ἡ δέ τοι, 'and certainly her position is a bad one for her.' The Schol. seems to have read ἡδε.

331. λύπην λύπης, i.e. ἀντὶ, 'one grief in exchange for another.' So Hermann on Orest. 490, and this is surely better than such an improbable change as λύπην into νέαν, with Dindorf and Wunder. A much better reading is ἄλλην πρὸς γ' ἐμοῦ λύπην, found in two MSS. (Vat. and Par.), and adopted by Mr. Blaydes and Prof. Campbell (λάβῃ Blaydes). We might also, and equally well, read λύπην, i.e. ἐπὶ, 'grief upon grief,' the best MSS. having λύπην in both places. Those who edit νέαν suppose λύπην was superscribed, and then crept into the place, instead of the adjective which it was intended to explain. The one grief is the having to tell who she is, and the other grief is her captive estate, and her relation to Hercules.

333. οἱ θέλεις. Schol. πρὸς τὸν Ἡρακλέα δηλονότι.

334. ἐξαρκῇ, viz. all that is required against my lord's return. Cf. 625.

336. οὔστινας. Schol. ἦσαν δὲ καὶ ἄρσενες μετὰ τῶν αἰχμαλώτων. Wunder

ὦν τ' οὐδὲν εἰσήκουσας ἐκμάθης ἂ δει.

τούτων ἔχω γὰρ πάντ' ἐπιστήμην ἐγώ.

ΔΗ. τί δ' ἐστί; τοῦ με τήνδ' ἐφίστασαι βάσιν;

ΑΓ. σταθεῖσ' ἄκουσον· καὶ γὰρ οὐδὲ τὸν πάρος
μῦθον μάτην ἤκουσας, οὐδὲ νῦν δοκῶ. 340

ΔΗ. πότερον ἐκείνους δῆτα δεῦρ' αὖθις πάλιν
καλῶμεν, ἧ' μοι ταῖσδέ τ' ἐξειπεῖν θέλεις;

ΑΓ. σοὶ ταῖσδέ τ' οὐδὲν εἴργεται· τούτους δ' ἔα.

ΔΗ. καὶ δὴ βεβάσιν, χῶ λόγος σημαίνετω. 345

ΑΓ. ἀνὴρ ὃδ' οὐδὲν ὦν ἔλεξεν ἀρτίως
φωναί δικῆς ἐς ὀρθόν, ἀλλ' ἧ νῦν κακός,
ἧ πρόσθεν οὐ δίκαιος ἄγγελος παρῆν.

thinks that only Lichas and the women are meant. There appears to have been an old variant, though an unmetrical one, οὐστίνας ἄγεις ἔσω ὦν οὐδὲν εἰσήκουσας, ἐκμάθης θ' ἂ δει, from which in most of the existing copies τε is omitted in the first line and put twice in the second. Hermann reads ἐκμάθης γ', but the particle is clearly otiose. The probability is, that v. 337 is an interpolation, the τε in the former line implying ὅπως μάθης (τίς ποτ' ἐστὶν ἡ ξένη, v. 310) καὶ οὐστίνας κ.τ.λ.

338. πάντα, 'in all respects.' Cf. Ant. 721, φῦναι τὸν ἄνδρα πάντ' ἐπιστήμης πλέων, 'one who deserves the name of a man ought to be gifted by nature with a right knowledge about everything.' Mr. Blaydes holds the passage to be "undoubtedly corrupt," and reads τούτων γὰρ εἰμι πάντ' ἐπιστήμων ἐγώ.

339. ἐφίστασαι. The context seems to show that the construction here, strange as it is, follows the medial use of καθίστασθαι (τι or τινα), with a cognate accusative in addition to the person. 'Well, what is it? Why do you thus stop me on my way?' Cf. Ant. 225, πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις ὁδοῖς. "Idem est quod τί με ὦδε βάλλονσαν ἐφίστης; Medium pro activo." Linwood. Schol. τίνας ἕνεκα τὴν πορείαν καὶ τὴν εἴσοδον ἰστέας καὶ κωλύεις; Wunder needlessly reads τί δ' ἀντὶ τοῦ με κ.τ.λ. Madvig, Adv. i. p. 227, denies that the verse as it stands is good Greek, and proposes to read τί δ' ἔστ', ἐφ' οὗ μοι τήνδ' ἐφίστασαι βάσιν; Most of the editors omit the interrogation at

ἐστὶ, as in the Homeric τίς πόθεν εἰς ἀνδρῶν; &c. Mr. Blaydes, while he says the passage is "clearly corrupt," translates 'But what is the matter? Why dost thou approach me with this step?' The messenger, at the word ἀμείνασα, must have made some demonstration to stop the lady.

341. μάτην, Schol. ψευδῶς.—οὐδὲ νῦν, viz. about the reason of her silence.

342. ἐκείνους, viz. Lichas and his στόλος. "Deianira takes no notice of ἀνευ τῶνδ', v. 336." Prof. Campbell. "The captives we must suppose are leaving the stage, but they do not actually make their exit till v. 348." Mr. Blaydes.

343. ἐμοὶ ταῖσδέ τε, 'to me and my friends here (the chorus)?'—'To you and to them,' is the reply, 'nothing is kept back (from being spoken); but let these (Lichas and the others) go their way.' Schol. οὐδὲν οὔτε πρὸς σὲ οὔτε πρὸς ταύτας ἀπόρητον. Prose writers would have said οὐδὲν κωλύει πάντα ἐξειπεῖν κ.τ.λ. Some take εἴργεται transitively; and in Aesch. Cho. 569 the Med. has τί δὴ πόλαισι τὸν ἱκέτην ἀπείργεται Αἰγισθος;

345. σημαίνετω, viz. those particulars of which you say you have full knowledge, v. 338.

347. δικῆς ἐς ὀρθόν follows the idiom ἐς τόδ' ἡμέρας &c. Mr. Blaydes reads δικαίως ὀρθόν, which occurs in Oed. R. 853.

348. δίκαιος, 'honest,' 'disinterested.' He intimates that Lichas has been bribed to give a false account. Similarly in

- ΔΗ. τί φῆς ; σαφῶς μοι φράζε πᾶν ὅσον νοεῖς.
 ἃ μὲν γὰρ ἐξείρηκας ἀγνοία μ' ἔχει. 350
- ΑΓ. τούτου λέγοντος τάνδρὸς εἰσήκουσ' ἐγὼ,
 πολλῶν παρόντων μαρτύρων, ὡς τῆς κόρης
 ταύτης ἕκατι κείνος Εὐρυτόν θ' ἔλοι
 τήν θ' ὑψίπυργον Οἰχαλίαν, Ἐρως δέ νιν
 μόνος θεῶν θέλξειεν αἰχμάσαι τάδε, 355
 οὐ τὰπὶ Λυδοῖς οὐδ' ἐπ' Ὀμφάλη πόνων
 λατρεύματ', οὐδ' ὁ ῥιπτὸς Ἰφίτου μόρος,
 ὃν νῦν παρώσας οὗτος ἔμπαλιν λέγει.
 ἀλλ' ἡνίκ' οὐκ ἔπειθε τὸν φυτοσπόρον
 τὴν παῖδα δοῦναι, κρύφιον ὡς ἔχοι λέχος, 360
 ἔγκλημα μικρὸν αἰτίαν θ' ἐτοιμάσας
 ἐπιστρατεύει πατρίδα τὴν ταύτης, ἐν ᾗ

Oed. R. 1120 seqq. the evidence of the *θεράπων* is refuted by the *ἄγγελος*.

350. *ἀγνοία*. This seems an undoubted instance of the final *a* being made long. See Phil. 129, *ὡς ἂν ἀγνοία προσῆ*.

352. *ὡς τῆς κόρης* κ.τ.λ. 'That it was to gain this maid, (not to avenge a private quarrel) that my lord made Eurytus his captive and (sacked) the towering stronghold of Oechalia; and that love alone of the gods (not the anger of Zeus, v. 251) bound him as by a spell to engage in this war.'—*θέλξειεν*, Schol. *πεπεικώς εἶη*. But the word is properly used of the effects of magic and sorcery.—*αἰχμάσαι*, *id.* *καταπράξασθαι τῇ αἰχμῇ*, *δ' ἐστι, διὰ πολέμου κατορθῶσαι*. Cf. Aj. 97, *ῥήμασας χεῖρα*.

356—7. Wunder regards this distich as interpolated. Mr. Blaydes encloses the lines in brackets, and suspects also v. 358. It would however depend on the tone of the speaker to make *δν* in 358 refer, as it should, to *ἔρως*, not to *μόρος* which just precedes. Wunder without sufficient reason says (in his Supplement, p. 200), "if we insert these verses, the pronoun must be referred to the word *μόρον*." He thinks *τὰπὶ Λυδοῖς*, (which seems to imply a service to the Lydians generally, whereas it should only mean to Omphale,) came from a misunderstanding of v. 248. But the messenger purposely uses a somewhat disparaging phrase, 'all that story about the services with the *Lydians*, and *Omphale*, for-

sooth!' The same tone is kept up in *δ' ῥιπτὸς μόρος*.

358. *παρώσας*. Pushing aside, as it were, to make room for the contrary story. Cf. El. 1037, *τάνδον παρώσας λέκτρα*.

361. *ἔγκλημα μικρὸν*. "Hercules did not make the refusal of Eurytus the ground of his attack, though it was the real reason." Prof. Campbell.

362—3. Dindorf, Wunder, Mr. Blaydes, and Linwood agree in rejecting these verses. It might be possible to refer *ἐν ᾗ* to *αἰτία*, but *τόνδε* (al. *τῶνδε*) cannot be defended, and *δεσπόζειν θρόνων*, 'to be a usurper of a throne,' is equally without precedent. Linwood thinks the genuine passage is *ἐπιστρατεύει πατρίδα τῆσδε καὶ πόλιν ἔπερσε*. To make *εἶπε* refer to Lichas, not to Hercules, and the subject of *δεσπόζειν* to Hercules, 'Lichas said that Hercules wanted to make himself master of Eurytus' throne' (Herm.), seems a very unnatural interpretation. The MS. Laur. has *τῶν Εὐρυτον τῶνδ'*, perhaps a corruption of *τῶν Εὐρυτείων*, 'in which Lichas said (v. 283) that his lord was now the possessor of Eurytus' throne.' For this sense of *δεσπόζειν* see Aesch. 543. Cho. 188. Prof. Campbell reads *τὸν Εὐρυτον τῶνδ' εἶπε* κ.τ.λ., 'in which he (Lichas) said that Eurytus was the sovereign of the throne of which he spake.' Mr. Blaydes reads *κτάνοι* and *πέρσειε*, continuing the indirect narration 355. But such changes are utterly un-

- † τὸν Εὐρυτον τόνδ' εἶπε δεσπόζειν θρόνων·
κτείνει τ' ἀνακτα πατέρα τῆσδε καὶ πόλιν
ἔπερσε. καὶ νῦν, ὡς ὄρᾳς, ἦκει δόμους 365
ὡς τούσδε πέμπων οὐκ ἀφροντίστως, γύναι,
οὐδ' ὥστε δούλην· μηδὲ προσδόκα τόδε·
οὐδ' εἰκὸς, εἴπερ ἐντεθέρμανται πόθῳ.
ἔδοξεν οὖν μοι πρὸς σέ δηλῶσαι τὸ πᾶν,
δέσποινα, ὃ τοῦδε τυγχάνω μαθὼν πάρα. 370
καὶ ταῦτα πολλοὶ πρὸς μέσῃ Τραχινίῳ
ἀγορᾷ συνεξήκουν ὡσαύτως ἐμοὶ,
ὥστ' ἐξελέγχειν· εἰ δὲ μὴ λέγω φίλα,
οὐχ ἡδομαι, τὸ δ' ὀρθὸν ἐξείρηχ' ὅμως.
- ΔΗ. οἶμοι τάλαινα, ποῦ ποτ' εἰμὶ πράγματος ; 375
τίν' εἰσδεδεγμαι πημονὴν ὑπόστεγον
λαθραῖον ; ὦ δύστηνος, αἶρ' ἀνώνυμος
πέφυκεν, ὥσπερ οὐπάγων διώμνυτο ;
ἦ κάρτα λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν.
- ΑΓ. πατὴρ δὲ μὲν οὖσα γένεσιν Εὐρύτου ποτέ 380

warrantable, as is his reading ἦκει 's δόμους σοὺς τῇνδε πέμπων.

365. ἦκει, viz. Lichas.—ὡς, cf. Oed. R. 1481. He should rather have said ὡς σέ, but the lady of the house is implied in the mention of it.—ἀφροντίστως, 'in the careless, indifferent way he pretends,' sup. 317. Aesch. Ag. 1377, ἐμοὶ δ' ἀγὼν ὅδ' οὐκ ἀφροντίστος πάλα νείκευ παλαιᾷς ἦλθε. Med. 917. Schol. ἀντὶ τοῦ, οὐχ ὡς ἔτυχεν, ἀλλὰ διὰ πολλῆς φροντίδος ἔχων αὐτὴν καὶ ἀγαπῶν.

372. ἐμοί. The dative depends on σὺν, 'many heard in common with myself the story told to the same effect.' Mr. Blaydes, comparing Herod. ii. 67, ὡς αὐτὸς τῇσι κυσὶ, prefers to construe ὡσαύτως ἐμοί.

373. ὥστ' ἐξελέγχειν. 'So that you can get at the truth from them.' Cf. 456. Schol. ὥστε με καὶ μαρτύρων εὐπορεῖν, εἰ ἀρνήσαιο. Prof. Campbell, 'so that they can prove him wrong.' 'So as to convict me,' Mr. Blaydes.

377. ἀνώνυμος. Cf. 315. Deianira's slight suspicion that the girl was 'somebody' is now seriously increased: the possible truth of the position flashes on her mind. 'Woe is me,' she exclaims,

in asking a question, the reply to which may destroy all her happiness.

379. Although the four verses of Deianira may seem to correspond with the four of the messenger, the context seems to me to indicate that ἡ κάρτα κ.τ.λ. must be given, with two Paris MSS., to Deianira. 'Can she be nameless? Certainly, she is very distinguished in look and appearance' (or, face and figure). The MSS. give ἡ καὶ τὰ λαμπρὰ, corrected by Heath. It is not unlikely, especially as the μὲν has no corresponding particle, that two lines have dropped out of the messenger's reply, and thus the ποτέ in 380 has no clear meaning. Prof. Campbell thinks "it marks the contrast between Iole's present and her past." Mr. Blaydes reads σπορὰ for ποτέ. Something like this would well complete the sense: πατὴρ δὲ μὲν οὖσα—'Ιόλη καλεῖτο, νῦν δέ σοι ξένη ποθὲν ἦκει πρὸς οἶκον, ἥς ἐκείνος κ.τ.λ. Mr. Pretor objects that ἡ κάρτα "as a rule introduces a passage, and rarely if ever closes it." See however Aesch. Suppl. 452 Dind. We might also read ἡ κάρτα λαμπρὰ, sc. οὖσα.

Ἴολη 'καλείτο, τῆς ἐκείνος οὐδαμὰ
βλάστας ἐφώνει, δῆθεν οὐδὲν ἱστορῶν.

ΧΟ. ὅλουντο μὴ τι πάντες οἱ κακοὶ, τὰ δὲ
λαθραῖ' ὅς ἀσκεῖ μὴ πρέποντ' αὐτῷ κακά.

ΔΗ. τί χρὴ ποιεῖν, γυναῖκες; ὥς ἐγὼ λόγους 385
τοῖς νῦν παροῦσιν ἐκπεπληγμένη κυρῶ.

ΧΟ. πεύθου μολοῦσα τάνδρως, ὥς τάχ' ἂν σαφῇ
λέξειεν, εἴ νυν πρὸς βίαν κρίνειν θέλεις.

ΔΗ. ἀλλ' εἶμι. καὶ γὰρ οὐκ ἄπο γνώμης λέγεις.

ΧΟ. ἡμεῖς δὲ προσμένωμεν; ἢ τί χρὴ ποιεῖν; 390

ΔΗ. μίμν', ὥς ὁδ' ἀνὴρ οὐκ ἐμῶν ὑπ' ἀγγέλων,
ἀλλ' αὐτόκλητος ἐκ δόμων πορεύεται.

ΔΙ. τί χρὴ, γύναι, μολόντα μ' Ἡρακλεῖ λέγειν;
δίδαξον, ὥς ἔρποντος, εἰσορᾶς, ἐμοῦ.

ΔΗ. ὥς ἐκ ταχείας σὺν χρόνῳ βραδεῖ μολὼν 395
ᾤσσεις, πρὶν ἡμᾶς κἀννεώσασθαι λόγους.

ΔΙ. ἀλλ' εἴ τι χρῆζεις ἱστορεῖν, πάρεμι' ἐγώ.

ΔΗ. ἦ καὶ τὸ πιστὸν τῆς ἀληθείας νέμεις;

382. δῆθεν. For this word standing first in a clause see on Prom. V. 1007. Thuc. i. 127, τοῦτο δὴ τὸ ἄγος οἱ Λακεδαιμόνιοι ἐκέλευον ἐλαύνειν, δῆθεν τοῖς θεοῖς πρῶτον τιμαυροῦντες.

383. μὴτι πάντες. The Schol. construed ὅλουντο οἱ κακοὶ καὶ ὅς ἀσκεῖ κ.τ.λ., thus limiting the reservation to μὴτι πάντες. He seems also, and rightly, to have found αὐτῷ, not αὐτῆς, 'secret schemes of evil unbecoming him (as an honest man).' The sense however may be represented by ἂ μὴ πρέπει αὐτῷ. In ὅς ἀσκεῖ there is an intentional ambiguity whether Lichas or Hercules is meant. (See Prof. Campbell's note, where he gives the reasons for either view.) For the sentiment cf. Phil. 961.

387. σαφῇ, here = ἀληθῇ.

388. κρίνειν. Cf. 196.

389. οὐκ ἄπο γνώμης. The Schol. gives two explanations, the former of which seems the correct one, οὐκ ἄνευ συνέσεως, and ἀρεστὰ (ἐμοί). Cf. Aesch. Eum. 674, ἥδη κελεύω τοῦσδ' ἀπὸ γνώμης φέρειν ψῆφον δίκαιαν, where the difference of the accent distinguishes 'with judgment' from 'without judgment.' See on

El. 1127.

391. ὅπῃ, supply κληθεῖς. Cf. Aesch. Cho. 838, ἦκω μὲν οὐκ ἄκλητος ἀλλ' ὑπάγγελος, and Aj. 289, ἄκλητος ὅθ' ὅπ' ἀγγέλων κληθεῖς. Eum. 170, αὐτόστυτος αὐτόκλητος.

394. εἰσορᾶς, whether interrogative or not, is best taken as a parenthesis. Wunder reads ὥς ὁρᾶς, and so Mr. Blaydes; but the repetition of ὥς is displeasing, and the change quite unnecessary.

395. ἐκ ταχείας. The feminine adjective is often used thus adverbially, as ἐξ ἰσῆς, διὰ κενῆς, ἐξ ἐκουσίας inf. 727, or the neuter plural, as ἐξ ἀέλιπτων κἀπρωμῆθῆτων, Aesch. Suppl. 357.—κἀννεώσασθαι, i. e. πρὶν καὶ ἀναν., 'before we have even renewed our conversation.' The MS. reading καὶ νεώσασθαι was perhaps found by the Schol., who may have explained the simple verb by ἀνακαινίσασθαι. But ἀνανεώσασθαι λόγους is cited by Eustathius on Il. x. p. 811, and hence Linwood adopts that reading, Wunder κἀνανεώσασθαι, by *synizesis*. The Schol. does not recognize the καί.

398. τὸ πιστὸν, either for πίστιν, πίσ-τωμα, or 'the customary pledge,' viz. of

- ΔΙ. ἴστω μέγας Ζεὺς, ὦν γ' ἂν ἐξειδὼς κυρῶ.
 ΔΗ. τίς ἡ γυνὴ δῆτ' ἐστὶν ἣν ἤκεις ἄγων ; 400
 ΔΙ. Εὐβοίης· ὦν δ' ἐβλασταν οὐκ ἔχω λέγειν.
 ΑΓ. οὔτος, βλέψ' ὦδε. πρὸς τίν' ἐννέπειν δοκεῖς ;
 ΔΙ. σὺ δ' ἐς τί δή με τοῦτ' ἐρωτήσας ἔχεις ;
 ΑΓ. τόλμησον εἰπεῖν, εἰ φρονεῖς, ὃ σ' ἴστορῶ.
 ΔΙ. πρὸς τὴν κρατοῦσαν Δηάνειραν, Οἰνέως 405
 κόρην, δάμαρτά θ' Ἑρακλέους, εἰ μὴ κυρῶ
 λεύσσω μάταια, δεσπότην τε τὴν ἐμήν.
 ΑΓ. τοῦτ' αὐτ' ἔχρηζον τοῦτό σου μαθεῖν. λέγεις
 δέσποιναν εἶναι τήνδε σήν ;
 ΔΙ. δίκαια γάρ.
 ΑΓ. τί δῆτα ; ποῖαν ἀξιοῖς δοῦναι δίκην, 410
 ἣν εὐρεθῆς ἐς τήνδε μὴ δίκαιος ὦν ;
 ΔΙ. πῶς μὴ δίκαιος ; τί ποτε ποικίλας ἔχεις ;
 ΑΓ. οὐδέν. σὺ μέντοι κάρτα τοῦτο δρῶν κυρεῖς.
 ΔΙ. ἄπειμι. μῶρος δ' ἦν πάλαι κλύων σέθεν.
 ΑΓ. οὐ, πρίν γ' ἂν εἴπῃς ἱστορούμενος βραχύ. 415
 ΔΙ. λέγ', εἴ τι χρήζεις. καὶ γὰρ οὐ σιγηλὸς εἶ.
 ΑΓ. τὴν αἰχμάλωτον, ἣν ἔπεμψας ἐς δόμους,
 κάτοισθα δήπου ;
 ΔΙ. φημί· πρὸς τί δ' ἱστορεῖς ;

an oath. Cf. Agam. 272, τί γὰρ τὸ πιστόν ; ἐστὶ τῶνδ' ἐσσι τέκμαρ ; Eur. Orest. 245, ἡκεῖ τὸ πιστόν τῷδε λόγῳ ἐμῶν δέχου. But νέμεις is somewhat obscure. Linwood renders it *colis, observas*, which Mr. Pretor approves, comparing inf. 483, Eumen. 624, and he might have added sup. 57. Others take it simply for *διδως*. Prof. Campbell, "and hast thou the trustworthiness of sincerity ?" (Thus νέμοι seems = ἐχοι sup. 57). Mr. Blaydes has νεμείς, "wilt thou also give a pledge of truthfulness ?" — ὦν ἂν, governed by τὴν ἀλήθειαν.

404. εἰ φρονεῖς. If you have the sense to know and acknowledge that, though a herald, you are only a ὑπηρέτης.

407. μάταια. 'Unless my sight deceives me at this present time.'

410. ἀξιοῖς, 'do you expect.'—δίκαιος, cf. v. 348.

412. ποικίλας. This is the aorist participle of ποικίλλω, and the *i* of the penult is long, as in ἐστωμύλλω, Ar. Ach. 579. Cf. 1121. So ποικίλας αὐδωμένου, compared by Neue, Phil. 130. The sense is, 'Why do you keep quibbling ?' or, 'What in the world do you keep quibbling about ?' Plat. Symp. p. 218, c, ἐδοξέ μοι χρῆναι μηδὲν ποικίλλειν πρὸς αὐτὸν, ἀλλ' ἐλευθέως εἰπεῖν.

416. σιγηλός. Taciturnus, 'given to silence.'

418. Dindorf reads, with Brunck, οὐ φημι, 'No, I don't.' But the man may not inconsistently say that 'he knows the girl,' and yet he may see her with pretended ignorance of her parentage, ὑπ' ἀγνοίας (ἥσπερ ἀγνοεῖς γονὰς, Mr. Blaydes). Prof. Campbell well compares ὡς ὑπ' εὐκλείας θάμν, Hippol. 1299.

- ΑΓ. οὐκουν σὺ ταύτην, ἣν ὑπ' ἀγνοίας ὄρᾳς,
Ἰόλην ἔφασκες Εὐρύτου σπορὰν ἄγειν ; 420
- ΔΙ. ποίοις ἐν ἀνθρώποισι ; τίς πόθεν μολὼν
σοὶ μαρτυρήσει ταῦτ' ἐμοῦ κλύειν παρῶν ;
- ΑΓ. πολλοῖσιν ἀστῶν. ἐν μέσῃ Τραχινίων
ἀγορᾷ πολὺς σου ταῦτά γ' εἰσήκουσ' ὄχλος.
- ΔΙ. ναί.
κλύειν γ' ἔφασκον. ταὐτὸ δ' οὐχὶ γίγνεται 425
δόκησιν εἰπεῖν κάξακριβῶσαι λόγον.
- ΑΓ. ποῖαν δόκησιν ; οὐκ ἐπώμοτος λέγων
δάμαρτ' ἔφασκες Ἡρακλεῖ ταύτην ἄγειν ;
- ΔΙ. ἐγὼ δάμαρτα ; πρὸς θεῶν, φράσον, φίλη
δέσποινα, τόνδε τίς ποτ' ἐστὶν ὁ ξένος. 430
- ΑΓ. ὃς σου παρῶν ἤκουσεν ὡς ταύτης πόθῳ
πόλις δαμείη πᾶσα, κοῦχ ἡ Λυδία
πέρσειεν αὐτήν, ἀλλ' ὁ τῆσδ' ἔρως φανείς.
- ΔΙ. ἀνθρωπος, ὦ δέσποιν', ἀποστήτω. τὸ γὰρ
νοσοῦντι ληρεῖν ἀνδρὸς οὐχὶ σώφρωνος. 435
- ΔΗ. μῆ, πρὸς σε τοῦ κατ' ἄκρον Οἰταῖον νάπος
Διὸς καταστράπτοντος, ἐκκλέψῃς λόγον.
οὐ γὰρ γυναικὶ τοὺς λόγους ἐρεῖς κακῇ,

420. σποράν. Cf. v. 316.

424. ταῦτά γε. 'That at all events,' viz. whatever else they may have heard or not heard. From this it appears that in v. 317 Lichas knowingly told a direct lie.

425. ἔφασκον. 'Yes, I said I had heard so.'

426. ἐξακριβῶσαι. 'To be positive about a statement,' ὁρθῶσαι. A rhetorical term, and perhaps bearing on the sophistic question so often discussed by Plato, the difference between opinion and accurate knowledge.

427. ποῖαν. 'Opinion, indeed! Did you not on your oath declare that you were bringing this young lady as a wife for Hercules?'

432. ἡ Λυδία. The Lydian girl Omphale, sup. 70. 248.—πόλις, 'a city,' i. e. a whole city for love of one girl.

433. φανείς, as sup. v. 1, is almost superfluous; 'the love for this girl which manifested itself,' or took possession

sion of him.

435. ληρεῖν. 'To go on trifling with one who is crazed.' The Schol., who found the whole dialogue assigned to Deianira and Lichas, (as it is in all the MSS., an error first detected by Tyrwhitt,) is perplexed by the masculine forms, and here refers νοσοῦντι, expressed as a general sentiment, to the jealousy of Deianira.

436. Deianira, moved by the dialogue she has just heard, implores the messenger, by the avenging god who hurls his bolts from the heights of Oeta, not to defraud her of the true account, or 'cheat her of a word.' The Locrian Zeus, as Mr. Pretor observes after Donaldson on Pind. Ol. xi. 79, was specially worshipped under this attribute.—For πρὸς σε τοῦ κ.τ.λ. see Oed. Col. 250. Phil. 468.

438. κακῇ. Ill-natured, malignant, intolerant of others' errors. Mr. Pretor thinks 'weak' is nearer the meaning.

οὐδ' ἦτις οὐ κάτοιδε τ' ἀνθρώπων, ὅτι
χαίρειν πέφυκεν οὐχὶ τοῖς αὐτοῖς αἰεί. 440
Ἐρωτι μὲν νυν ὅστις ἀντανίσταται
πύκτης ὅπως ἐς χεῖρας, οὐ καλῶς φρονεῖ.
οὗτος γὰρ ἄρχει καὶ θεῶν ὅπως θέλει,
κάμου γε, πῶς δ' οὐ; χατέρας οἷας γ' ἐμοῦ
ὥστ' εἴ τι τῷμ' γ' ἀνδρὶ τῇδε τῇ νόσφω 445
ληφθέντι μεμπτός εἰμι, κάρτα μαίνομαι,
ἢ τῇδε τῇ γυναικὶ, τῇ μεταιτίᾳ
τοῦ μηδὲν αἰσχροῦ μηδ' ἐμοὶ κακοῦ τινος.
οὐκ ἔστι ταῦτ'. ἀλλ' εἰ μὲν ἐκ κείνου μαθὼν
ψεύδει, μάθησιν οὐ καλὴν ἐκμανθάνεις· 450
εἰ δ' αὐτὸς αὐτὸν ὦδε παιδεύεις, ὅταν
θέλῃς γενέσθαι χρηστὸς, ὀφθήσῃ κακός.
ἀλλ' εἰπὲ πᾶν τ' ἀληθές· ὥς ἐλευθέρω

440. πέφυκεν. Some explain this, οἱ αὐτοὶ οὐκ αἰεὶ χαίρουσιν, as in El. 916, τοῖς αὐτοῖσι τοι οὐχ αὐτὸς αἰεὶ δαιμόνων παραστατεῖ. For the dative Neue compares *ib.* 860, πᾶσι θνητοῖς ἔφυ μόρος. Prof. Campbell and Mr. Blaydes understand οἱ ἄνθρωποι οὐ πεφύκασιν χαίρειν τοῖς αὐτοῖς αἰεὶ. Linwood has this note: "mirum est Wunderum τοῖς αὐτοῖς cum πέφυκε construxisse; quod manifesto cum χαίρειν construendum erat;" and Mr. Pretor takes the same view, 'it is not in human nature always to delight in the same things.' This obviously better suits the now suspected fickleness of Hercules' affections.

444. κάμου γε. 'Yes, and me too; and if *me*, why not this girl, who is but a woman, like myself?' This generous sentiment has its root in the general tolerance of a concubine, provided she was not brought into the house as a direct rival to the wife, for then she became a *πημονὴ ὑπόστεγος*, *sup.* 376. Wunder condemns this verse as "an absurd addition." The avowal of her uxoriousness, he says, is unbecoming her modest character; and it would amount to confessing that she loved another man. This however is perverse criticism. Deianira goes on to argue that Hercules may feel love as strongly as he does, and may be unable to control it, yet without

a direct wish to offend his wife.

445. For τῷ ἀνδρὶ Schaefer γ', others τ' ἀνδρὶ, supposing τε and ἦ to be used by a kind of anacoluthon. But no instances are adduced in defence of this, and the γε may qualify εἰ, 'if indeed I am dissatisfied with him because he has been seized with this malady, I must be quite out of my right senses.' Mr. Blaydes has κείνῳ τῷ ἀνδρὶ, but says in his note, "I prefer τῷμ' γ' ἀνδρὶ."

448. κακοῦ τινος. Had Iole plotted against Deianira, or used insidious arts to supersede her, there would have been wrong done; but she says it is not so, οὐκ ἔστι ταῦτ'. "Deianira is still the wife of Hercules, and not to be shaken from her position." Prof. Campbell.

449. ἐκ κείνου. 'If Hercules told you to give this false account, you are learning a bad lesson (the art of plausible lying) from him; or, if you are teaching yourself, you will not be believed when you really speak the truth.' Wunder and Hermann understand χρηστὸς 'serviceable in concealing some painful circumstance,' Mr. Pretor also inclines to the meanings 'kind and unkind.' Schol. *κἂν θέλῃς ἀληθεύσαι, οὐ πιστευθήσῃ.* For χρηστὸς and κακὸς opposed see v. 3.

453. ἐλευθέρω. A slave is expected to lie; but it is 'ungentlemanly' in the

- ψευδεὶ καλεῖσθαι κῆρ πρόσσεστιν οὐ καλή.
 ὅπως δὲ λήσεις, οὐδὲ τοῦτο γίγνεται 455
 πολλοὶ γὰρ οἷς εἴρηκας, οἱ φράσουσ' ἐμοί.
 κεῖ μὲν δέδοικας, οὐ καλῶς ταρβεῖς, ἐπεὶ
 τὸ μὴ πυθέσθαι, τοῦτό μ' ἀλγύνειεν ἄν·
 τὸ δ' εἰδέναι τί δεινόν ; οὐχὶ χᾶτέρας 460
 πλείστας ἀνὴρ εἷς Ἡρακλῆς ἐγῆμε δῆ ;
 κουῖπω τις αὐτῶν ἔκ γ' ἐμοῦ λόγον κακὸν
 ἡνέγκατ' οὐδ' ὄνειδος· ἦδε τ' οὐδ' ἂν εἰ
 κάρτ' ἐντακείη τῷ φιλεῖν, ἐπεὶ σφ' ἐγὼ
 ᾤκτειρα δὴ μάλιστα προσβλέψας, ὅτι 465
 τὸ κάλλος αὐτῆς τὸν βίον διώλεσεν,
 καὶ γῆν πατρώαν οὐχ ἐκούσα δύσμορος
 ἔπερσε κἀδούλωσεν. ἀλλὰ ταῦτα μὲν
 ρέιτω κατ' οὖρον, σοὶ δ' ἐγὼ φράζω κακὸν
 πρὸς ἄλλον εἶναι, πρὸς δ' ἐμ' ἀψευδεῖν ἀεί.
 ΧΟ. πιθοῦ λεγούσῃ χρηστὰ, κοῦ μέμψει χρόνῳ 470
 γυναικὶ τῇδε, κᾶπ' ἐμοῦ κτήσῃ χάριν.
 ΑΙ. ἀλλ', ὦ φίλη δέσποινα, ἐπεὶ σε μανθάνω
 θνητὴν φρονούσαν θνητὰ κοῦκ ἀγνώμονα,

upper class.—κῆρ, Schol. *μερίς, κλήρος, μοῖρα, τύχη*. "Is the worst thing that can happen to him," Prof. Campbell.

455. λήσεις. Perhaps you will say, 'I shall not be detected, and no disgrace will ensue.' 'But,' she objects, 'there are witnesses who will give evidence (explanation of the matter) on my side.' Neue compares Oed. R. 1058, οὐκ ἂν γένοιτο τοῦδ' ὅπως ἐγὼ—οὐ φανῶ.

457. δέδοικας. If you fear my resentment, you would have more reason to fear it if you withheld the truth.

460. πλείστας ἀνὴρ εἷς, 'most in number for any one man,' i.e. more than any one man. Oed. Col. 563, πλείστ' ἀνὴρ ἐπὶ ξένης ἡθλησα κινδυνεύματ' ἐν τῷ μῶ κέρει, and Oed. R. 1390.

463. ἐντακείη. The Schol. takes Ἡρακλῆς for the subject, and so Wunder, with Mr. Blaydes and Prof. Campbell, *his* love for another being uppermost in her thoughts. Linwood, after Hermann, prefers to understand Iole. For the metaphor of 'soft-heartedness' see El.

1311.—ἐπεὶ assigns the reason why Iole would not be taunted by her.

465. τὸ κάλλος. Deianira generously attributes to the beauty of Iole, which is no fault of hers, the misfortune that has overtaken both the wife and the captive herself. See sup. 25.

468. ρέιτω. Cf. Aesch. Theb. 690, ἴτω κατ' οὖρον, πνεῦμα Κωκυτοῦ λαχόν, φοίβῃ στυγνῇ πᾶν τὸ Λαίου γένος.

469. πρὸς ἄλλον. See on Aesch. Suppl. 628, τὸν ἀρότοις θερίζοντα βροτοὺς ἐν ἄλλοις.—κακόν, i. e. false, treacherous, &c. 'If you must be base, be so to some other, not to me.'

470. πιθοῦ. The chorus implores Lichas to comply with the reasonable request in v. 437. He will find himself honourably dealt with by Deianira, and he will at the same time confer a favour on themselves. Some place a comma after χρόνῳ.

473. ἀγνώμονα. We may supply οὔσαν, 'not ill-natured,' 'not unreasonable.' *Indulgentias plenam*, Linwood.

πᾶν σοι φράσω τᾱληθὲς οὐδὲ κρύψομαι.
 ἔστιν γὰρ οὕτως ὥσπερ οὗτος ἐννέπει. 475
 ταύτης ὁ δεινὸς ἡμέρος ποθ' Ἑρακλῆ
 διήλθε, καὶ τῆσδ' οὐνεχ' ἡ πολύφθορος
 καθηρέθη πατρῶος Οἰχαλία δόρει.
 καὶ ταῦτα, δεῖ γὰρ καὶ τὸ πρὸς κείνου λέγειν,
 οὐτ' εἶπε κρύπτειν οὐτ' ἀπηρνῆθη ποτέ, 480
 ἀλλ' αὐτὸς, ὃ δέσποινα, δειμαίνων τὸ σὸν
 μὴ στέρνον ἀλγύνοιμι τοῖσδε τοῖς λόγοις,
 ἥμαρτον, εἴ τι τήνδ' ἁμαρτίαν νέμεις.
 ἐπεὶ γε μὲν δὴ πάντ' ἐπίστασαι λόγον,
 κείνου τε καὶ σὴν ἐξ ἴσου κοινὴν χάριν 485
 καὶ στέργε τὴν γυναῖκα καὶ βούλον λόγους
 οὓς εἶπας ἐς τήνδ' ἐμπέδως εἰρηκέμαι.
 ὥς τ' ἄλλ' ἐκείνος πάντ' ἀριστεύων χεροῖν

The word often means 'charlish,' opposed to *συγγνώμων*. See inf. 1226. Whether a person can rightly be said *φρονεῖν ἀγνώμονα*, which many here prefer, may perhaps be questioned.

474. *κρύψομαι*. We have the middle use also in Aj. 647. Mr. Blaydes shows that *ἀποκρύπτεσθαι* is often so used by the Orators. 'I will not hide what I know,' Prof. Campbell.

476—7. *ταύτης—τῆσδε*. See Antig. 673. Phil. 841. 'It was the strong passion for this maid which some time ago touched to the heart Hercules; and it was for her sake (to gain her) that that poor afflicted city of her fathers, Oechalia, was overthrown by the spear.'

479. *καὶ τὸ πρὸς κείνου*. 'What is in his favour, as well as what is against him.' He exonerates Hercules from any attempt to deceive, and says it was his own device, and one that was well meant, to spare her pain.

480. *ἀπηρνῆθη*, i.e. he never said he was not in love. Mr. Blaydes rightly rejects Wunder's interpretation, 'nor forbade me keeping silence.'

481. *τὸ σὸν* may perhaps stand alone, and not as agreeing with *στέρνον*. 'Fearing for you, lest I should cause pain to your feelings.'

483. *τήνδε*, agreeing with the predicate by a common idiom, is for *τῷδε*, viz. *τὸ ψεύδεσθαι*. Neue compares Aj.

114, *ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν—νέμεις*, i.e. *ἡγεί, νομίζεις*, as Oed. R. 1080, and elsewhere. The Schol. observes that he is cleverly pleading for forgiveness on the plea of good intention.

484. *ἐπεὶ γε κ.τ.λ.* 'Now therefore that you do know exactly the whole story, both for his sake and not less for your own (i.e. to avoid rupture with your husband) bear with the girl, and do not gainsay (lit. 'desire to have spoken unalterably') the fair words you have addressed to (or regarding) her,' viz. sup. 312. 330; and the meaning is 'do not repent of having spoken kindly to her.' This verse is necessary as the protasis to a sentence otherwise disjointed and abrupt. Yet Mr. Blaydes, not finding another instance of the combination *ἐπεὶ γε μὲν δὴ*, 'concludes therefore that the passage is corrupt,' and reads *ἀπαντ' ἔχεις δὴ, πάντ' ἐπίστασαι λόγον*, a verse quite unlike the style of Sophocles. Perhaps we should read *τοί*, as in Pers. 386, *ἐπεὶ γε μέντοι λευκόπῳλος ἡμέρα πᾶσαν κατέσχε γαῖαν*, which is also the protasis of a sentence.

488—9. This couplet, which some have thought pointless or out of place, contains a graceful compliment both to Hercules for his valour and to Iole for her beauty. Even Lichas here shows good feeling, and a desire to have the fair captive considerably treated. See

- τοῦ τῆσδ' ἔρωτος εἰς ἅπανθ' ἦσσαν ἔφν.
 ΔΗ. ἀλλ' ὧδε καὶ φρονούμεν ὥστε ταῦτα δρᾶν, 490
 κοῦτοι νόσον γ' ἐπακτὸν ἐξαρούμεθα
 θεοῖσι δυσμαχοῦντες. ἀλλ' εἴσω στέγης
 χωρῶμεν, ὡς λόγων τ' ἐπιστολὰς φέρης,
 ἃ τ' ἀντὶ δώρων δῶρα χρὴ προσαρμόσαι,
 καὶ ταῦτ' ἄγης. κενὸν γὰρ οὐ δίκαιά σε 495
 χωρεῖν προσελθόνθ' ὧδε σὺν πολλῷ στόλῳ.
 ΧΟ. μέγα τι σθένος ἂ Κύπρις ἐκφέρεται νίκας ἀεὶ. στρ.
 καὶ τὰ μὲν θεῶν
 παρέβαν, καὶ ὅπως Κρονίδαν ἀπάτασεν οὐ λέγω,

v. 629. Probably *τῆσδε* was pronounced with marked emphasis.

489. *εἰς ἅπανθ' ἦσσαν*. He has been thoroughly beaten by, has proved himself no match at all for, the love of this girl. Cf. 441.

490. *ταῦτα δρᾶν*. To act in the manner which you advise, viz. not to show vexation or resentment either to her or to him.

491. *ἐξαρούμεθα*. 'Assuredly we shall not shift from ourselves a malady that has been brought upon us by no fault of our own, by contending at disadvantage against the dispensation of the gods.' Cf. v. 251. The meaning of this passage has been misunderstood, and the word *ἐξαρούμεθα* wrongly explained, 'we will not take up a quarrel with the gods brought upon ourselves,' or (Prof. Campbell) 'aggravate the mischief brought upon us.' The active *ἐξαρεῖν* has quite a different sense in v. 147. By *νόσος* the affliction caused by the tidings is meant; this grief she will not try to *put away*, *ἀποθέσθαι*, by vain complaints against the Providence that has sent it. For *ἐπακτὸν*, *alicunde illatum*, Mr. Blaydes compares Hippol. 318, *μὴν ἐξ ἐπακτοῦ πημονῆς ἐχθρῶν τυγος*; and Neue cites Ant. 1106, *ἀνάγκη δ' οὐχὶ δυσμαχητέον*.

494. *ἀντὶ δώρων*. Schol. *ἀντὶ τῶν αἰχμαλώτων*. The idea now first seems to strike Deianira, that she has a remedy for these troubles in the house, viz. the philtre applied to the robe she proposes to send. Hence her ready acquiescence in the *πημονὴ ὑπόστεγος*, v. 376. — *προσαρμόσαι* may mean *adaequare* (Neue), or 'to suit, adjust'

(Mr. Blaydes, who thinks the actual fitting on of the garment is alluded to), or, 'to adapt the love-charm to its purpose,' by a kind of secondary meaning (Prof. Campbell). But it may equally well mean, 'to add as a suitable addition to the verbal message,' and so Linwood, *dictis insuper dona addere*.

497. The power of love is a favourite topic in Greek tragedy; see the choral odes in Aesch. Cho. 585, Antig. 781, Hippol. 525, Med. 627. Here, as Wunder remarks, the topic is introduced in confirmation of what had been just said, v. 489. Cf. 441—4.

Ibid. *μέγα τι σθένος*. The meaning seems to be, 'There must be some special strength in the goddess Cypris, that she always comes out of a contest victorious,' which is thus expressed; 'Cypris ever carries off some great strength from a victory,' whereas others, though they win, may be exhausted by the struggle. The order of the words is in favour of construing *ἐκφέρεται νίκας* rather than *σθένος νίκας*, though we should have expected *ἀγῶνος*. Compare El. 476. Linwood renders the verb *exserit*, *exercet*. But see Donaldson, *New Cratylus*, § 176, who compares El. 60. Prof. Campbell inclines to the interpretation 'is borne onward with a mighty force of conquest,' *σθένος* being an 'adverbial accusative.' Schol. *νικηφορεῖ ἐν παντὶ πράγματι*.

500. There were certain mysteries, *ἱεροὶ λόγοι*, which the Greeks had a fear of revealing, as is so often expressed by Herodotus. The Greek *τριάς*, Il. xv. 187, (Zeus, Hades, Poseidon,) though the loves of each were numerous in

οὐδὲ τὸν ἔννυχον Ἰδαίαν, 501
 ἢ Ποσειδάωνα τινάκτορα γαίας.
 ἀλλ' ἐπὶ τάνδ' ἄρ' ἄκοιτιν
 τίνες ἀμφίγυνοι κατέβαν πρὸ γάμων,
 τίνες πάμπληκτα παγκόνιτά τ' ἐξήλθον ἀεθλ' ἀγώνων.
 ὁ μὲν ἦν ποταμοῦ σθένος, ὑψίκερω τετραόρου ἀντ.
 φάσμα ταύρου,
 Ἀχελῷος ἀπ' Οἰνιαδᾶν, ὁ δὲ Βακχείας ἀπο 510
 ἦλθε παλίντονα Θήβας
 τόξα καὶ λόγχας ῥόπαλόν τε τινάσσων,
 παῖς Διός· οἱ τότε ἀολλεῖς
 ἴσαν ἐς μέσον ἰέμενοι λεχέων
 μόνᾳ δ' εὐλεκτρος ἐν μέσῳ Κύπρις ῥαβδονόμει
 ξυνοῦσα.
 τότε ἦν χερὸς, ἦν δὲ τόξων πάταγος, ἐπωδ. 517

ancient lore, is probably mentioned here with some reference to these sacred stories.

503. ἀλλὰ—*τίνας*, i. e. *μᾶλλον* δὲ λέγω *τίνας* κ.τ.λ. (where *τίνας* was restored by Hermann from the scholia). 'Rather will I tell what stout-limbed competitors entered the lists for the hand of our mistress before her marriage.'—*ἐπὶ*, as *ἦλθες ἐπὶ τὸν Κέρβερον*, 'to fetch Cerberus,' Ar. Ran. 111, and *ἐλθεῖν ἐπ' ἐκείνον*, ib. 69.—*ἀμφίγυνοι*, like *ἀμφιδέξιοι*, is said of those whose left limbs are as active as their right.—*κατέβαν*, 'descended into the arena,' Aesch. Cho. 726, *νῦν γὰρ ἀκμάζει Πειθὼ δολίαν ξυγκαταβῆναι*.—*ἀεθλα*, a cognate accusative, like *ἐξελλθεῖν στρατεῖαν*. See v. 159. But *ἀθλους* was the proper word to have used. 'Who they were who came forward in the contest to win the prize by many blows and with clouds of dust.' Prof. Campbell thinks *ἀεθλα* here and in Phil. 508 has the same sense as *ἀέθλους*. And so Schol., *ἀεθλα, ἀγωνίσματα*. There is an allusion to those scuffling-matches carried on in the pancratium by rolling and struggling on the ground.

507. *τετραόρου*. As *μετήρορος* (*μετέωρος*) has the notion of suspension between earth and sky (*ἀερεῖν*), so a body lifted up on four legs is consistently described by this epithet. Properly it is applied to four horses yoked abreast.

510. ἀπ' *Οἰνιαδᾶν*. Oeniadae was a city of Acarnania not far from the mouth of the Achelous. It is probable that the river-god had there some temple and special cult.

511. *παλίντονα*. 'Rebounding' (Mr. Blaydes), or 'elastic' (Prof. Campbell); or possibly, 'with reflex curve,' the ancient bow, as represented on archaic vases, being something like the letter S. See Aesch. Cho. 160.—*λόγχας*, 'pointed arrows.' The javelin is not, in ancient art (I believe), joined with the bow. Hercules with club and spear is a later conception. Here we have the club, and perhaps it is the earliest mention of it.

513. *ἀολλεῖς*, 'each with his followers' ('with collected might,' Prof. Campbell). The former may be the meaning of the passage in Moschus ii. 48, *δοιοὶ δ' ἔστασαν—φῶτες ἀολλήδην*. Schol. ἀντὶ τοῦ, *λίαν ἀλέντες*.

515. *εὐλεκτρος*. A poetic epithet, the sense of which is rather vague; it is an epithet of a maiden in Ant. 795, 'fair,' 'comely,' or 'giver of fair brides.'—*ῥαβδονόμει*, held the staff as the president and regulator of the contest; see Plat. Protag. p. 338, B.

517. *τότ' ἦν* κ.τ.λ. 'Then was there a clashing of hands and a confused clatter of bow and arrows and bulls' horns; then the mounting on each other's back by the grappling of both

ταυρείων τ' ἀνάμιγδα κεράτων
 ἦν δ' ἀμφίπλεκτοι 520
 κλίμακες, ἦν δὲ μετώπων ὀλόεντα
 πλήγματα καὶ στόνος ἀμφοῖν.
 ἃ δ' εὐώπις ἄβρα
 τηλαυγῇ παρ' ὄχθῳ
 ἦστο, τὸν ὃν προσμένουσ' ἀκοίταν. 525
 ἐγὼ δὲ μάτηρ μὲν οἶα φράζω
 τὸ δ' ἀμφινείκητον ὄμμα νύμφας
 ἔλεινὸν ἀμμένει
 κατὸ ματρὸς ἄφαρ βέβακεν,
 ὥστε πόρτις ἐρήμα. 530
 ΔΗ. ἦμος, φίλαι, κατ' οἶκον ὁ ξένος θροεῖ
 ταῖς αἰχμαλώτοις παισὶν ὡς ἐπ' ἐξόδῳ,
 τῆμος θυραῖος ἦλθον ὡς ὑμᾶς λάθρα,

hands; then the deadly blows of foreheads and the hard breathing of both.' For *κεράτων* (*ā*) Wunder reads *μετώπων*. But cf. Bacch. 921, καὶ σὺ κέρατα κρατὶ προσπεφυκέναι. By *κλίμακες*, Hesych. πάλης εἶδος, a manoeuvre of wrestlers is described by which they attempted to spring upon the back of the adversary. So also Schol., ἔστι δὲ εἶδος παλαίσματος ἢ κλίμαξ. The action is similarly described in Ovid, Met. ix. 51 seqq., and probably there were traditional paintings of it.—*ἦν*, either a form of *ἦσαν* (like *ἔβαν*, *ἔσαν*, &c.), or an instance of *schema Pindaricum*. See Eur. Ion 1146.

521. Wunder omits *μετώπων* and reads *πλήγματα*, 'the grapplings.' But 'blows of foreheads' very well describe the fighting of a bull with his adversary, whereas *πλήγμα*, from *πλίσσασθαι*, is described by Hesychius as some way of separating the legs in wrestling. Mr. Blaydes compares *διαλαβὼν ἡγκύρισας*, Ar. Equit. 262.

523. ἃ δὲ κ.τ.λ. 'And there sat the fair-faced dainty maid, where a rising ground gave a distant view of the fight, waiting to know whom she should call her lord; and thus—I speak with the feelings of a mother—the fair bride that caused the quarrel between them awaits the issue with piteous looks, and at last goes off from her mother like a heifer that has strayed from its dam.' Wun-

der rejects the last five verses, and Bergk (ap. Blaydes) thought them a variation of the second edition. If we take v. 526 in parenthesis, and regard the going off of the maid with the victor as the issue of the affair, the sense seems appropriate enough. Mr. Blaydes reads, with Schneidewin, ἐγὼ δὲ ματρὸς κλύουσα φράζω, which seems to me an improbable change. Cf. El. 233. The last line perhaps contains a reference to the proverb *ἔβα ταῦρος ἀν' ὕλαν*, Theocr. xiv. 43, said of one who has gone off and cannot be brought back. Similarly Helen in Aesch. Ag. 407, βέβακεν βίμφα διὰ πυλῶν.—For *ἀμφινείκητον*, 'fought for by two,' see on v. 104.

531. Pending the return of the herald, and during the preparations for his departure, Deianira explains to the chorus the course she has adopted in hopes of winning back the affections of her lord, and the motives which led to it.

531—3. On the correlatives *ἦμος* and *τῆμος*, for *ἔως*—*τηνικαῦτα*, see Curtius, Gr. Et. 582, and New Cratylus, § 202. The former says they are Sanscrit ablatives; the latter regards *τῆμος* as exactly equivalent to *denum* (also written *demus*), and refers *ἦμος* to the same root as the first syllable of *ἥδη*.—*ὡς ἐπ' ἐξόδῳ*, Schol. ὡς μέλλων αὐθὺς ἐξίεναι πρὸς τὸν Ἡρακλέα.

τὰ μὲν φράσουσα χερσὶν ἀτεχνησάμην,
 τὰ δ' οἷα πάσχω σνγκατοικτιουμένη. 535
 κόρην γάρ, οἶμαι δ' οὐκ ἔτ', ἀλλ' ἐξευγμένη,
 παρεισδέδεγμαι, φόρτον ὥστε ναυτίλος,
 λωβητὸν ἐμπόλημα τῆς ἐμῆς φρενός.
 καὶ νῦν δὺ οὔσαι μίμνομεν μιᾶς ὑπὸ
 χλαίνης ὑπαγκάλισμα. τοιάδ' Ἡρακλῆς, 540
 ὁ πιστὸς ἡμῖν κάγαθὸς καλούμενος,
 οἰκούρι' ἀντέπεμψε τοῦ μακροῦ χρόνου.
 ἐγὼ δὲ θυμοῦσθαι μὲν οὐκ ἐπίσταμαι
 νοσοῦντι κείνῳ πολλὰ τῇδε τῇ νόσῳ,
 τὸ δ' αὖ ξυνοικεῖν τῇδ' ὁμοῦ τίς ἂν γυνή 545
 δύναίτο, κοινωνοῦσα τῶν αὐτῶν γάμων ;
 ὀρῶ γὰρ ἦβην τὴν μὲν ἔρπουσαν πρόσω,

535. The middle participle seems to mean 'to get your condolence for,' the active meaning to show or express pity to another. The Schol. in explaining *σὺν ὑμῖν θρηνησούσα*, appears to have taken it for the passive.

536. *κόρην γάρ*. 'For this maid,—though I think she is no maid but married,—I have taken into the house along with myself, as a sailor takes an extra cargo,—a piece of goods damaging to my peace of mind.' Wunder's version seems incorrect; 'I have unhappily received her (*male receptam habeo*) as the insolent reward of my disposition,' i. e. the unworthy return for my affection for Hercules. And yet Linwood approves an interpretation which seems to be due to Hermann. The metaphor is from a ship already loaded, and which takes in a further cargo. Cf. Dem. *πρὸς Φορμ.* p. 910, *γεγεμισμένης γὰρ ἤδη τῆς νεώς*, ὡς ἀκούομεν, μᾶλλον τοῦ δέοντος, προσ-
ἀνέλαβεν ἐπὶ τὸ κατὰ στρωμα χιλίας βύρσας, ὅθεν καὶ ἡ διαφθορά τῇ νηϊ συνέβη. Sophocles, it is well known, is very fond of naval metaphors.

539. *μίμνομεν*. We are both remaining here for his return, viz. when one or the other ought in reason to go.

541. *ὁ πιστός*. The article may belong to the predicate, by a common use with verbs of calling, naming, &c., or it may be taken with *καλούμενος*, and the irony is about equal in either case. See inf. 1105. Oed. R. 8. For

the former cf. Prom. V. 834, *προσηγορεύθης ἡ Διὸς κλεινὴ δάμαρ*.—*οἰκούρια*, 'the rewards for so long keeping his house.' So *διπλᾶ ἔτισαν τὰ ἁμάρτια*, 'they paid the price of their crime twice over,' Agam. 537. Neue compares the Homeric *ζωάγρια*, *ἀνδράγρια*, *βοάγρια*, &c.

543. *ἐγὼ δὲ κ.τ.λ.* 'Now though I know not how to be angry with that husband of mine who has so often been ailing from this malady, yet on the other hand,—as to living in the same house with this girl,—what wife could do it, sharing in the same marriage?' She had said somewhat pettishly *ὁ πιστὸς ἡμῖν* &c., and now retracts an expression that seemed to proceed from temper. For *δύναίτο* she should have said *τλαίη*, or *τληῖναι* may be supplied, the syntax being irregular from emotion. For *νοσεῖν νόσῳ* Mr. Blaydes compares Prom. V. 384.

547—9. *τὴν μὲν—πόδα*. ('And yet, this is what I must expect;') for I see that youthful beauty in the one case is still improving, while in the other (my own) case it is fading. And from (the former of) these the eye is wont to snatch the bloom, while from the latter it turns away the foot.' It is easy, but by no means necessary, to read *τῇ μὲν—τῇ δὲ*, with Musgrave; "recte fortasse," says Linwood. For *ὣν* she should have said *ὣν τῆς μὲν*, but having used the plural in the first term, *τῶν δ'* is placed in the

τὴν δὲ φθίνουσιν ὧν ἀφαρπάζειν φιλεῖ
 ὀφθαλμοὺς ἄνθος, τῶν δ' ὑπεκτρέπει πόδα.
 ταύτ' οὖν φοβοῦμαι μὴ πόσις μὲν Ἡρακλῆς 550
 ἐμὸς καλῆται, τῆς νεωτέρας δ' ἀνὴρ.
 ἀλλ' οὐ γὰρ, ὥσπερ εἶπον, ὀργαίνειν καλὸν
 γυναικὰ νοῦν ἔχουσιν ἢ δ' ἔχει, φίλαι,
 λυτήριον λύπημα, τῇδ' ὑμῖν φράσω.
 ἦν μοι παλαιὸν δῶρον ἀρχαίου ποτὲ 555
 θηρὸς, λέβητι χαλκῷ κεκρυμμένον,
 ὃ παῖς ἔτ' οὔσα τοῦ δασυστέρνου παρὰ
 Νέσσου φθίνοντος ἐκ φονῶν ἀνειλόμην,
 ὃς τὸν βαθύρρουν ποταμὸν Εὐήνον βροτοῦς

second instead of τῆς δ'. For the sentiment compare Aesch. Suppl. 1003, καὶ παρθένων χλιδαῖσιν εὐμόρφοις ἐπὶ πᾶς τις παρελθὼν ὁμματος θεακτῆριον τόξευμ' ἐπεμψεν ἱμέρον νικῶμενος. The subject τοῦ ὑπεκτρέπει is ὁ θεώμενος implied in ὀφθαλμός. Mr. Blaydes says "the passage is no doubt corrupt," and he reads in the text ὧν ἀφαρπάζειν φιλεῖ πᾶς θαλερὸν ἄνθος, τὴν δ' ὑπεκτρέπειν πόδα.

550. ταύτ' οὖν. 'For this reason then—' So Aesch. Pers. 159, ταῦτα δὲ λιποῦσ' ἰκάνω χρυσεοστόλους δόμους.

551. καλῆται. Schol. μὴ—πόσις ἐμὸς κληθῆ. The subjunctive, as Mr. Blaydes says, is necessary, since "μὴ, when fear or caution is intended to be expressed, is uniformly followed" by this mood. So Cobet, Var. Lect. p. 266, "ubique metuendi et cavendi notio subest, conjunctivus est necessarius." See Phil. 494. The best MS. (Laur.) has καλεῖται, which would mean, 'I am afraid he is called' &c.—ἀνὴρ, the real husband, *vir* in the sexual sense. The whole point of the passage is destroyed by a conjecture adopted by Dindorf, τῆς νεωτέρας δ' ἄρ' ἦ. Mr. Blaydes adds that "Eldike had already proposed ἂν ᾖ," without noticing that this is a solecism.

553. ἔχει. I suggested this correction of the unintelligible ἔχω, in the Journal of Philology, vol. v. p. 89. (Mr. Pretor, in adopting it, by an oversight attributes it to Mr. Wratistlaw.) 'In what way my grief has a remedy, according to that I will describe what I have done.' Hesych. λυτήριον φυλακτήριον. Compare ἐκ-λυτήριον in Oed. R. 392, and see Pind. Pyth. v. 99. El. 447. 1490. Mr. Blaydes

reads λυτήριον τι πημονῆς. The common reading cannot be explained, unless by altering the punctuation with Madvig, Adv. Crit. i. p. 228, as adopted by Dindorf, λυτήριον λύπημα τῇδ', "remedium ad me exsolvendam aptum, huic (Iolae) acerbum." This is ingenious, but on the whole not satisfactory. Prof. Campbell proposes νόημα, 'how a thought of mine provides release.'

555. ἀρχαίου. The gift was *old*, and therefore the person who gave it lived long ago. Mr. Blaydes adopts ἀγρίου from Wakefield, which he says "seems very probable." But why not let well alone? Eur. El. 409, ἔλθ' ὡς παλαῖον τροφὸν ἐμὸν φίλου πατρὸς, and Iph. Aul. 868, οἷδά σ' ὄντ' ἐγὼ παλαῖον δωμάτων ἐμὸν λάτριον.

557. παρὰ. She should have added δεξαμένη. She had received it as a gift from Nessus; had herself taken it up from his wound as he was dying, and had kept it in a copper casket till now. It seems to have come into her memory that she thus had at hand a φίλτρον which would stimulate the love of Hercules.—φονῶν, from φοναί (compare σφαγαί v. 573), is Bergk's reading for φόνων. The Schol. compares ἐν ἀργαλέοις φονῇσιν, Il. x. 521.

559. βαθύρρουν. Not, perhaps, an otiose epithet, but meaning that he conveyed across the Evenus, *in the deep part*, for pay, human beings (he being one of the φῆρες), by holding them in his arms. For the double accusative Mr. Blaydes well compares Eur. Alc. 450, γυναικ' ἀρίστην λήμναν Ἀχεροντίαν πορεύσας.

μισθοῦ ᾗ πόρευε χερσὶν, οὔτε πομπίμοις 560
 κώπαις ἐρέσσων οὔτε λαίφεσιν νεώς.
 ὃς κάμει, τὸν πατρῶον ἡνίκα στόλον
 ξὺν Ἡρακλεῖ τὸ πρῶτον εὖνις ἐσπόμην,
 φέρων ἐπ' ὤμοις, ἡνίκ' ἦν μέσῳ πόρῳ,
 ψαύει ματαίαις χερσίν· ἐκ δ' ἧῦς' ἐγὼ, 565
 χῶ Ζηνὸς εὐθὺς παῖς ἐπιστρέφας χεροῖν
 ἦκεν κομήτην ἰόν· ἐς δὲ πνεύμονας
 στέρνων διερροίζησεν. ἐκθνήσκων δ' ὁ θῆρ
 τοσοῦτον εἶπε· παῖ γέροντος Οἰνέως,
 τοσόνδ' ὀνήσει τῶν ἐμῶν, εἰς πίθη, 570
 πορθμῶν, ὀθούνεχ' ὑστάτην σ' ἔπεμψ' ἐγώ·
 εἰς γὰρ ἀμφίθρεπτον αἶμα τῶν ἐμῶν
 σφαγῶν ἐνέγκη χερσὶν, ἧ μελάγχολος

561. λαίφεσιν νεώς. Supply πέμπων.
 562. ὃς κάμει κ.τ.λ. 'I too—was being carried on his shoulders, and when I was in the middle of the ford (i. e. safe out of reach, as he thought himself), he laid on me a lewd hand.' For this use of μάταιος see on Aesch. Suppl. 225. For στόλον, a cognate accusative after ἐσπόμην, like ἐξελθεῖν στρατεῖαν, ἀγῶνα, &c., Mr. Blaydes reads ἐς δόμον, "on the way to Argos, on his return to his father's home." Several yet more violent alterations have been proposed. The sense is briefly expressed, 'quum patris missionem perficerem, et Herculem uxor sequerer' (Linwood).—εὖνις, the same as εὐνέτις, Iph. Anl. 397, κακίστης εὐνίδος τιμωρίᾳ. The Schol. mistook it for the adjective, meaning ἔρημος, and occurring in Pers. 289. Were any change necessary, ἐστάλην for ἐσπόμην would be simpler than any one of the twelve guesses given in Mr. Blaydes' note. It is probable however that the poet preferred a word more suited to ξὺν Ἡρακλεῖ, and to the notion of a bride accompanying her husband.

566. ἐπιστρέφας, 'turning upon him,' viz. εαυτὸν or τὸ τόξον.

567. ἐς δὲ πνεύμονας. 'And into his lungs it went whizzing through his breast.' The verb is neuter, the subject being ὁ λόγος. Cf. 1083, διῆξε πλευρῶν.

568. ἐκθνήσκων. The word expresses the faint effort of a dying man, 'as he was sinking in death.'

570. ὀνήσει, ἀπολαύσεις. Schol. ὀνησιν λήψει.

571. ὑστάτην. The reason, though a foolish one, prevailed on her girlish credulity. The real object of Nessus was to destroy him to whom he owed his death.

572. 'The curdled blood of (or from) my throat-wounds.' The genitive may depend on ἐνέγκη. See Phil. 630, δεῖξαι νεὼς ἔγοντα, i. e. ἀπό.—ἀμφίθρεπτον, lit. 'coagulated round it.'

573. μελαγχόλου ἰὺς the MSS., μελαγχόλου ἰὺς Wunder and Mr. Blaydes, "where the coagulated matter of the black gall-poison of the Lernaean hydra penetrated (the body of Nessus)." Wunder says the sense must be, "where the poison of the arrow of Hercules had penetrated." The question is, does ἰὺς here mean arrow (567) or virus (which is the same word). The epithet μελάγχολος seems much in favour of the latter. The hydra's poison might be said βάπτειν ἰὺς, 'to imbue the arrows;' but then β, which can only refer to the part of the body where the wound was, fails to bring out the logical sense. Linwood thinks θρέμμα "ῥῶρα a mere periphrasis for ῥῶρα, and he adopts Hermann's view that β means the part of the arrow which was poisoned, the tip. Similarly Prof. Campbell, "at the place where the nature of the Lernaean hydra tinged the dark arrow." Madvig, Adv. Crit. i. p. 228, reads

ἔβαψεν ἰὸς, θρέμμα Λερναίας ὕδρας,
 ἔσται φρενός σοι τοῦτο κληστήριον 575
 τῆς Ἡρακλείας, ὥστε μήτιν' εἰσιδὼν
 στέρξει γυναῖκα κείνος ἀντὶ σοῦ πλέον.
 τοῦτ' ἐννοήσας, ὦ φίλοι, δόμοις γὰρ ἦν
 κείνου θανόντος ἐγκεκλημένον καλῶς,
 χιτῶνα τόνδ' ἔβαψα, προσβαλοῦσ' ὅσα 580
 ζῶν κείνος εἶπε· καὶ πεπείρανται τάδε.
 κακὰς δὲ τόλμας μήτ' ἐπισταίμην ἐγὼ
 μήτ' ἐκμάθοιμι, τὰς τε τολμώσας στυγῶ·
 φίλτροις δ' ἑάν πως τήνδ' ὑπερβαλώμεθα
 τὴν παῖδα καὶ θέλκτροισι τοῖς ἐφ' Ἡρακλεῖ, 585
 μεμηχάνηται τοῦργον, εἴ τι μὴ δοκῶ
 πράσσειν μάταιον· εἰ δὲ μὴ, πεπαύσομαι.

ΧΟ. ἀλλ' εἴ τις ἐστὶ πίστις ἐν τοῖς δρωμένοις,

μελάνχολος ἰὸς in apposition to θρέμμα, "ubi se mersit venenum a Lernaean hydra enutritum." He therefore takes ἔβαψεν intransitively, as a ship is said βάπτειν, 'to dip,' in Orest. 707. But either αἷμα or σφαγὰς might be supplied as the object. Wunder makes Hercules the subject of ἔβαψεν, 'where Hercules dipped the poisoned point of the arrow.' But in this case the plural should not be used. The passage is, under any aspect, obscure. The poet meant to say, 'where the arrows dipped in the hydra's poison infected the blood;' instead of which he says, 'where the poison of the hydra infected the arrows,' if we retain the vulg. *ἰὸς*.

576. Properly, ὥστε οὐτινα στέρξει εἰσιδὼν, or ὥστε μήτινα στέρξει εἰσιδόντα should have been used. Those who read στέρξει defend the nominative by supposing κληθήσεται ὁ Ἡρακλῆς was in the poet's mind. Mr. Pretor proposes οὐδὲ μὴ τιν' εἰσιδὼν στέρξει κ.τ.λ. The fact seems to be, that ὥστε contains a prohibitive notion, so that οὐτινα becomes μήτινα. Cf. inf. 800.

580. προσβαλοῦσα κ.τ.λ. Some verbal instructions had been given as to other drugs to be added, perhaps.

581. πεπείρανται. From *πειραίνω*, the sense being, 'this has now been done, and there is an end of it,' i.e. it has been done past recall. Schol. κατείργασται,

τετελείωται καὶ ἡνυσται. Cf. Od. xii. 37, ταῦτα μὲν ἤδη πάντα πεπείρανται, and Pind. Isthm. vii. 24, δίκας ἐπείραινε. Neue doubts *πειραίνω* as an Attic form, and reads πεπείραται. Mr. Blaydes gives πεπειράσθω, comparing Vesp. 1129, ἀλλ' οὐν πεπειράσθω γε. This conjecture is deserving of consideration.

582. κακὰς τόλμας. She has some misgivings about the plan, and avows her hope and wish that she may never know or learn daring in a bad cause. Here, no doubt, the speech might end, for the purport of the next four lines has been already stated. Perhaps she wishes still further to clear herself from the charge of designing mischief: 'No! it is in the hope of getting the better of this girl ('this *chit*,' we say) by love-charms and soothing appliances brought to bear upon Hercules (i.e. not by open wrong or violence to her) that the action has been devised.' The phrase ὑπερβαλέσθαι τινα, 'to out-shoot,' or surpass any one, is used in Eur. Or. 683, Ar. Equit. 407 (Blaydes). In Eur. Alc. 153 the passive means one who has outstripped or been carried beyond another. Wunder encloses v. 585 in brackets.

587. εἰ δὲ μὴ, 'but otherwise I will not proceed further.' Cf. Ant. 91, οὐκ οὖν, όταν δὴ μὴ σθένος, πεπαύσομαι.

588. ἐν τοῖς δρωμένοις. A general

- δοκεῖς παρ' ἡμῖν οὐ βεβουλευσθαι κακῶς.
 ΔΗ. οὕτως ἔχει γ' ἡ πίστις, ὥς τὸ μὲν δοκεῖν 590
 ἔνεστι, πείρα δ' οὐ προσωμίλησά πω.
 ΧΟ. ἀλλ' εἰδέναι χρή δρῶσαν, ὥς οὐδ' εἰ δοκεῖς
 ἔχειν, ἔχοις ἂν γνῶμα, μὴ πειρωμένη.
 ΔΗ. ἀλλ' αὐτίκ' εἰσόμεσθα, τόνδε γὰρ βλέπω 595
 θυραῖον ἦδη· διὰ τάχους δ' ἐλεύσεται.
 μόνον παρ' ὑμῶν εὖ στεγοίμεθ', ὥς σκότῳ
 καὶ αἰσχυρὰ πράσσης, οὐ ποτ' αἰσχύνη πεσεῖ.
 ΔΙ. τί χρή ποιεῖν; σήμαινε, τέκνον Οἰνέως,
 ὥς ἐσμέν ἦδη τῷ μακρῷ χρόνῳ βραδεῖς.
 ΔΗ. ἀλλ' αὐτὰ δὴ σοι ταῦτα καὶ πράσσω, Δίχα, 600
 ἕως σὺ ταῖς ἔσωθεν ἡγορῶ ξέναις,
 ὅπως φέρῃς μοι τόνδε ταναῦφῃ πέπλον,
 δώρημ' ἐκείνῳ τάνδρῃ τῆς ἐμῆς χερός.
 διδοὺς δὲ τόνδε φράζ' ὅπως μηδεὶς βροτῶν

phrase, 'if one has any trust in what one does.'

590. τὸ μὲν δοκεῖν, supply εὖ πράξειν.

591. πείρα may be either 'by proof,' or 'with the proof of it.'

593. γνῶμα, 'a means of judging,' Eur. Heracl. 407, ἐν δὲ πᾶσι γνῶμα ταῦτ' ἐμπρέπει.

595. ἐλεύσεται. A rare use for εἶσι, 'he will go.' Properly, as in Oed. Col. 1206, 'he will come.' But cf. Aesch. Suppl. 522, ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι.—διὰ τάχους, i. e. he will convey the robe to Hercules so soon, that the result will very shortly be known.

596. εὖ στεγοίμεθ'. 'Only pray let our secret be carefully kept by you; since even if you do what is discreditable, (if you do it) without being seen, you will never fall by the disgrace of it.' Literally, 'may we be kept secret-proof,' as a ship is said στέγειν ὕδρα, 'to be waterproof.' And αἰσχύνη is the ablative of the instrument, like El. 429, ἀβουλῇ πεσεῖν, and Aj. 759, πίπτειν δυσπραξίας. The rendering 'you will never fall into disgrace' cannot be maintained, for ὑπὸν πεσοῦσαι in Eum. 68 seems corrupt.

599. ὥς ἐσμέν κ.τ.λ. 'Since already we are behind our time by this long delay.'

600. αὐτὰ ταῦτα, viz. τί σε χρή ποιεῖν.

601. ἡγορῶ, the imperfect of the epic ἀγοράσθαι.

602—3. This distich seems to me interpolated. Not only is the construction ὅπως φέρῃς, depending on πράσσω, hardly intelligible, but the use of τόνδε in 604 is wrong; it should be αὐτόν, if τόνδε had preceded. We require, not πράσσω ταῦτα, but δῶρον κατεσκευάσον, ὅπως φέροις, or, χρή γὰρ σε (εὐθὺς ἀπελθεῖν) ὅπως φέρῃς. It was enough, in presence of the spectators, to have said διδοὺς δὲ τόνδε, 'and as you give him this robe.' But for a literary edition of the play, and in the absence of the spectacle, something was wanted to explain τόνδε. As for ταναῦφῃ, the reading of Wunder for τόνδε γ' εὐφῃ, both Hesychius and Photius have ταναῦφῃ (ταναῦφῃ Ph.) λεπτοῦφῃ. 'Woven long' would refer to its ample size. The Schol. appears to have known this reading, γρ. [ταν]αῦφῃ, ἀντὶ τοῦ λεπτοῦφῃ (MS. αὔφῃ). Prof. Campbell thinks the γε may be defended because 'the message has taken the particular form of this present.' It may be observed, that as χιτῶνα τόνδε had been mentioned in v. 580, and the garment exhibited, it was unnecessary here to call it a peplos, though in 674. 758. 769, the two words are interchanged.

- κείνου πάροιθεν ἀμφιδύσεται χροῖ, 605
 μηδ' ὄψεται νιν μήτε φέγγος ἡλίου
 μήθ' ἔρκος ἱερὸν μήτ' ἐφέστιον σέλας,
 πρὶν κείνος αὐτὸν φανερόν ἐμφανῆς σταθεῖς
 δείξῃ θεοῖσιν ἡμέρα ταυροσφάγῳ.
 οὕτω γὰρ ἠγγμην, εἴ ποτ' αὐτὸν ἐς δόμους 610
 ἴδοιμι σωθέντ' ἢ κλύοιμι, πανδίκως
 στελεῖν χιτῶνι τῷδε, καὶ φανεῖν θεοῖς
 θυτῆρα καινῷ καινὸν ἐν πεπλώματι.
 καὶ τῶνδ' ἀποίσεις σῆμ', ὃ κείνος ὄμμα θεῖς
 σφραγίδος ἔρκει τῷδ' ἔπ' εὖ μαθήσεται. 615
 ἀλλ' ἔρπε, καὶ φύλασσε πρῶτα μὲν νόμον,
 τὸ μὴ 'πιθυμῆν πομπὸς ὧν περισσὰ δρᾶν
 ἔπειθ' ὅπως ἂν ἡ χάρις κείνου τέ σοι
 κάμου ξυνελθοῦσ' ἐξ ἀπλῆς διπλῇ φανῇ.
 ΑΙ. ἀλλ' εἴπερ Ἑρμοῦ τήνδε πομπεύω τέχνην 620
 βέβαιον, οὐ τι μὴ σφαλῶ γ' ἐν σοί ποτε,

605. ἀμφιθήσεται Mr. Blaydes.

606—7. The medicated garment is to be kept from heat and light ('hearth-lit flame,' Prof. Campbell), lest, like phosphorus, it should burst into a flame. The Greeks, wholly ignorant of chemistry, certainly could not have known phosphorus. As remarked in the Introduction, we must have recourse to the 'solar-myth' theory, and the appearance of glowing sun-clouds, to explain the story, which is virtually the same as that in Eur. Med. 955.

609. ταυροσφάγῳ. On the day when the greater victims are sacrificed in thanksgiving for the victory.

610. ἠγγμην, 'I had vowed.' Mr. Blaydes cites the perfect, ἐμοὶ μὲν γὰρ μετρίως ἤδεται, from Plat. Phaed. p. 279, c. A similar form is ᾠπται in Prom. V. 998.

611. πανδίκως, 'as in duty bound.' This seems to me more natural than πανδίκως σωθέντα, 'in perfect safety' (Prof. Campbell).—στελεῖν, either for περιστελεῖν, 'to wrap him round,' 'invest him,' or for στολὴν ἀμφιθέσειν χιτῶνα τόνδε. Prof. Campbell cites Eur. Bacch. 827—8, ἐγὼ στελῶ σε κ.τ.λ.

613. καινῷ καινόν. See El. 742. Aj. 467.

615. ἐπὶν μαθήσεται is Billerbeck's correction, adopted by most editors, for ἐπ' ὄμμα θήσεται. But, though Mr. Blaydes calls this reading "most certain," Linwood justly objects that εὐμαθὲς μαθήσεται is an almost intolerable tautology. An equally ingenious emendation is that of G. Burges, ὃ κείνος, ὄμμα θεῖς σφραγίδος ἔρκει τῷδ' ἔπ', εὖ μαθήσεται. And this was clearly the reading of the Schol., ὅπερ ἐκεῖνος ἐπιγινώσεται, ἐπιθεῖς τὸ ὄμμα τῇ σφραγίδι. Prof. Campbell retains the vulgate, making ὃ depend on the general sense, 'which he will readily recognize.'

617. περισσὰ δρᾶν. Viz. to open the casket, or pry into the instructions affixed, &c. Schol. ἐμφαίνει δὲ αὐτῷ μὴ ἀποσφραγίσαντα περιεργάζεσθαι τί ἐγκεῖται.

618. ὅπως. From the preceding φύλασσε we must supply οὕτω πρᾶσσε.

'So act, that the gratitude due both from him and from me by uniting may prove double instead of single,' i.e. two-fold instead of two separate tributes.

621. βέβαιον. 'If, as I do, I perform this duty of a messenger in a way that can be trusted (i.e. from my experience in it), there is no chance of my ever making a mistake in your case,'

- τὸ μὴ οὐ τὸδ' ἄγγος ὥς ἔχει δεῖξαι φέρων,
 λόγων τε πίστιν ὧν ἔχεις ἐφαρμοῖσαι.
 ΔΗ. στείχοις ἂν ἤδη. καὶ γὰρ ἐξεπίστασαι
 τὰ γ' ἐν δόμοισιν ὥς ἔχοντα τυγχάνει. 625
 ΔΙ. ἐπίσταμαί τε καὶ φράσω σέσωσμένα.
 ΔΗ. ἀλλ' οἶσθα μὲν δὴ καὶ τὰ τῆς ξένης ὀρών
 προσδέγματ', αὐτὴν ὥς ἐδεξάμην φίλως.
 ΔΙ. ὥστ' ἐκπλαγῆναι τοῦμὸν ἡδονῇ κέαρ.
 ΔΗ. τί δῆτ' ἂν ἄλλο γ' ἐννέποις; δέδοικα γὰρ 630
 μὴ πρὸς λέγοις ἂν τὸν πόθον τὸν ἐξ ἑμοῦ,
 πρὶν εἰδέναι τὰκείμεν εἰ ποθοῦμεθα.
 ΧΘ. ὦ ναύλοχα καὶ πετραῖα στρ. α΄.

or in the orders given by you. The γε has its emphasis on the σοί.

623. This verse is obscure, and there are several ways in which it might be altered. The Schol. took ἐφαρμοῖσαι for the imperative middle; 'add a confidential command,' or 'affix the seal you wish' (ἢν θέλεις). Wunder and Mr. Blaydes read λόγων ὧν λέγεις. A better sense would be given by λόγοις—ὧν φέρω (or ὧν ἔχω) προσαρμόσαι, 'to add by word of mouth a guarantee for what I bring.' Prof. Campbell, "and to fit to it" (the ἄγγος) "a true account of the words you use," i. e. to add with equal fidelity. For λόγους ἔχειν he compares El. 934. We might also read ὥς λέγεις, in reference to λόγων ἐπιστολὰς in v. 493. On λέγω and ἔχω confused see Agam. 1262. Linwood too, retaining the vulgate, translates, 'Verbaque adjungam fideliter quae dixisti;' but he seems to render ὧν λέγεις. Probably the poet would have said not ὧν, but οὗς λέγεις.

624. καὶ γάρ. 'For you now also know the present state of affairs at home,' i. e. besides the injunctions you have to convey.

628. This verse may, as Nauck (ap. Blaydes) thinks, be spurious, or αὐτὴ θ', the correction of Koehly, may be admitted, 'and how I myself received her,' viz. with personal attention and professed sympathy. This gives a better sense than αὐτὴν, ἵπσαμ, and the best copies read αὐτὴν θ', which Prof. Campbell retains, the girl herself being contrasted with the reception given. The poet may however have meant, ὥς

φίλως αὐτὴν ἐδεξάμην. Cf. 816.

630. τί δῆτ' ἂν κ.τ.λ. The meaning is, 'There is nothing else you need say to Hercules; I will not add, "Give him my love;" for I have fears as to whether you may not be talking too soon about the longings on my side, before you are sure of his feelings, whether we are equally the object of desire.' For μὴ λέγεις we have μὴ λέγοις ἂν, nearly equivalent to μὴ λέξεις. Mr. Blaydes "doubts if this is good Greek," and he suggests an unmetrical verse μὴ τὸν πόθον πάρος λέγεις τὸν ἐξ ἑμοῦ. But a similar construction (with ἐννοῶ) is cited by Dindorf from Xen. Anab. vi. 1. 28.—πρὸς is a form not elsewhere used in tragedy.—Deianira, it should be observed, shows by these words some misgiving that she has really lost her husband's love.

633. The ode following invites the inhabitants of the district round Oeta and the Melian gulf to unite in celebrating the expected return of Hercules. They are to add a prayer, as the expression of their own desire, *May he come soon, may his boat not stop on its way!* (v. 655.)

Ibid. ναύλοχα. Schol. παραβαλάττια λουτρά. Thermopylae is called a station for ships, apparently because good anchorage was obtained off the shore. The accusatives both depend on the participle. Mr. Blaydes inclines to take ναύλοχα as a noun, against which view (Passow's) Wunder has a long note. Prof. Campbell says it is best taken as an adjective.

θερμὰ λουτρὰ καὶ πάγους
 Οἷτας παραναιετάοντες, οἳ τε μέσσαν 635
 Μηλίδα παρ λίμναν
 χρυσαλακάτου τ' ἀκτὰν κόρας,
 ἔνθ' Ἑλλάνων ἀγοραὶ
 Πυλάτιδες κλέονται,
 ὃ καλλιβόας τάχ' ὑμῖν 640
 αὐλὸς οὐκ ἀναρσίαν
 ἀχῶν καναχὰν ἐπάνεισιν, ἀλλὰ θείας
 ἀντίλυρον μούσας.
 ὃ γὰρ Διὸς Ἀλκμήνας κόρος
 σεύται πάσας ἀρετᾶς 645
 λάφυρ' ἔχων ἐπ' οἴκους·
 ὃν ἀπόπτολιν εἶχομεν 646
 παντᾷ δυοκαϊδεκάμηνον ἀμμένονσαι
 χρόνον πελάγιον ἰδριες οὐδέν' ἃ δέ οἱ φίλα δάμαρ
 τάλαιναν δυστάλαινα καρδίαν 651

635. μέσσαν. 'Central,' as surrounded by Euboea, Trachis, and Phthiotis (Prof. Campbell).

637. ἀκτὰν κόρας. The sacrifice of Iphigenia to the goddess at Aulis indicates that her cult, as a Chthonian and hostile power, was common on this coast, as it was at Brauron in Attica, Eur. Iph. T. 1463.

639. Πυλάτιδες. In connexion with λουτρὰ (634) we thus get the name *Thermopylae*. Famed as it was for the meetings of the Amphictyonic Council (Herod. vii. 200), it naturally gives a precedence of honour to that august assembly. For κλέονται, the conjecture of Musgrave, the MSS. have καλέονται, 'are convened,' pronounced by *synizesis*. Prof. Campbell reads καλεῦνται. The other, containing a hint of their celebrity, seems a better word. Cf. Oed. R. 1451, ἐνθα κληίζεται οὐμὸς Κιθαιρών. Eur. Or. 331, ἵνα μεσόμφαλοι λέγονται μυχοί.

641. οὐκ ἀναρσίαν. 'Not unfriendly.' Schol. οὐκ ἐχθρὰν, οὐδὲ θρήνων βοήν.—ἐπάνεισιν, 'will return,' i. e. be restored after a long interval. See sup. 216. Prof. Campbell translates, 'will mount for you,' i. e. the notes will rise high and

clear.—ἀντίλυρον, 'responsive to,' 'the counterpart of the divine music.' Schol. ἀντίμιμον, ἀντὶδόν.

644. The MSS. add τε after Ἀλκμήνας, against the metre, and needlessly to the sense. 'Alcmena's son by Zeus' may be compared with Aesch. Suppl. 313, τίς οὖν ὁ Διὸς πόρτις ἐδχεταί βοός; where see the note.—σεύται, formed perhaps on the analogy of στεύται, Aesch. Pers. 49. Mr. Blaydes gives σοῦται with Elmsley, like σοῦσθε, σοῦσθε Aj. 1414.—πάσας ἀρετᾶς, general valour, i. e. deficient in nothing that should distinguish a brave man.

648. εἶχομεν. We may best, perhaps, connect this with ἀμμένονσαι, 'whom we have kept waiting for, far from his city, and on the high sea, for more than twelve months.' But most editors follow the Schol., ὃν ἐκτός εἶχομεν τῆς πόλεως. Hercules had really been absent fifteen months (sup. 45), and the period of danger was thirteen months (v. 164), or (inf. 824) the expiration of twelve. The chorus had looked for his victorious return beyond that period, and they now hope that the breaking out of a furious war with Eurystus has freed Deianira from her days of anxiety.

πάγκλαυτος αἰὲν ὦλλυτο
 νῦν δ' Ἄρης οἰστρηθεὶς
 ἐξέλυσ' ἐπίπονον ἀμέραν.
 ἀφίκουτ' ἀφίκουτο· μὴ
 σταίῃ πολύκωπον ὄχημα ναὸς αὐτῶ,
 πρὶν τάνδε πρὸς πόλιν ἀνύσειε, νασιῶτιν ἐστίαν
 ἀμείψας, ἔνθα κλήζεται θυτήρ·
 ὅθεν μόλοι πανίμερος,
 † τὰς πειθοῦς παγχρίστῳ
 συγκραθεὶς ἐπὶ προφάσει θηρός.

660

ΔΗ. γυναιῖκες, ὥς δέδοικα μὴ περαιτέρω
 πεπραγμέν' ἢ μοι πάνθ' ὅσ' ἀρτίως ἔδρων.

ΧΟ. τί δ' ἔστι, Δηάνειρα, τέκνον Οἰνέως ; 665

ΔΗ. οὐκ οἶδ'· ἀθνημῶ δ', εἰ φανήσομαι τάχα
 κακὸν μέγ' ἐκπράξας ἀπ' ἐλπίδος καλῆς.

ΧΟ. οὐ δὴ τι τῶν σῶν Ἡρακλεῖ δωρημάτων ;

ΔΗ. μάλιστά γ'· ὥστε μήποτ' ἂν προθυμίαν

653. Ἄρης οἰστρηθεὶς. Schol. *μανεῖς* δ' περὶ τὴν Οἰχαλίαν πόλεμον. Cf. Iph. Aul. 77, ὁ δὲ καθ' Ἑλλάδ' οἰστρήσας δρόμῳ. If the metre of the antistrophe, which cannot be trusted, would admit it, *ἔρας* would give a good sense, 'his love incited to passion by the charm that has been sent.' The *α* in Ἄρης is made long after the epic use.—ἐξέλυσε, 'has removed,' *undone*, as it were, the anxiety she has felt. Wunder reads ἐπιπόνων ἀμερῶν. Prof. Campbell well compares Aj. 706, ἔλυσε αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης, and ἐξέλυσε δασμὸν in Oed. R. 35.

657. For ἀνύτειν, used absolutely for the performing of a journey, see El. 1452. Aj. 607. The optative is by attraction, or rather it forms a part of the actual wish, 'May he not stop till he gets home!'

660—2. Nothing certain can be made of this very obscure and corrupt passage. None of the alterations proposed seem to have much probability. The ἐπὶ probably came from the familiar idiom ἐπὶ προφάσει, 'on a pretext.' But *πάρφασις* (Il. xiv. 217) is a word very well adapted to πειθῶ, and to the persuasive influence of love-charms. Again, *συντακὲς* is a likely correction for *συγκρα-*

θεὶς. Cf. v. 833. Possibly (we cannot say more) the poet wrote *ὅθεν μόλοι πανίμερος | ἐκ πειθοῦς παγχρίστῳ | συντακὲς παρφάσει τὰς θεάς*, 'whence may he come full of all love, united in heart by Persuasion by the winning wiles of the goddess, and the charm of the anointed robe.' Cf. Med. 634, *ἐμέρω χρίσας ἀφύκτον ἰόν*. The MS. reading is *πανάμερος*, which the Schol. seems to have referred both to *ήμερος* 'gentle' (*εὐμενής*) and *ήμερα*. In Aesch. Prom. 1024, *ἄκλητος ἔρπον δαιταλεὺς πανήμερος*, the word means 'all day long,' or 'on all days.' Here it is taken to mean 'traveling all day.'

663. In this scene Deianira, who has observed some unusual and alarming results from preparing the robe in the palace, describes her fears of what may happen now that it is too late to recall Lichas.—*περαιτέρω*, sc. ἢ ἐχρῆν, 'too far.' Schol. *πλείω τοῦ δέοντος*.

668. οὐ δὴ τι κτλ. 'Surely it is not about something in your present to Hercules (that you are out of spirits)?' The dative depends on the noun, as in v. 603, and Aesch. Eum. 402, *δῶρημα θεσέως τόκοις*.

669. μήποτ' ἂν. More usually, ὥστ' οὐκ ἂν παραινέσαιμι.

- ἀδηλον ἔργον τῷ παραινέσαι λαβεῖν. 670
- ΧΟ. δίδαξον, εἰ διδακτὸν, ἐξ ὅτου φοβεῖ.
- ΔΗ. τοιοῦτον ἐκβέβηκεν, οἶον, ἣν φράσω,
 γυναῖκες, ὑμῖν θαῦμ' ἀνέλπιστον μαθεῖν.
 ὧ γὰρ τὸν ἐνδυτήρα πέπλον ἀρτίως
 ἔχριον, ἀργῆτ' οἶος εὐέρου πόκῳ, 675
 τοῦτ' ἠφάνισται διάβορον πρὸς οὐδενὸς
 τῶν ἔνδον, ἀλλ' ἐδεστὸν ἐξ αὐτοῦ φθίνει,
 καὶ ψῆ κατ' ἄκρας σπιλάδος. ὥς δ' εἰδῆς ἅπαν,
 ἧ τοῦτ' ἐπράχθη, μείζον' ἐκτενῶ λόγον.
 ἐγὼ γὰρ ὦν ὁ θήρ με Κένταυρος, πονῶν 680
 πλευρὰν πικρᾷ γλωχίνι, προὔδιδάξατο
 παρήκα θεσμῶν οὐδὲν, ἀλλ' ἐσωζόμην,
 χαλκῆς ὅπως δύσνιπτον ἐκ δέλτου γραφὴν
 καί μοι τάδ' ἦν πρόρρητα καὶ τοιαῦτ' ἔδρων,
 τὸ φάρμακον τοῦτ' ἄπυρον ἀκτῖνός τ' αἰὶ 685
 θερμῆς ἄθικτον ἐν μυχοῖς σώζειν ἐμέ,
 ἕως ἂν ἀρτίχριστον ἀρμόσαιμὶ πον.
 κᾶδρων τοιαῦτα. νῦν δ', ὅτ' ἦν ἐργαστέον,

672. ἂν φράσω the MSS., for which either ἦν φράσω, (ἴσται) θαῦμα, or οἶον ἂν φράσαι (εἴη) θαῦμα seems the most probable correction; and it is hard to choose. Perhaps indeed ὑμῖν has crept in from a gloss in place of εἴη, 'to describe which would be a wonder you little think to hear.'

674. ἐνδυτήρα πέπλον, 'the state-robe.' So Hermann, who compares φοινικοβάπτους ἐνδυτοῖς ἐσθήμασι in *Eum.* 1028.—ἀργῆτ', with the rare elision of the ι, can hardly be justified by tragic use; for in *Oed. Col.* 1435 it is easy to read τάδ' εἰ θανόντι μοι τελεῖτ', and παῖδ' ἐμῷ in *Pers.* 850 occurs in a passage of doubtful genuineness. And the *Alcestis*, in which Γοργόν' ὥς καρατόμῳ occurs, v. 1137, has much of the Satyric character in its composition; here too καρατομῶν may easily be read. Wunder reads ἀργῆς—πόκος, Hermann ἀργῆτ'—πόκον, assuming a possible ellipse of λέγω.—εὐέρου for εὐείρου is Lobeck's and Dindorf's correction from *Ar. Av.* 121, εἰ τινα πόλιν φράσεις ἡμῖν εὐείρον. Photius: εὐείρον' εὐείριον.

678. ψῆ. 'It crumbles (falls crumbling) from the top of the stone slab.' Schol. ὥς ἐπὶ λίθου θεμένη αὐτὸ, τοῦτο φησί. κατατίθεται οὖν καὶ βεῖ καὶ διαλύεται, ἀπὸ τοῦ λίθου διαρρέον. Any flat table-rock is called σπιλάς. See *Ant.* 966. The intransitive use of ψάω, itself a rare verb, is without examples; cf. 698.—κατὰ, 'down from,' is wrongly rendered by some 'on to the stone pavement.'

681. πικρᾷ γλωχίνι, 'the piercing barb.' The middle verb προὔδιδάξατο, Mr. Blaydes says, "exerts its proper force, 'instructed me for the furtherance of his own designs.'" Yet in *Ar. Nub.* 783 and *Pind. Ol. viii.* 59, the middle seems used for the active.

682. οὐδὲν θεσμῶν, 'nothing in the rules laid down by the Centaur.'—γραφὴν, an allusion to writing on bronze plates, of which some few early examples have come down to us.

687. ἕως νῦν. See sup. 164. Elmsley read ἕως νῦν, but no change is necessary.

ἔχρισα μὲν κατ' οἶκον ἐν δόμοις κρυφῇ
μαλλῶ, σπάσασα κτησίου βοτοῦ λάχνην, 690
κάθηκα συμπτύξας ἀλαμπὲς ἡλίου
κοίλῳ ζυγάστρῳ δῶρον, ὥσπερ εἶδετε.
εἴσω δ' ἀποστείχουσα δέρκομαι φάτιν
ἄφραστον, ἀξύμβλητον ἀνθρώπῳ μαθεῖν.
τὸ γὰρ κατάγμα τυγχάνω ρίψασά πως 695
τῆς οἴδς, ᾧ προὔχριον, ἐς μέσσην φλόγα,
ἀκτῖν' ἐς ἡλιώτιν· ὥς δ' ἐβάλπετο,
ρεῖ πᾶν ἄδηλον καὶ κατέψηκται χθονί,
μορφῇ μάλιστ' εἰκαστὸν ὥστε πρίονος
ἐκβρώματ' ἂν βλέψειας ἐν τομῇ ξύλου. 700
τοιόνδε κεῖται προπετές. ἐκ δὲ γῆς, ὅθεν
προὔκειτ', ἀναζέουσι θρομβώδεις ἀφροί,
γλαυκῆς ὀπώρας ὥστε πρίονος ποτοῦ
χυθέντος ἐς γῆν Βακχίας ἀπ' ἀμπέλου.
ὥστ' οὐκ ἔχω τάλαινα ποῖ γνώμης πέσω· 705
ὁρῶ δέ μ' ἔργον δεινὸν ἐξειργασμένην.
πόθεν γὰρ ἂν ποτ' ἀντὶ τοῦ θνήσκων ὁ θῆρ
ἐμοὶ παρέσχ' εὐνοίαν, ἧς ἔβνησχ' ὑπερ;
οὐκ ἔστιν· ἀλλὰ τὸν βαλόντ' ἀποφθίσαι
χρήζων ἔθελγέ μ'. ὦν ἐγὼ μεθύστερον, 710
ὅτ' οὐκ ἔτ' ἀρκεῖ, τὴν μάθησιν ἄρνημαι.
μόνη γὰρ αὐτὸν, εἴ τι μὴ ψευσθήσομαι

689. ἐν δόμοις is certainly superfluous; but ἐν μυχοῖς, adopted by Mr. Blaydes, is very unlikely after ἐν μυχοῖς σώζειν only just preceding. For σώζειν and χρίειν, even with ἀρτίχριστον added to the former, can hardly be connected as action with precept.

690. κτησίου. It is probable that this epithet was reserved for victims kept in the house to be offered on the altar of Ζεὺς Κτήσιος, Aesch. Ag. 1038.

692. ζυγάστρῳ, 'a casket.' Hesych. ζυγαστρον· κιβώτιον. A rare word; Mr. Blaydes cites only Xen. Cyr. vii. p. 109. Prof. Campbell takes it for 'a box with strown fastenings.'

693. φάτιν ἀφραστον seems a short way of saying χρήμα ἀφραστον λέγειν,

and there is antithesis between 'not to be described in speech' and 'not to be guessed at so as to understand it.'

695. κατάγμα. 'The tuft.' From κατὰγειν, *lanam deducere*, applied to drawing down the thread from the wool on the distaff.

699. εἰκαστὸν, poetically used for ὅμοιον.

701. ὅθεν, by attraction to the antecedent, for ὅπου.

703. The syntax is, ὥστε (γίνονται ἀφροί) ποτοῦ ὀπώρας χυθέντος εἰς γῆν. Prof. Campbell prefers to take ὀπώρας as a genitive of time, 'in blooming vintage-time.' But Schol. γλαυκὴν ὀπώραν τὸν νέον οἶνον εἶπεν διὰ τὴν λαμπρότητα.

- γνώμης, ἐγὼ δύστηνος ἐξαποφθερῶ.
 τὸν γὰρ βαλόντ' ἄτρακτον οἶδα καὶ θεὸν
 Χείρωνα πημήναντα, χῶνπερ ἂν θίγῃ, 715
 φθίρει τὰ πάντα κνώδαλ'. ἐκ δὲ τοῦδ' ὄδε
 σφαγῶν διελθὼν ἰὸς αἵματος μέλας
 πῶς οὐκ ὀλεῖ καὶ τόνδε; δόξῃ γοῦν ἐμῇ.
 καίτοι δεδοκται, κείνος εἰ σφαλήσεται,
 ταύτῃ σὺν ὀρμῇ κάμῃ συνθανεῖν ἅμα. 720
 ζῆν γὰρ κακῶς κλύουσιν οὐκ ἀνασχετὸν,
 ἥτις προτιμᾷ μὴ κακὴ πεφυκέναι.
 ΧΟ. ταρβεῖν μὲν ἔργα δεῖν' ἀναγκαίως ἔχει,
 τὴν δ' ἐλπιδ' οὐ χρὴ τῆς τύχης κρίνειν πάρος.
 ΔΗ. οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλευμασιν 725
 οὐδ' ἐλπίς, ἥτις καὶ θράσος τι προξενεῖ.
 ΧΟ. ἀλλ' ἀμφὶ τοῖς σφαλείσι μὴ 'ξ ἔκουσίας

715. *Χείρωνα*. He is called *θεῶν τις* in *Prom.* V. 1027. The story of his wounded foot is given in *Ovid*, *Fast.* v. 380.—*χῶνπερ ἂν θίγῃ* MSS., 'and even as it touches,' Prof. Campbell. This meaning is certainly doubtful; yet *καὶ ὅσπερ ἂν θίγῃ*, though cases may be cited of *ὅσπερ* used as *ὅστις*, has the difficulty of the masculine followed by *τὰ πάντα κνώδαλα*. Wunder reads *χῶσαπερ*, Mr. Blaydes *χῶνπερ*, 'all (creatures) that it may have touched.' It is a difficult passage to form any decided opinion upon. Mr. Pretor takes *ἔωσπερ* here to mean 'dummodo,' comparing *Aj.* 1117. *Phil.* 1330. *Oed. Col.* 1361.

717. *ἰὸς αἵματος*, 'the poisoned blood,' seems at least as good as *αἵματους*, adopted by Mr. Blaydes from Wunder's conjecture. Prof. Campbell says, "Observe the repetition of the pronouns, *τοῦδε*, *ᾧδε*, *τόνδε*, each with a different reference. It has the effect of bringing Nessus, the poison, and Hercules vividly before the mind." We might however read *ἐκ δὲ τοῦδε δὴ κ.τ.λ.* The *τοῦδε* is to be construed with *σφαγῶν*, and means Nessus as contrasted with Chiron, 'the poison coming out from *this* Centaur's throat-wound is as sure to destroy Hercules as it destroyed Chiron.'

720. *ὀρμῇ*, 'impulse,' 'cause for action.' Wunder's feeble conjecture, *ταύτῃ σὺν ἀκμῇ*, 'at this very moment,'

has little to commend it.—*ταύτῃ* is plausible, but as a change hardly necessary.

723. *ἔργα δεῖνὰ* are, perhaps, 'serious undertakings,' i. e. acts done with a grave issue depending on them. And *κρίνειν τὴν ἐλπίδα* is best rendered 'to interpret (unfavourably) one's fears before the event.' Prof. Campbell translates, 'to condemn your hope.' The Schol. explains *κρίνειν* by *αἰρεῖσθαι*, 'to adopt the notion of harm.' For *ἐλπίς* in the bad sense cf. *Orest.* 859, *οἱμοι, προσήλθεν ἐλπίς, ἣν φοβουμένη πάλαι τὸ μέλλον ἐξετηκόμην γόοις*. But Deianira purposely takes *ἐλπίς* in the sense that admits of a possibly favourable issue: 'There is no hope, that justifies any confidence, in plans which (like mine) have been unwisely undertaken.' She is quite full of the desponding view, being thoroughly frightened by the portent she has seen.—Like *χορηγεῖν, προξενεῖν* governs an accusative of the object from the idea of a patron or introducer of a stranger. See *Oed. R.* 1483. *Eur. Ion* 335, *ἡμεῖς τέλλα προξενήσομεν*.

727. *μὴ ἐξ ἔκουσίας*, like *ὡς ἐκ ταχείας*, *sup.* 395, 'in mistakes that are not intentional the resentment (at the harm done) is mild; and that is the sort of anger you ought to meet with.' Mr. Blaydes seems right in reading *σέ* for *σε*. But *πέπειρος ἥς* is a change wholly arbitrary.

- ὀργή πέπειρα, τῆς σὲ τυγχάνειν πρέπει.
 ΔΗ. τοιαῦτα δ' ἂν λέξειεν οὐχ ὁ τοῦ κακοῦ
 κοινωνός, ἀλλ' ὃ μὴδὲν ἐστ' οἴκοις βαρύ. 730
 ΧΟ. σιγᾶν ἂν ἀρμόζοι σε τὸν πλείω λόγον,
 εἰ μὴ τι λέξεις παιδὶ τῷ σαυτῆς· ἐπεὶ
 πάρεστι, μαστὴρ πατρός ὃς πρὶν ᾤχετο.
 ΤΑ. ὦ μήτερ, ὡς ἂν ἐκ τριῶν σ' ἐν εἰλόμην,
 ἢ μηκέτ' εἶναι ζώσαν, ἢ σεσωσμένην 735
 ἄλλον κεκλησθαι μητέρ', ἢ λώους φρένας
 τῶν νῦν παρουσῶν τῶνδ' ἀμείψασθαι ποθεν.
 ΔΗ. τί δ' ἐστίν, ὦ παῖ, πρὸς γ' ἐμοῦ στυγούμενον ;
 ΤΑ. τὸν ἄνδρα τὸν σὸν ἴσθι, τὸν δ' ἐμὸν λέγω
 πατέρα, κατακτείνασα τῇδ' ἐν ἡμέρᾳ. 740
 ΔΗ. οἴμοι, τίν' ἐξήνεγκας, ὦ τέκνον, λόγον ;
 ΤΑ. ὃν οὐχ οἶόν τε μὴ τελεσθῆναι. τὸ γὰρ
 φανθὲν τίς ἂν δύναιτ' ἂν ἀγέννητον ποιεῖν ;
 ΔΗ. πῶς εἶπας, ὦ παῖ ; τοῦ παρ' ἀνθρώπων μαθὼν
 ἄζηλον οὕτως ἔργον εἰργάσθαι μέ φῆς ; 745
 ΤΑ. αὐτὸς βαρεῖαν ξυμφορὰν ἐν ὄμμασιν
 πατρός δεδορκώς κοῦ κατὰ γλώσσαν κλύων.

Here we have the germs of the doctrine in Aristotle's fifth book of the Ethics, that injustice, to be real, must be intentional. See also Thuc. iii. 40, *ξύγνομον δ' ἐστὶ τὸ ἀκούσιον*.

729. *τοιαῦτα δ'*. 'Aye, *that* is what may be said, not by one who has taken a part in the mischief done, but by one who has nothing serious the matter at home.' The MSS. give *οἴκοις*, which Wunder and others after Wakefield alter to the adverb. Neue defends the dative by *ἦνικ' ἦν μέσφ' πόρφ*, v. 564. Mr. Blaydes reads *τοιαῦτα τᾶν*, but a similar use of *δὲ* is cited from Oed. R. 379.

731. *τὸν πλείω*. See Phil. 576. Oed. Col. 36.

734. *ἐκ τριῶν ἐν*. Here we have an instance of the sophistical divisions that were coming into vogue.—*σε*, 'with respect to you,' is made the object of *εἰλόμην* instead of the subject to *εἶναι*.

737. *ἀμείψασθαι*. 'That you had got instead of those you now have.' Mr.

Blaydes translates, 'that you would get in exchange.'

738. *τί δ' ἐστίν κ.τ.λ.* 'Why, what is there, my son, on *my* part (proceeding from me) that is disliked by you?' Nothing can be uglier than Mr. Blaydes' *πρὸς γ' ἐμοῦ ἔειργασμένον*.

741. *ἐκφέρειν λόγον* is not merely 'to utter,' but 'to divulge' some words that should be kept secret. So Hippol. 295, *εἰ δ' ἐκφορὸς σοι συμφορὰ πρὸς ἄρσενας, λέγ', ὡς ἱατροῖς πρᾶγμα μὴνυθῇ τόδε*. The notion here seems to be, 'What fatal secret have you proclaimed?' viz. one that should not have been told by a son to a mother.

743. *τὸ φανθὲν*. 'What has been realized who can make non-existent?' Schol. *πῶς ἂν τις μὴ γενέσθαι ποιήσκειν*; He therefore read *ἀγέννητον* from *γενέσθαι*, not *δύναιτ' ἀγέννητον*, from *γεννᾶν*. Prof. Campbell cites the verse of Agathon in Ar. Eth. vi. 2, *ἀγέννητα ποιεῖν ἄσσο' ἂν ἡ πεπραγμένα*.

747. *κατὰ γλώσσαν*. 'In the way of

- ΔΗ. ποῦ δ' ἐμπελάξεις τάνδρ' καὶ παρίστασαι ;
 ΤΑ. εἰ χρή μαθεῖν σε, πάντα δὴ φωνεῖν χρεῶν.
 ὅθ' εἶρπε κλεινὴν Εὐρύτου πέρσας πόλιν, 750
 νίκης ἄγων τροπαῖα κάκροθίνια,
 ἄκτῃ τις ἀμφίκλυστος Εὐβοίας ἄκρον
 Κήναϊόν ἐστιν, ἔνθα πατρώφ Διὶ
 βωμοὺς ὀρίζει τεμενίαν τε φυλλάδα·
 οὐ νιν τὰ πρῶτ' ἐσεῖδον ἄσμενος πόθῳ. 755
 μέλλοντι δ' αὐτῷ πολυθύτους τεύχειν σφαγὰς
 κῆρυξ ἀπ' οἴκων ἵκετ' οἰκεῖος Λίχας,
 τὸ σὸν φέρων δώρημα, θανάσιμον πέπλον·
 ὃν κείνος ἐνδὺς, ὥς σὺ προῦξεφίεσο,
 ταυροκτονεῖ μὲν δώδεκ' ἐντελείς ἔχων 760
 λείας ἀπαρχὴν βοῦς· ἀτὰρ τὰ πάνθ' ὁμοῦ
 ἑκατὸν προσήγε συμμιγῇ βοσκήματα.
 καὶ πρῶτα μὲν δείλαιος, ἔλεφ φρενὶ,
 κόσμῳ τε χαίρων καὶ στολῇ, κατηύχετο·
 ὅπως δὲ σεμνῶν ὀργίων ἐδαίετο 765

talk,' or gossip. So Aesch. Cho. 258, γλώσσης χάριν δὲ πάντ' ἀπαγγέλλει τάδε πρὸς τοὺς κρατοῦντας.

748. ἐμπελάξεις. 'Where did you get near enough to my lord to stand by his side?' Schol. παρίστασαι, ἀντὶ τοῦ πλησίον γέγονας. Professor Campbell, in a good note, calls attention to the anxiety of Deianira to hear even the worst.—Mr. Blaydes, with good reason, thinks τάνδρ' or τῶνδρ' would be more correct than τάνδρ'.

750—2. ὅθ' εἶρπε—ἄκτῃ τις ἐστί. 'When he set out on his return—I saw him first at' &c. This idiom, by which the position of the place is specified after the time of an event occurring there, is found Eur. Iph. T. 262. Bacch. 1043—51. Hippol. 1198—9. It may be here remarked, that nearly all messengers' speeches in tragedy begin with the word ἐπεὶ, for which ὅτε is here used. This may be the point of the Scholiast's remark, καινοπραπής ἢ φράσις.—ἄκτῃ, 'a strip of land in Euboea, washed on both sides by the sea, (known as) the Cenean promontory.' The same statement, with ὀρίζεται for ὀρίζει, was made by Lichas sup. 237. Aeschylus, frag. Glauc. Pont. 24,

mentions Κηναῖον Διὸς ἄκτῃ in Euboea.

755. πόθῳ, a causal dative, 'through my longing desire to see him.'

757. οἰκεῖος, 'private,' i. e. not on any public business.

759. ὥς σὺ κ.τ.λ. See v. 609. As usual with ἐκέλευε, the verb is here used in the imperfect, elsewhere ἐφείτο, the medial aorist, as Prom. 4. Cf. Alcest. 764, 'Ἀδμητος γὰρ ὅδ' ἐφίετο.

760. ταυροκτονεῖ μὲν. 'He commences by offering twelve entire cattle which he had there, as the first-fruits of the spoil taken; though in all he brought to the spot a hecatomb of mixed victims.'—ὁμοῦ, with συμμιγῇ, is superfluous; but the poet means he brought sheep and goats together with bulls, the whole amounting to one hundred. Cf. Aj. 53, ξύμμικτα λείας ἑδαστα βουκόλων φρουρήματα. Here the 'maxima taurus victima' falls first.

764. κατεύχετο, 'began his prayer.' It is strange that the Scholiast should suppose an ellipse of σοί.

765. σεμνῶν ὀργίων, viz. ἀπὸ, 'when the blood-fed flame began to blaze up from the consecrated offering and from the resinous wood.' The slices of meat,

φλόξ αἵματηρὰ καπὸ πιείρας δρυὸς,
 ἰδρὼς ἀνῆι χρωτὶ καὶ προσπτύσσεται
 πλευραῖσιν ἀρτίκολλος ὥστε τέκονος,
 χιτῶν ἅπαν κατ' ἄρθρον· ἦλθε δ' ὅστέων
 ἀδαγμὸς ἀντίσπαστος· εἶτα φοινίας 770
 ἐχθρᾶς ἐχίδνης ἰὸς ὡς ἐδαίνυτο,
 ἐνταῦθα δὴ βόησε τὸν δυσδαίμονα
 Δίχαν, τὸν οὐδὲν αἴτιον τοῦ σοῦ κακοῦ,
 ποίαις ἐνέγκοι τόνδε μηχαναῖς πέπλον·
 ὃ δ' οὐδὲν εἰδὼς δύσμορος τὸ σὸν μόνη 775
 δώρημ' ἔλεξεν, ὥσπερ ἦν ἐσταλμένον.

μηρία, were burnt on σχίζαι, pieces of split wood, generally, perhaps, pine, to secure the favourable omen of a bright flame. The Schol. takes δρυὸς here as a general term for wood. Perhaps the unctuous olive may be meant; cf. v. 1197.—πιείρα (Mr. Blaydes observes) is the feminine of πίων, as πέπειρα of πέπων, inf. 728. It is common in Homer, but does not elsewhere occur in tragedy.

767. χρωτὶ. 'The sweat rose on the surface of his body, and his inner garment (i. e. now that it was covered by the πέπλος) sticks to his sides as if from the hand of a sculptor,' viz. as closely as in a marble or wooden image. From v. 612, it is possible to understand χιτῶν as another name for the peplus sent by Deianira.—The MSS. give προσπτύσσεται, and it is by no means clear that Musgrave's alteration ought to be adopted.

768. ὥστε τέκονος. This is a peculiar genitive, which seems not to be generally understood. Prof. Campbell supplies κολλήσαντος, and Wunder makes it depend on ἀρτίκολλος. See however on Aesch. Eum. 598, τόξοις ἐκηβόλοισιν, ὥστ' Ἀμαζόνος, and Agam. 1353, ἀπειρον ἀμφίβληστρον, ὥσπερ ἰχθύων, περιστιχίζω. Ibid. 1388, ὅς οὐ προτιμῶν ὥσπερ ἐβοτοῦ μόρον. These passages, which involve the same idiom in a simpler form, show that Mr. Blaydes is not justified in reading ὡς ἐκ τέκονος.

769. ἄρθρον seems incorrectly used for σῶμα. At least κατὰ πάντα ἄρθρα, 'on all his limbs,' should have been used. Prof. Campbell renders it 'so as to show every joint,' but I do not see how the words can mean this.

770. ἀδαγμὸς has been restored from Hesychius and Moeris for ὀδαγμός. Yet Hesychius has ὀδαγμα· βρώμα, though he wrongly refers it to ὀδός. See Curtius, Etym. 716, who regards the ἀ or ὀ as prothetic, the root being δακ.—ἀντίσπαστος, 'convulsive,' gives the notion of violent rending resulting from pulling in opposite directions.

771. ἐχθρᾶς ἐχίδνης ἰὸς. Hyllus did not actually know that the robe had been poisoned. He uses a term to express its baneful effects which is correct, as a matter of fact, but derived only from his own idea of what it might be, 'the poisonous stuff on the robe.' If we do not accept this view, we must either suppose the poet had forgotten himself, or we must put a full stop at ἐδαίνυτο, which seems to me to spoil the passage; 'and then, like the poison of a deadly hateful hydra, it began to prey upon him,' 'to eat his vitals,' Schol. ὡς κατήσθιεν αὐτὸν ὁ ἰός. Cf. v. 1088.

773. τοῦ σοῦ κακοῦ, 'of the mischief done by you.' This is said with special emphasis and bitterness.—With ποίαις κ.τ.λ. supply ἐρωτῶν.

774. ποίαις μηχαναῖς may mean either 'how he came to bring such a robe as that,' or (with Mr. Blaydes) 'with what evil design he had brought it.' Wunder, 'what he had done to the garment,' to make it deadly.

775. τὸ σὸν μόνη. 'Yours and no other's,' Prof. Campbell; who renders the following clause 'even as it was sent,' rather than 'as command had been given him.' In the scholium we should probably read ὡς ἐπέσταλτο ὑπὸ σοῦ (for ὡς ἀπέσταλται).

κακῆϊνος ὡς ἤκουσε καὶ διώδυνος
 σπαραγμὸς αὐτοῦ πνευμόνων ἀνθήψατο,
 μάρψας ποδὸς νιν, ἄρθρον ἧ λυγίζεται,
 ῥίπτει πρὸς ἀμφίκλυστον ἐκ πόντου πέτραν· 780
 κόμης δὲ λευκὸν μυελὸν ἐκράινει, μέσου
 κρατὸς διασπαρέντος αἵματός θ' ὁμοῦ.
 ἅπας δ' ἀνηυφήμησεν οἰμωγῇ λεῶς,
 τοῦ μὲν νοσοῦντος, τοῦ δὲ διαπεπραγμένου·
 κοῦδεὶς ἐτόλμα τάνδρὸς ἀντίον μολεῖν. 785
 ἐσπᾶτο γὰρ πέδονδε καὶ μετάρσιος,
 βοῶν, ὑζών· ἀμφὶ δ' ἐκτύπουν πέτραι
 Λοκρῶν ὄρειοι πρῶνες Εὐβοίας τ' ἄκραι.
 ἐπεὶ δ' ἀπέιπε, πολλὰ μὲν τάλας χθονὶ
 ῥίπτων ἑαυτὸν, πολλὰ δ' οἰμωγῇ βοῶν, 790
 τὸ δυσπάρεινον λέκτρον ἐνδατούμενος

777. ὡς ἤκουσε. The idea in his mind was, 'then take *that* for bringing 'it.' It was not a mere act of rage, or frantic agony, but of revenge.

778. ἀνθήψατο, 'had got hold of him.' Ar. Ran. 474, πνευμόνων τ' ἀνθάψεται Ταρτησία μύραινα.

779. λυγίζεται. 'Where the pliant joint turns in the socket.' From λόγος, an osier. The term was perhaps used by wrestlers and pancratiasts. Cf. Theocr. i. 97, τὸ θὴν τὸν ἔρωτα κατεύχεο, Δάφνι, λυγίζειν· ἄρ' οὐκ αὐτὸς ἔρωτος ὑπ' ἀργαλέω ἐλυγίχθης; Ar. Vesp. 1487, πλευρὰν λυγίσαντος ὑπὸ βώμης.

780. ῥίπτει the MSS., which Dindorf, Wunder, and Campbell retain. The metre requires this form in the Homeric verse ἀνερρίπτουν ἄλλα πηδῶν.—ἐκ πόντου is to be construed, of course, with ἀμφίκλυστον. See v. 752. Whether πρὸς means 'towards' or 'against' may be doubted; but the difference is not great.

781. ἐκράινει. 'He dashes out,' 'causes to come spattering out of the skull,' like rain-drops. Schol. διὰ τῆς κόμης τὸν ἐγκέφαλον ἐκράινει, κατὰ μέσον (μέρος MS.) τῆς κεφαλῆς διασχισθείσης. This explanation is perfectly right. Compare Eur. Phoen. 1158. Tro. 1177. Sophocles, as is his wont, uses a word containing more meaning than the simple and natural

one, μέσου κρατὸς διαρραγέντος, because the fragments of bone were scattered about from the fracture. Mr. Blaydes seeks to make "the construction easy and the sense intelligible" by reading μεστὸν for λευκὸν and διαρραγέντος for διασπαρέντος, and he calls the passage "most undoubtedly corrupt." Prof. Campbell understands (as I myself formerly did) μέσου κρατὸς for τοῦ ἐν μέσῳ κρατὶ, the pulp or contents of the brain-pan. The subject to ἐκράινει without doubt is Hercules.

783. ἀνευφήμησεν. See on El. 748. Eur. Orest. 1335, ἐπ' ἀλίοισι τῆρ' ἀνευφημεῖ δόμος, i. e. ἐπὶ θανάτῳ Ὀρέστου.

786. ἐσπᾶτο. 'He was dragged (by the violence of the pain; cf. 770) to the ground and (lifted) above it,' viz. he leaped up or flung himself down in his agony. Here also we have the actions of pancratiasts described, who hoist (ἔρδην) or tug down (καθαίρουσι) their antagonists.

791. ἐνδατούμενος. 'Reveling that ill-assorted marriage with such a luckless woman as you.' Properly, 'cutting up,' dividing into portions. The word is first used in Aesch. Theb. 574, where it is used in its primary sense of separating the name Polynices into the two component parts πολὺ and νεῖκος for the purpose of a taunt. From its signi-

σοῦ τῆς ταλαίνης, καὶ τὸν Οἰνέως γάμον
 οἶον κατακτήσαιοτο λυμαντὴν βίου,
 τότε ἐκ προσέδρου λιγνύος διάστροφον
 ὀφθαλμὸν ἄρας εἶδέ μ' ἐν πολλῷ στρατῷ 795
 δακρυρροοῦντα, καί με προσβλέψας καλεῖ,
 ὦ παῖ, πρόσσελθε, μὴ φύγῃς τοῦμὸν κακόν,
 μηδ' εἴ σε χρὴ θανόντι συνθανεῖν ἐμοί·
 ἀλλ' ἄρον ἔξω, καὶ μάλιστα μέν με θές
 ἐνταῦθ' ὅπου με μὴ τις ὀψεται βροτῶν 800
 εἰ δ' οἶκτον ἴσχεις, ἀλλὰ μ' ἔκ γε τῆσδε γῆς
 πόρθμευσον ὡς τάχιστα, μηδ' αὐτοῦ θάνω.
 τοσαῦτ' ἐπισκῆψαντος, ἐν μέσῳ σκάφει
 θέντες σφε πρὸς γῆν τήνδ' ἐκέλσαμεν μόλις
 βρυνχόμενον σπασμοῖσι. καὶ νιν αὐτίκα 805
 ἢ ζῶντ' ἐσώψεσθ', ἢ τεθνηκότ' ἀρτίως.
 τοιαῦτα, μήτερ, πατρὶ βουλευσας' ἐμῷ
 καὶ δρῶσ' ἐλήφθης, ὦν σε ποίνιμος Δικη
 τίσαιτ' Ἑρινύς τ'. εἰ θέμις δ', ἐπεύχομαι·
 θέμις δ', ἐπεὶ μοι τὴν θέμιν σὺ προὔβαλες, 810
 πάντων ἄριστον ἄνδρα τῶν ἐπὶ χθονὶ
 κτείνας', ὅποιον ἄλλον οὐκ ὀψει ποτέ.
 XO. τί σὺγ' ἀφέρπεις; οὐ κάτοιισθ' ὀθούνεκα
 ξυνηγορεῖς σιγῶσα τῷ κατηγορῷ;

fance as well as metrical convenience it was used in several other tragic passages. See Oed. R. 205.

794. ἐκ προσέδρου λ. 'After the smoke that had settled over him had passed away.' The mention of this, says Prof. Campbell, "adds to the grim vividness of the picture." But we might construe διάστροφον ἐκ λιγνύος, 'distorted by the effect of the smoke.'

799. με θές. Prof. Campbell and others retain the MS. reading μέθες, 'put me out of the way.'

800. μὴ τις ὀψεται. See γ. 576. 903.

801. εἰ δὲ κ.τ.λ. 'Or, if not that, at least, if you have any pity, take me out of this (strange) land immediately; don't let me die here!' The deliberative conjunctive with the negative stands,

in the first person, for μὴ ἐάσῃς με θανεῖν. Cf. Eur. Troad. 173, μὴ—ἐπ' ἄλγεσιν ἀλγυνθῶ.

810. προὔβαλες. 'Since you yourself have made it right for me to do so,' lit. 'thrown this very justice as a shield (πρόβλημα) before my action.' The word is variously explained, and as usual, there was a variant προὔλαβες. The Schol. renders the former by προτέρα ἀπέρριψας, the latter by φθάσας (l. ἐφθασας) τὴν δίκην καὶ οὐκ ἐξεδέξατο.

814. The chorus think that by silently withdrawing herself Deianira avows the crime with which she has been unjustly charged by Hyllus. In fact, she goes to commit suicide at once, not because she had intended wrong, as he supposed, but because she finds she had made a fatal mistake.

74. εἴτ' ἀφέρπειν. οὖρος ὀφθαλμῶν ἐμῶν 815
 αὐτῇ γένοιτ' ἄπωθεν ἐρπούση καλῶς.
 ὄγκον γὰρ ἄλλως ὀνόματος τί δεῖ τρέφειν
 μητρῶον, ἥτις μηδὲν ὥς τεκοῦσα δρᾷ ;
 ἀλλ' ἐρπέτω χαίρουσα· τὴν δὲ τέριψιν ἦν
 τῷμῳ δίδωσι πατρὶ, τήνδ' αὐτὴ λάβοι. 820
- XO. ἴδ' οἶον, ὦ παῖδες, προσέμιξεν ἄφαρ στρ. α.
 τοῦτος τὸ θεοπρόπον ἡμῶν
 τὰς παλαιφάτου προνοίας,
 ὃ τ' ἔλακεν, ὅποτε τελεόμηνος ἐκφέροι
 δωδέκατος ἄροτος, ἀναδοχὰν τελεῖν πόνων 825
 τῷ Διὸς αὐτόπαιδι·
 καὶ τὰδ' ὀρθῶς ἔμπεδα κατουρίζει.
 πῶς γὰρ ἂν ὁ μὴ λεύσσω
 ποτ' εἴτ' ἐπίπονον * ἂν ἔχοι θανὼν λατρείαν ; 830

816. αὐτῇ. This has no emphasis, though standing at the beginning of the verse; and it shows, among other indications, that an iambic ῥῆσις was pronounced according to the connected sense rather than according to the divisions of the verses. The syntax is, γένοιτο αὐτῇ οὖρος ἐρπούση ἄπωθεν ὀφθαλμῶν.—καλῶς, 'even as she ought to go;' as if he had said, καλῶς γὰρ ἔρπει ἀφ' ἡμῶν. *Quod faustum sit nobis*, Linwood. Some, with the Schol., read καλῶς, against all the MSS.

817. ὄγκον, 'the empty boast, for 'tis nothing else' (ἄλλως).—μητρῶον, of course, means *νομία μητρὸς*, with which ἥτις—*δρᾷ, quae nihil ut mater faciat*, agrees.

819. ἀλλὰ κ.τ.λ. 'No! let her go, and good-bye to her!'

821. The leader of the chorus, addressing the rest, calls attention to the fulfilment of an oracle which said that *Hercules should rest after the twelfth ploughing-time*. No doubt, the twelve lunar months are meant, and the sun-god was supposed to rest at the end of the year. But *ἄροτος* is sufficiently ambiguous; before, v. 164, 'a year and three months' was specified, while here the epithet *τελεόμηνος* means the same, that the whole of the twelve months or seasons were to elapse. The Schol. rightly took the expression to mean 'a

year of twelve full months.' But he adds, καὶ (l. ἦ) ἄροτος ὁ ἐνιαυτός, ἀπὸ τοῦ ἅπαξ κατ' ἐνιαυτὸν ἀροῦν. The commentators appear to take δωδ. ἄροτος for 'the twelfth year.'

Ibid. ἴδ' οἶον. 'See how the fulfilment of the divine warning given by fore-knowledge long ago has suddenly come upon us!' For *πρόνοια* applied to any divine declaration see Aesch. Ag. 684. Eur. Phoen. 637. So too ἔλακεν is an oracular word; 'which declared that, when the twelfth season of full months should be coming to an end, it would bring about a respite from his toils for the own son of Zeus.' For δ τε (the epic δς τε) some read ἄ τε, viz. πρόνοια, which better suits the metre of 834. Prof. Campbell takes τελεῖν intransitively, 'would terminate.' By ἀναδοχῇ, 'the taking up in turn by another,' the cessation of a former task is implied; cf. 30.

828. κατουρίζει. The Schol. takes this as a neuter verb, ἀσφαλῶς νῦν ἡμῶν ἀποβαίνει, and προσπνέει. Rather, perhaps, 'it' (the oracle) or 'he' (the god) 'is bringing on these events surely in their course.' See Prom. V. 965, ἐς τὰςδε σπαντὸν πημονὰς κατουρίσας (al. καθάρμυσας). So too Linwood, *ad eventum perducit deus*.

830. εἴτι ποτ'. The MSS. give εἴτι

εἰ γάρ σφε Κενταύρου φονία νεφέλα ἀντ. α.
 χρίει δολοποιὸς ἀνάγκα
 πλευρὰ προστακέντος ἰοῦ,
 ὃν τέκετο θάνατος, ἔτρεφε δ' αἰόλος δράκων,
 πῶς ὃδ' ἂν ἀέλιον ἕτερον ἢ τανῦν ἴδοι, 835
 δεινοτάτῳ μὲν ὕδρας
 προστετακὼς φάσματι, μελαγχαῖτα τ'
 ἄμμιγά νιν αἰκίζει
 [Νέσσου θ' ὕπο] φοῖνια δολόμυθα κέντρ' ἐπιζέ-
 σαντα ; 840
 ὦν ἄδ' ἅ τλάμων ἄοκνον στρ. β'.

ποτέ, ἔτ' κ.τ.λ. Mr. Blaydes says, "Certainly ποτέ seems unsuitable here," and he reads φῶς ἔτ' ἐπίπονον, Wunder φῶς ἔτι ποτ' ἔτι πόνων. There is a slight hyperthesis, on account of the metre, for πῶς γάρ ἂν ποτε ὁ μὴ λεύσσων ἔτι ἔχοι κ.τ.λ. Cf. v. 158.—θανὼν, *postquam mortuus est*.

832. δολοποιὸς ἀνάγκα is not 'a treacherous fate,' or 'fate working by guile,' but a domestic trouble ('fix,' as we say) that caused her to use craft. Compare μῆνις τεκνόποιος, Aesch. Ag. 155. Schol. ἡ ἀνάγκη τῆς Δηϊανείρας, ἡ μετὰ δόλου τεχνησαμένη. This is now said 'to anoint him with a fire-cloud made from the Centaur's gore.' It is only by accepting the 'Solar Myth' (on which see Introduction) that we can hope to understand this. If the scorching garment is a bright red cloud, and if the Centaurs themselves represent the monstrous forms assumed by cumuli-clouds, then the 'fatal fire-mist' is but an example (and it is an interesting one) of the unconscious fitness of expressions to a myth which the poet himself had no conception of, but which he borrowed from earlier accounts.

833. πλευρὰ κ.τ.λ. 'By a poison adhering to his side, which was born of Death and nursed by the speckled snake (the Hydra).' Lobek's correction, ἔτρεφε for ἔτεκε, has been adopted by Mr. Blaydes, as well as by Dindorf and Wunder.

837. προστετακός. Lit. 'stuck to,' like melted wax. Schol. προσκεκολλημένος τῷ ἰῷ τῆς ὕδρας. The sense is, 'if he has been brought into contact with the poison of that horrible monster

the hydra (φάσματι ὕδρας), while at the same time the stinging and deadly venom of the dark-haired Centaur (Nessus' blood) combines to torture him by boiling up on his body.'—ἄμμιγα, viz. the one mixed with the other in the death-wound, v. 573. There appears to me no difficulty in φάσμα, *monstrum*. Cf. 508, φάσμα ταύρου. Mr. Blaydes reads χρίσματος, and Prof. Campbell thinks the *manifestation* of the hydra's power was in the mind of the poet.—αἰκίζει depends on εἰ, v. 831.

840. The words Νέσσου θ' ὕπο indicate some corruption. By omitting them, and adding ἂν in v. 830, both sense and metre are fairly well restored. Dind. reads θηρὸς ὀλέοντα κέντρα, but δολόμυθα clearly refers to the deceitful promise of the dying Centaur, v. 575. To say "the epithet does not suit κέντρα" (Mr. Blaydes) is not to see the versatility of tragedy in the cases of epithets; cf. v. 818.

841—4. For οὔτι we might fairly (except for the metrical difficulty of the antistrophe, v. 854) read αὐτῇ—προσέλαβε, and translate thus: 'Of these plans (for securing his affection) the unhappy woman, seeing a great and speedy wrong from a new marriage that was rushing on the house, undertook part herself, while part, coming from the suggestion of another (Nessus) for a reunion that has proved fatal, she now doubtless bewails.' Schol. ὦν τὴν βλάβην ὁρῶσα ἡ Δηϊανείρα τοῖς οἰκοῖς συμβᾶσαν, αὐτὴν μὲν (αὐτὴ μὲν;) ἐξαρχῆς οὐ συνείδεν, ἐκ κατασκευῆς δὲ τῆς Νέσσου καὶ τῆς τοῦτου φωνῆς γενομένην, ὥς δῆθεν ἐπὶ τὸ διαλλάττειν αὐτῇ τὸν Ἡρακλέα,

μεγάληαν προσορώσα δόμοισι βλάβαν νέων
 αἰσσόντων γάμων τὰ μὲν οὔτι
 προσέβαλε, τὰ δ' ἀπ' ἀλλόθρου
 γνώμας μολόντ' ὀλεθρίαισι συναλλαγαῖς 845
 ἧ που ὀλοὰ στένει,
 ἧ που ἀδινῶν χλωρὰν
 τέγγει δακρύων ἄχραν.
 ἃ δ' ἐρχομένα μοῖρα προφαίνει δολίαν καὶ μεγάληαν
 ἄταν. 850
 ἐρρωγεν παγὰ δακρύων, ἀντ. β'.
 κέχυται νόσος, ὧ πόποι, οἷον ἀναρσίων
 οὐπω ἀγακλειτὸν † Ἡρακλέους
 ἐπέμολε πάθος οἰκτίσαι. 855
 ἰὼ κελαινὰ λόγχα προμάχου δορὸς,
 ἃ τότε θοὰν νύμφαν
 ἄγαγες ἀπ' αἰπεινᾶς
 τάνδ' Οἰχαλίας αἰχμᾶ
 ἃ δ' ἀμφίπολος Κύπρις ἀναυδος φανερὰ τῶνδ' ἐφάνη
 πράκτωρ. 860

λῖαν δδύρεται καὶ στένει. If we read *προσέλαβε*, *suscepit*, the negative, which is necessary to *προσέβαλε*, will not be required. Nauck also suggests *αὐτῇ* for *οὔτι*. Prof. Campbell gives *οὐδαμὰ*, and translates, 'whereof part was in no way apprehended,' supposing that *προσέβαλεν γνώμην* or *τὸν νοῦν* is meant. And so the Schol., *οὐκ ἔγνω, οὐ συνήκεν*. Wunder reads *προσέλαβεν*, but translates it, 'she did not receive this one.' In v. 841 Linwood and Blaydes adopt Musgrave's reading *ῶν*—*ἄοκνος*, *quotum secuta*.

845. Blaydes and Dindorf read *οὐλῆαισι* for *ὀλεθρίαισι*, after Wunder.

848. *τέγγει*, a wrong word purposely used on the principle of affinity of meaning; cf. *Aj.* 55, *ἔκειρε πολύκερων φόνον*, and *ib.* 376, *ἔρεμνὸν αἶμ' ἔδενσα*. He should here have said *τέγγει παρηΐδας χλωρῆς ἄχραν δακρύων*, 'the dew of fresh tears.'

849. *προφαίνει* κ.τ.λ., 'warns us that a fatal mistake through the fraud of another has been committed.'

854. By reading *ἡσσόντων* and *οὐδαμὰ*

in v. 843, and in this verse *Διὸς ἔκγονον* for *Ἡρακλέους* or *Ἡρακλέα*, which seems to be a gloss, sense and metre may be restored: 'A disease has spread, ye gods! such a suffering as hath never yet come from his enemies upon the renowned offspring of Zeus to earn our pity.' Many violent changes have been proposed. The Schol. seems to have found both *ἀπέμολε* and *ἀπεμόλη*, which he explains *οἷον οὐδέποτε ἀπὸ τῶν πολεμίων γένοιτο*. Wunder reads *αἰκίσαι* for *οἰκτίσαι*.

856—9. It is strange that *λόγχα*, 'a spear-point,' *cuspis*, should be said to carry off a bride *αἰχμᾶ*, by the spear; yet such periphrases are in fact common; see *inf.* 964—7, and on Aesch. Cho. 32. Prof. Campbell renders *αἰχμᾶ* 'through stress of war.' By the epithet *θοὰν* nothing more seems meant than the rapidity and suddenness of the voyage.

860. *φανερὰ* κ.τ.λ. The goddess of love, silently attending the bride, and then unseen and unheard, has now been clearly proved to have been the doer of all this. Cf. v. 251.

- O. πότερον ἐγὼ μάταιος, ἢ κλύω τινὸς
οἴκτου δι' οἴκων ἀρτίως ὀρμωμένου ;
τί φημι ; 865
ἤχει τις οὐκ ἄσημον, ἀλλὰ δυστυχῇ
κωκυτὸν εἴσω· καί τι καινίζει στέγη.
ξύνες δὲ
τήνδ' ὡς ἀήθης καὶ συνωφρυνωμένη
χωρεῖ πρὸς ἡμᾶς γραῖα σημανούσά τι. 870

ΤΡΟΦΟΣ.

- ὦ παῖδες, ὡς ἄρ' ἡμῖν οὐ σμικρῶν κακῶν
ἦρξεν τὸ δῶρον Ἑρακλεῖ τὸ πόμπιμον.
XO. τί δ', ὦ γεραῖα, καινοποιηθὲν λέγεις ;
TP. βέβηκε Δηάνειρα τὴν πανυστάτην
ὁδῶν ἀπασῶν ἐξ ἀκινήτου ποδός. 875
XO. οὐ δὴ ποθ' ὡς θανούσα ; TP. πάντ' ἀκήκοας.
XO. τέθνηκεν ἡ τάλαινα ; TP. δεύτερον κλύεις.
XO. τάλαινα' ὀλεθρία, τίνι τρόπῳ θανεῖν σφε φῆς ;
TP. σχετλιώτατα πρὸς γε πρᾶξιν.
XO. εἰπὲ τῷ μόρῳ,
γύναι, ξυντρέχει. 880
TP. αὐτὴν διηίστωσε.
XO. [τίς] θυμὸς, ἢ τίνες

866. οὐκ ἄσημον, ἀλλὰ κ.τ.λ. 'Not indistinct (obscure in its import), but (plainly) boding unhappiness; and there is something unusual in the house.' More fully, ἀλλὰ σαφῶς δυστυχῇ.

869. ἀήθης. 'Not with her wonted (cheerful) look, but with gloom on her brow.' Schol. παρὰ τὸ ἔθος. Mr. Blaydes gives ἀήθης, with Wunder and Dindorf, which seems to him "a certain correction." But not only is it not a tragic word, but its meaning, 'disagreeable,' is quite alien from the passage.

870. Prof. Campbell retains σημαίνουσα, which, no doubt, is defensible. In Aesch. Ag. 26 the MSS. vary between σημανῶ and σημαίνω.

873. καινοποιηθὲν is formed contrary to analogy, although the critics do not object. Cf. v. 891. Perhaps, καινὸν, ἢ πόθεν λέγεις, 'or what makes you say it?' like the Homeric τίς πόθεν εἰς &c.

875. ἐξ ἀκ. ποδός is 'without stirring a foot,' a phrase added to qualify βέβηκεν.

878. τάλαινα' ὀλεθρία. 'Poor ruined one,' Campbell. Rather, 'Unhappy in her death!' i. e. in being so soon dead. The remark applies, of course, to Deianira.

879. σχετλιώτατα. 'Most wretchedly, as for the doing of the deed.' The adverb is perhaps corrupt: σχετλιωτάτω γ' ἐς πρᾶξιν, Mr. Blaydes, who cites a conjecture of Hermann's, σχετλίω, τὰ πρὸς γε πρᾶξιν. Wunder reads ἄλαστα. —ξυντρέχει, poetically for ξυνέτυχε, 'she met with.'

881. Perhaps, θυμὸς, ἢ τίνες νόσοι κ.τ.λ., 'Was it anger, or what emotions, that helped to kill her by the point of an accursed weapon?' This passage is sufficiently difficult; the chorus seems to assume that the deed was done, as indeed it was, with a sharp weapon. The

- νόσοι τάνδ' αἰχμᾶ
βέλεος κακοῦ ξυνεῖλε; πῶς ἐμήσατο
πρὸς θανάτῳ θάνατον 885
ἀνύσασα μόνα;
- TP. στονόεντος ἐν τομᾷ σιδάρου.
XO. ἐπεῖδες, ὦ μάταιε, τήνδε τὴν ὕβριν;
TP. ἐπεῖδον, ὥς δὴ πλησία παραστάτις.
XO. τίς ἦν; πῶς; φέρ' εἰπέ. 890
TP. αὐτὴ πρὸς αὐτῆς χειροποιεῖται τάδε.
XO. τί φωνεῖς; TP. σαφηνῇ.
XO. ἔτεκεν ἔτεκεν μεγάλην
ἀ νέορτος ἄδε νύμφα
δόμοισι τοῖσδ' Ἑρινύν. 895
- TP. ἄγαν γε' μᾶλλον δ' εἰ παρούσα πλησία
ἔλευσσεσ οἷ' ἔδρασε, κάρτ' ἂν ὤκτισας.
XO. καὶ ταῦτ' ἔτλη τις χεῖρ γυναικεία κτίσαι;
TP. δεινῶς γε' πένσει δ', ὥστε μαρτυρεῖν ἐμοί.
ἐπεὶ παρήλθε δωμάτων εἴσω μόνη, 900
καὶ παῖδ' ἐν αὐλαῖς εἶδε κοῖλα δέμνια
στορνύνθ', ὅπως ἄψορρον ἀντῶή πατρὶ,
κρύψας' ἑαυτὴν ἔνθα μὴ τις εἰσίδοι,

weapon and the provocation, *θυμὸς*, are together said *ξυνελεῖν*. The MSS. however give *τάνδ' αἰχμᾶν*, of which nothing can be made, beyond the version of Prof. Campbell, 'What rage, what madness prompted her in seizing this evil-pointed weapon?' Thus he explains *ξυνεῖλε* as *μετατίσας ἦν τοῦ ἐλεῖν*. Perhaps, *ἀρ' αἰχμᾶν* — *ξυνεῖλε*; 'Was it a sharp weapon that she took up besides?' For *θυμὸς* or *νόσος* might in itself be fatal.

886. *μόνα ἀνύσασα*, 'if she had no one to help her in doing it.'

887. *μάταιε*, 'foolish one,' 'vain talker.' The chorus does not believe the news, and asks if the nurse saw the outrage with her own eyes?—*ματαία* the MSS., corrected by Hermann.

890. *τίς ἦν*; i. e. *ποία τις ἦν ἡ ὕβρις*; Wunder reads *τίς ἦνεν*; *φέρ' εἰπέ*, on his own conjecture, supplying *τὴν ὕβριν*.

891. *χειροποιεῖται*. This is another form against analogy; see v. 873.

898. The emphasis on *γυναικεία* exempts this and the next verse from the charge of weakness that has been brought against them. 'And did any woman's hand have the courage to do this?'—'Do it? Yes, and in a terrible way too!' The reference is to v. 886. Wunder and Prof. Campbell agree in condemning *τις*, without much reason, I think.

900. *παρήλθε*, the MSS. reading, is rightly retained by Prof. Campbell. Others give *ἐπελ γὰρ ἦλθε* with Hermann. The regular word for entering a room is *παρελθεῖν*. See on Eur. Med. 1137.

901. *κοῖλα*, yielding in the middle, like a hammock. This he did, that he might 'go back to meet his father,' who was returning. A man might say, 'I am getting a bed ready that I may go and fetch a patient.' Mr. Blaydes "cannot make anything of these words," and agrees with Wunder that they are corrupt.

903. *ἐνθα μὴ κ.τ.λ.* See on v. 800.—

βρυχάτο μὲν βωμοῖσι προσπίπτουσ' ὅτι
 γένοιτ' ἑρήμη, κλαῖε δ' ὀργάνων ὅτου 905
 ψαύσειεν οἷς ἐχρήτο δειλαία πάρος·
 ἄλλη δὲ κάλλη δωμάτων στρωφωμένη,
 εἷ του φίλων βλέψειεν οἰκετῶν δέμας,
 ἔκλαιεν ἢ δύστηνος εἰσορωμένη,
 αὐτὴ τὸν αὐτῆς δαίμον' ἀνακαλουμένη 910
 καὶ τῆς ἄ παιδος ἐς τὸ λοιπὸν οὐσίας.
 ἐπεὶ δὲ τῶνδ' ἔληξεν, ἐξαίφνης σφ' ὀρῶ
 τὸν Ἡράκλειον θάλαμον εἰσορμωμένην.
 καὶ γὰρ λαθραῖον ὄμμ' ἐπεσκιασμένη
 φρούρου· ὀρῶ δὲ τὴν γυναιῖκα δεμνίοις 915
 τοῖς Ἡρακλείοις στρωτὰ βάλλουσιν φάρη.
 ὅπως δ' ἐτέλεσε τοῦτ', ἐπενθοροῦσ' ἄνω
 καθέζετ' ἐν μέσοισιν εὐνατηρίοις,
 καὶ δακρύνων ῥήξασα θερμὰ νάματα
 ἔλεξεν, ὦ λέχη τε καὶ νυμφεῖ' ἐμὰ 920
 τὸ λοιπὸν ἤδη χαίρεθ', ὥς ἐμ' οὔποτε
 δέξεσθ' ἔτ' ἐν κοίταισι ταῖσδ' εὐνήτριαν.
 τοσαῦτα φωνήσασα συντόνῳ χερὶ

βρυχάτο, 'she exclaimed with loud sobs that she was now desolate,' lit. 'had become friendless,' both husband and son being lost to her.

905. ὅτου ψαύσειεν, *quodcumque tetigisset*; see Phil. 289, πρὸς δὲ τοῦθ' ὃ μοι βάλοι νευροσπαδῆς ἄτρακτος. 'She burst into tears whatever implements she had touched which formerly, poor soul! she had used.' Either the sacrificial vessels or the implements of the loom may be meant: the sight of either, no longer to be used by her, would excite sentiment and emotion. Schol. Ἰσοῦ δὲ ἴσως ἐφῆπτετο, διὰ τὸν κατασκευασθέντα πέπλον ἐπὶ συμφοραῖς. (The last words seem to belong to κλαῖε.)

911. τὰς οὐσίας, in the plural, seems strange. Reiske proposed *ἐστίας*. We might read τὴν τῆς ἄ παιδος, or καὶ τῆς ἄ παιδος — οὐσίας. Perhaps indeed the verse is interpolated. For ἀνακαλουμένη, 'again and again appealing to,' Wunder, followed by Mr. Blaydes, perversely reads ἐγκαλουμένη, 'reproaching herself

for her lot.' Cf. Eur. Med. 21, ἀνακαλεῖ δὲ δεξιὰς πίστιν μεγίστην. The sense is, that having lost her husband, and virtually her son too, all hopes of other children were gone; cf. Antig. 911. El. 1120.

914. ἐπεσκιασμένη. Here used in a medial sense, perhaps, 'having my eye protected by shade,' lit. 'having an eye over-shaded so as to be unnoticed by her.'

921. ἐμὲ is here emphatic; 'since *me* at least you will never more receive in this couch to take my repose.' For ἔτ' we might read γ', giving additional emphasis to ἐμὲ. The combination οὔποτε ἔτι is unusual. Prof. Campbell observes, "The plural νυμφεῖα includes all the associations connected with espousal and marriage."

923. συντόνῳ, which some explain 'nimble,' others 'tightly-closed,' may also be rendered 'with the united effort of her hands.' The idea of simultaneous motion attaches to the passages quoted by Mr. Pretor, Bacch. 872 and 1091.

λυίει τὸν αὐτῆς πέπλον, ᾧ χρυσήλατος
 προῦκειτο μαστῶν περονίς, ἐκ δ' ἐλώπισεν 925
 πλευρὰν ἅπασαν ὠλένην τ' εὐώνυμον.
 καγὼ δρομαία βᾶσ', ὅσον περ ἔσθενον,
 τῷ παιδὶ φράζω τῆς τεχνωμένης τάδε.
 κὰν ᾧ τὸ κείσε δευρό τ' ἐξορμώμεθα,
 ὀρώμεν αὐτὴν ἀμφιπλήγι φασγάνῳ 930
 πλευρὰν ὑφ' ἥπαρ καὶ φρένας πεπληγμένην.
 ἰδὼν δ' ὁ παῖς ὤμωξεν. ἔγνω γὰρ τάλας
 τοῦργον κατ' ὀργὴν ὡς ἐφάψειεν τόδε,
 ὅψ' ἐκδιδαχθεὶς τῶν κατ' οἶκον οὔνεκα
 ἄκουσα πρὸς τοῦ θηρὸς ἔρξειεν τόδε. 935
 κἀνταῦθ' ὁ παῖς, δύστηνος, οὐτ' ὀδυρμάτων
 ἐλείπετ' οὐδὲν, ἀμφὶ νιν γοώμενος
 οὐτ' ἀμφιπίπτων στόμασιν, ἀλλὰ πλευρόθεν
 πλευρὰν παρὲς ἔκειτο πόλλ' ἀναστένων,
 ὥς νιν ματαίως αἰτία βάλοι κακῇ, 940

924. ᾧ—περονίς, i. e. ὃς περόνην εἶχεν μαστῶν προκειμένην. So the MSS.; but ᾧ and οὐ are read on conjecture.

925. Hesyeh. ἐξελώπισεν ἐξεσκόλευσεν, ἐξέδυσεν.

928. Whether τῷ παιδὶ τῆς τεχνωμένης is the syntax meant, as Linwood and Prof. Campbell think, with the Schol., or φράζω (περὶ) τῆς τ. τ., as inf. 1122, Aj. 1236, Phil. 439, cannot be determined.

929. κὰν ᾧ κ.τ.λ. 'And in the brief time that it took (for me) to go to him, and for us to return together, we saw that she had given herself a stab with a double-edged sword in the region of the liver and the diaphragm, viz. low down in the side.—By δεῦρο the scene of the suicide, not the place where the narrative is now given, is meant. Cf. Eur. Phoen. 265, ὅμμα πανταχῇ διοιστέον κάκεισε καὶ τὸ δεῦρο. The left shoulder and side were bared (926), so that ἥπαρ has only the general sense of any vital part.

933. ἐφάψειεν. 'That he had caused her to do this through his anger (angry speech).' For ἐφάπτειν and λύειν, 'to tie up and undo,' see on Antig. 40. The metaphor is not, as some have thought, from the kindling of a fire. The Schol.

less correctly makes Deianira the subject of the verb. But κατ' ὀργὴν, by a common Attic use, means δι' ὀργὴν, and this only suits the reproaches uttered by Hyllus.

934. ἐκδιδαχθεὶς. This belongs closely to ἔγνω. 'He learnt too late, from the people of the house, that she had done the fatal act (the anointing the robe) without intending harm, persuaded by the words of the Centaur.'

936. δύστηνος, 'poor boy!' an apostrophe, not here an epithet, as Linwood points out. In Homer there are many such examples as τὰ τεύχεα καλὰ where an Attic writer invariably says τὰ καλὰ τεύχεα. Prof. Campbell says "the adjective is misplaced for the sake of emphasis."—ἐλείπετο, 'was in no way wanting in the loud expression of his grief.' Non a lamentatione desistebat, Linwood. Mr. Pretor, "Left no lament unuttered."

938. πλευρόθεν. Here for ἐκ πλευρῶν, 'in the direction of her side,' i. e. laying his side by hers. Eur. Alc. 373, πλευρά τ' ἐκτείνει πλάς πλευροῖσι τοῖς σοῖς. By παρὲς something more than παρατείνας is meant, viz. the relaxed and motionless posture from excess of grief.

940. βάλοι. 'That without cause he

κλαίων ὁθύνεκ' ἐκ δυοῖν ἔσοιθ' ἅμα,
πατρός τ' ἐκείνης τ', ὄρφανισμένος βίον.
τοιαῦτα τὰνθάδ' ἐστίν. ὥστ' εἴ τις δύο
ἦ καὶ πλέους τις ἡμέρας λογίζεται,
μάταιός ἐστιν. οὐ γὰρ ἔσθ' ἢ γ' αὔριον, 945
πρὶν εὖ πάθῃ τις τὴν παροῦσαν ἡμέραν.

ΧΟ. πότερα πρότερον ἐπιστένω, στρ. α.
πότερα μέλεα περαιτέρω,
δύσκριτ' ἔμοιγε δυστάνω.
τάδε μὲν ἔχομεν ὄραν δόμοις, ἀντ. α. 950
τάδε δὲ μένομεν ἐπ' ἐλπίσιν·
κοινὰ δ' ἔχειν τε καὶ μέλλειν.
εἴθ' ἀνεμόεσσά τις στρ. β'.
γένουτ' ἔπουρος ἐστιῶτις αὔρα,
ἦτις μ' ἀποικίσειεν ἐκ τόπων, ὅπως 955
τὸν Ζηνὸς ἄλκιμον γόνον

had assailed her with a base charge.' So Aj. 1244, ἡμᾶς ἢ κακοῖς βαλεῖτέ που. Eur. El. 902, μή μὲ τις φθόνῳ βάλη. Aesch. Theb. 1051, οὐ, πρὶν γε χάραν τήνδε κινδύνῳ βαλεῖν. Ib. 377, θείνει δ' ὀνειδεί μάντιν Οἰκλειδὴν σοφόν.

941. ἐκ δυοῖν ἅμα. 'That henceforth he would be bereft of the enjoyment of life not by one only, but by both parents together, by her as well as by his father.'—Blow Wunder, with Wakefield.

943. τὰνθάδε. 'So stand matters here in the house.' Mr. Blaydes gives τὰνδον with Nauck, needlessly.

945. οὐ γὰρ ἔσθ' (οὐ γάρ ἔσθ' vulgo). 'For there is no to-morrow till a man has well got through (been well off for, or during) the present day.' Wunder's ἢ καὶ τι πλείους seems doubtful Greek.

947. πότερ' ἔρα Hermann for πότερ' ἄν, Linwood πότερα πότερ' ἄρ' ἐπιστένω. 'Which I should lament first, which of the two (deaths) as going further in wretchedness, it is hard for me unhappy to decide.' Cf. Aesch. Theb. 92, where the dochmiac verse seems to require πότερα δῆτ' ἐγὼ πρότερα ποτιπέσω βρέτη δαιμόνων; Eur. Phoen. 1288, διδῶμα τέκνα πότερος ἄρα πότερον αἰμάζει; (The ἄρα here justifies Hermann's correction.)—For μέλεα the MSS. give τέλεα, "which to lament last and longest," Prof. Campbell. Linwood approves Mus-

grave's reading μέλεα, though without adopting it. So too clearly the Schol., ποῖα χαλεπώτερα καὶ περαιτέρω δεινότητος; Mr. Blaydes gives ὁλοά.

950. τάδε μὲν, viz. the suicide of the lady; τάδε δὲ, the arrival of Hercules.—μένομεν, 'we are waiting for in anxious expectation.' Schol. τὰ δὲ κατὰ τὸν Ἡρακλέα ἐκδεχόμεθα. But the MSS. give μέλλομεν, which he also recognizes. The conjecture of Erfurdt is adopted by most; but Prof. Campbell has μελόμεν' understanding ἐστὶν or ἔχομεν.

952. κοινὰ κ.τ.λ. 'To have and to be going to have is the same thing in effect.'

953—8. εἶθε κ.τ.λ. 'O that some breezy wafting gale would spring up at this very hearth, which might carry me far away from these scenes of woe, that I might not die outright through fear at the mere sight of the valiant son of Zeus!' Schol. ἐστιῶτις, κατοικίδιος, and ἐπὶ τοῦ οἴκου τούτου. Mr. Blaydes' suggestion, that Histiaea or Hestiaea, a town in the north of Euboea, is meant, is ingenious, but it does not improve the passage. He pronounces the common explanation "absurd." It is a matter of opinion. He supposes the chorus here to wish they may be wafted away into the open sea.—ἐκ τόπων Linwood, after Wunder, interprets ἐκτόπιον, *procul*. But Schol. ἀποχωρίσειεν ἐκ τούτων τῶν τόπων.

μὴ ταρβαλέα θάνοιμι
 μῦνον εἰσιδοῦς ἄφαρ·
 ἐπεὶ ἐν δυσapaλλάκτοις ὀδύναις
 χωρεῖν πρὸ δόμων λέγουσιν 960
 ἄσπετόν τι θαῦμα.

ἀγχοῦ δ' ἄρα κοῦ μακρὰν 965
 προῦκλαιον, ὀξύφωνος ὡς ἀηδών.
 ξένων γὰρ ἐξόμιλος ἦδε τις βάσις.

πᾶ δ' αὖ φορεῖ νιν ; ὡς φίλου 965
 προκηδομένα, βαρεῖαν
 ἄψοφον φέρεי βάσιν.

αἰαί, ὃδ' ἀναύδατος φέρεται.
 τί χρὴ, θανόντα νιν ἢ καθ'
 ὕπνον ὄντα κρῖναι ; 970

ΤΛ. ὦ μοι ἐγὼ σοῦ, πάτερ, ὦ μέλεος.
 τί πάθω ; τί δὲ μήσομαι ; οἷμοι.

ΠΡΕΣΒΥΣ.

σίγα, τέκνον, μὴ κινήσης
 ἀγρίαν ὀδύνην πατρὸς ὠμόφρονος. 975
 ζῆ γὰρ προπετής. ἀλλ' ἴσχε δακῶν
 στόμα σόν.

ΤΛ. πῶς φῆς, γέρον ; ἦ ζῆ ;

ΠΡ. οὐ μὴ ἔξεγερεῖς τὸν ὕπνω κάτοχον

960. πρὸ δόμων, so as to be seen in front of the house. The place of the choriambus is changed in the antistrophic verse 970. Wunder reads χωρεῖν δόμονδε λέγουσιν.—ἄσπετον, an epic phrase for μέγα θαῦμα, 'an awful sight.'

962. ἀγχοῦ κοῦ μακρὰν. 'My weeping, it seems, in the shrill tones of the nightingale, was for one who was not far distant, but close at hand.' The arrival of Hercules, borne by strangers, is now seen. They come slowly on, and the suffering hero is set down on the stage in front of the palace.

965. πᾶ δ' αὖ. 'And now again they seem coming *this* way: by which path are they bringing him?'—ὡς φίλου, though strangers to him, they show their concern for him as a friend by planting lightly and noiselessly a heavy foot.—φέρει, viz. the ὅμιλος implied in the

subject preceding. Linwood retains προκηδομένα, the reading of MS. Laur. and the Schol. Mr. Pretor takes ὡς as an exclamation, 'with what concern for their friend they move!'

976. ζῆ προπετής. 'He is alive, though he is in a swoon.' Cf. Alcest. 143, ἥδη προνοπῆς ἐστὶ καὶ ψυχορραγεῖ. The old man, who has conducted the party from Euboea, and who has learnt by experience the testy and stern character of the patient, warns Hyllus to say nothing that will rouse the pain by exciting him. Prof. Campbell thinks ὠμόφρονος refers to the scene at Ceneaeum, v. 780.

978. κάτοχον, κατεχόμενον, 'possessed by.' Cf. Pers. 223, τὰμπαλιν δὲ τῶνδε γαῖα κάτοχα μαυροῦσθαι σκότῳ.—οὐ μὴ κ.τ.λ., 'On no account rouse a patient who is slumbering.'

κακκινήσεις κάνασθήσεις
φοιτάδα δεινὴν
νόσον, ὧ τέκνον.

980

ΤΛ. ἄλλ' ἐπὶ μοι μελέω
βάρος ἄπλετον ἐμμέμονεν φρήν.

ΗΡΑΚΛΗΣ.

ὦ Ζεῦ,
ποῖ γὰς ἤκω ; παρὰ τοῖσι βροτῶν
κεῖμαι πεποννημένος ἀλλήκτοις
ὀδύναις ; οἷμοι ἐγὼ τλάμων·
ἢ δ' αὖτ' ἐμὰ βρύκει. φεῦ.

985

ΠΡ. ἄρ' ἐξήδης ὅσον ἦν κέρδος
σιγῇ κεύθειν, καὶ μὴ σκεδάσαι
τῷδ' ἀπὸ κρατὸς
βλεφάρων θ' ὕπνον ;

990

ΤΛ. οὐ γὰρ ἔχω πῶς ἂν
στέρξαιμι κακὸν τόδε λεύσσω.

ΗΡ. ὦ Κηναία κρηπὶς βωμῶν,

982. ἐμμέμονεν. 'My mind anxiously thinks of the vast weight of grief that is upon me.' See Phil. 515. In the scholium, for ἐν ἐπιθυμίᾳ ἔχω τὸ βάρος, read ἐνθύμιον ἔχω, 'I have on my mind.' Linwood, "Gravi et infando impetu aestuat mihi animus, adeo ut silere non possim." Prof. Campbell, "but on me unhappy my feelings rush with resistless weight." Wunder, "but my mind rages against me miserable with intolerable force." Mr. Blaydes has a full stop at ἄπλετον. So also Madvig, Adv. Crit. i. p. 229. Hesych. μέμονε· ὀρμᾷ, —προθυμεῖται. Mr. Pretor recommends ἐτι for ἐπί.

987. βρύκειν· λάβρως ἐσθίειν, Hesych. Cf. Ar. Pac. 1315, πρὸς ταῦτα βρύκετ', ἢ τάχ' ὑμῖν φημι μεταμελήσειν. In Philoct. 745 βρύκομαι occurs.

988. ἄρ' ἐξήδης κ.τ.λ. This is said reproachfully: 'Did you not know (did I not tell you, v. 974) how much better it was to hide your feelings by silence?' Prof. Campbell less well renders, "Hast thou now learnt?" He takes κεύθειν intransitively, "to remain shrouded in silence." Dindorf gives ἄρ' ἐξήδησθ'.

992. στέρξαιμι, 'how I could rest contented,' viz. without expressing my feel-

ings aloud.

993. κρηπὶς. Any base, substructure, or low wall bears this name. Here it is little more than a periphrasis. The passage following has been interpolated, and there are several ways of restoring it. The MSS. have ὅταν ἀνθ' ὅλων θυμῶν, the last word being clearly a gloss on ἱερῶν, and ἀντὶ not being wanted to govern the genitive depending on χάριν. Mr. Blaydes retains ἀνθ' and omits ἐπὶ, reading also ἄνυσας (ἡνυσας Brunck) for ἡνύσω. The middle voice means *consequi*, 'to get for oneself.' Linwood explains, 'What an offering didst thou get from me, and how thou hast turned it against me' (ἐπὶ μοι). We might read, ἱερῶν ὅταν νῦν ἀνθ' ὅλων μέλεος χάριν ἡνυσάμαν, Ζεῦ. It is difficult to believe ἀνύσασθαι χάριν ἐπὶ τινι is good Greek. Moreover ἐπὶ μοι occurred in v. 981. Wunder may be right (but see on v. 358) in transposing ἦν μήποτ' — ὅσσοις from its place after λάβαν, ὅταν, and perhaps also in omitting τόδε — καταδερχθῆναι, where ἀκήλητον seems inserted to suit κατακλήσει. As λάβαν ἦν κ.τ.λ. can only mean that Hercules sees himself an object of horror, Prof. Campbell observes that Hercules

ἱερῶν οἶαν οἶων † ἐπὶ μοι
 μελέφ χάριν ἡνύσω. ᾧ Ζεῦ, 996
 οἶαν μ' ἄρ' ἔθου λώβαν, οἶαν,
 ἦν μή ποτ' ἐγὼ προσιδεῖν ὁ τάλας
 ᾧφελον ὄσσοις, τόδ' ἀκήλητον
 μανίας ἄνθος καταδερχθῆναι. 1000
 τίς γὰρ αἰοιδὸς, τίς ὁ χειροτέχνης
 ἱατορίας, ὃς τήνδ' ἄτην
 χωρὶς Ζηνὸς κατακλήσει ;
 θαῦμ' ἂν πόρρωθεν ἰδοίμαν.
 ἔξ,
 ἑᾶτέ μ', ἑᾶτέ με δύσμορον εὐνάσαι. στρ. α. 1005
 ἑᾶθ' ὕστατον εὐνάσαι.
 πᾶ μου ψαύεις ; ποῖ κλίνεις ; στρ. β'.
 ἀπολεῖς μ', ἀπολεῖς.
 ἀνατέτροφας ὃ τι καὶ μύσῃ.
 ἦπταί μου, τοτοτοῖ. ἦδ' αὖθ' ἔρπει. πόθεν ἔστ', ᾧ
 πάντων Ἑλλάνων ἀδικώτατοι ἀνέρες, οὓς δὴ 1010
 πολλὰ μὲν ἐν πόντῳ, κατὰ τε δρία πάντα καθαίρων,

"seems to confound the robe with the delirium and ruin which ensued from it." Schol. λέγει δὲ ταῦτα ἀφορῶν εἰς τὸ ἐαυτοῦ σῶμα. For *μανίας ἄνθος*, 'this outburst of madness,' see Ant. 959.

1003. Wunder omits *χωρὶς Ζηνὸς* as a gloss. Schol. εἰ μὴ ὁ Ζεὺς βούλοιο.—*θαῦμα*, 'I should look at him as a wonder even from afar.' The Schol. explains it thus: 'I should be glad to see him, if you have ever so far to fetch him.'

1005. For *εὐνάσαι* (al. *εὐνάσαι*) Wunder and Blaydes give *εὐνάσθαι* with Elendt. Schol. ἡ τὸ καθευδῆσαι ἡ τὸ ἀποθανεῖν. Neither *εὐνάω* nor *εὐνάω* is ever intransitive.—In the next verse *δύσμορον* seems a repetition of or gloss on *δύσμορον*, for which the Schol. records a variant *δστατον*, 'let me sleep my last slumber;' and this is adopted by Dindorf, Wunder, and Prof. Campbell.

1007. *πᾶ μου ψαύεις*; 'Which way are you going, to take hold of me?' We may suppose he wished his head supported, and that he testily asks why they are going towards his feet. But

from the scholia we may infer that *ποῦ* and *ποῖ*, if not also *πᾶς*, were various readings.

1009. *ἀνατέτροφας*. There seems but scant authority for a transitive perfect *τέτροφα* from *τρέπω*, yet the sense here appears to be, as the Schol. explains it, *ἀνέτρεψας*, 'you have upset the little sleep there may have been in me.' The use of the subjunctive is however very strange, since that mood can only express a pending event. Linwood reads *ὅτι καὶ μύσαι*, *si quid mali mei forte sopitum fuerit*; but this is not less irregular. Cf. Il. xxiv. 637, *οὐ γὰρ πω μύσαν ὄσσε ὑπὸ βλεφάροισιν ἐμοῖσιν*.

1010. *πόθεν ἔστε*, i.e. *πόθεν ἦλθετε*, 'Whence come you,—from what land of lawless and ungrateful men,—you who return no service for the benefits rendered to you?' So Linwood and Wunder rightly explain. The Schol. wrongly gives *ποῦ ἔρα ἔστε*, and Prof. Campbell compares *πόθεν* in this sense with the Homeric *ἐγγύθεν* and *σχεδόνθεν*.

1012. *κατὰ δρία πάντα*, 'through all forests.' A rare word, connected with

ὠλεκόμαν ὁ τάλας, καὶ νῦν ἐπὶ τῷδε νοσοῦντι
οὐ πῦρ, οὐκ ἔγχος τις ὀνήσιμον οὐκ ἀποτρέψει,
ἐ ἐ,

οὐδ' ἀπαράξαι κρᾶτα βία θέλει ἀντ. ἀ. 1015
μολὼν τοῦ στυγεροῦ. φεῦ φεῦ.

ΠΡ. ὦ παῖ τοῦδ' ἀνδρὸς, τοῦργον τόδε μείζον ἀνήκει
ἧ κατ' ἐμὰν ῥώμαν· σὺ δὲ σύλλαβε. σοί' ὅστι γὰρ
* ὄρμα
ἐς πλέον ἢ δι' ἐμοῦ σώζειν. 1020

ΤΔ. ψαύω μὲν ἔγωγε,
λαθίπονον δ' ὀδυνᾶν οὐτ' ἔνδοθεν οὔτε θύραθεν
ἔστι μοι ἑξανύσαι βίον. τοιαῦτα νέμει Ζεὺς.

ΗΡ. ὦ παῖ, ποῦ ποτ' εἶ; στρ. γ'.
τᾷδέ με τᾷδέ με πρόσλαβε κουφίσας. 1024
ἐ ἐ, ἰὼ ἰὼ δαίμον.

δρῦς. Mr. Blaydes cites Eur. Hel. 1325, *ρίπτει δ' ἐν πένθει πέτρινα κατὰ δρία πολυνιφέα*.

1014. ἀποτρέψει. 'No one will turn from its purpose (viz. use against an enemy) fire or sword to help me in my malady.' But this does not explain the double negative, οὐ—οὐκ, and Linwood and Wunder regard οὐκ ἀποτρέψει as corrupt. The former, with Dindorf, adopts ἐπιτρέψει from a Vatican MS. Neue does better in regarding οὐκ ἀποτρέψει to be equivalent to προπέμψει, and Mr. Wratislaw gives a similar explanation in the Journal of Philology, Vol. i. Part ii. p. 151, "And now in my agony will not some one *not* turn away (but bring me," &c.). The double negative, under any view of the passage, is extremely awkward. Mr. Blaydes reads οὐ χέρα τρέψει.

1015. For βίου, which is clearly corrupt, the simplest correction seems to be βία, 'to strike off by a violent blow the head of the miserable sufferer.' The scholium καὶ ἐλευθερώσαι τοῦ μοχθηροῦ βίου is probably due not to another reading, but to a desperate attempt to explain what is inexplicable. Probably βίου was introduced to suit the epithet τοῦ στυγεροῦ.

1017. ὦ παῖ τοῦδ' ἀνδρὸς is like the familiar and friendly address in Plato, Phileb. p. 36, D, ὦ παῖ κείνου τὰνδρὸς.—

ἀνήκει, 'this task has reached a point too great for my strength to perform; so do you assist.'—Of the words following, σοί τε γὰρ ὄμμα ἔμπεδον, nothing can be made, nor does the Scholiast give any help. Prof. Campbell translates, 'Thou hast an unimpaired brightness, which affords more hope than the chance of saving him through me.' Mr. Pretor, 'for thou hast an eye to save him clearer than is at my command.' Wunder's σοί τι γὰρ ἄμμα ἔμπεδον, 'a firm hold of him,' does not read like Greek at all. Mr. Blaydes hazards eleven guesses, but none of them seem probable. I add one, whatever it is worth, σοί 'στι γὰρ ὄρμα ἐς πλέον, 'you have more go in you than to make (too much energy to let) his safety depend on me.' Hesych. ὀρμή· βουλή, ἐπιθυμία,—an explanation which very well suits this passage. The combination ἐπὶ πλεῖον was used more than once by the comic poets.

1022. The Schol. appears to have found both ὀδυνᾶν and ὀδυνᾶν, and to have read βίον with the present MSS. The editors generally acquiesce in λαθίπονον ὀδυνᾶν βίον, 'a life forgetful of its pains.'—οὐτ' ἔνδοθεν κ.τ.λ., Schol. οὔτε ἀπ' ἐμαυτοῦ οὔτε ἀπὸ τίνος τῶν ξένων δύναιτο ἑξανύσαι. Prof. Campbell prefers the sense, 'neither in mind nor body.'—τοιαῦτα, a formula of resignation; 'such are the dispensations of Zeus.'

θρώσκει δ' αὖ, θρώσκει δειλαία ἀντ. β'.

διολοῦσ' ἡμᾶς

ἀποτίβατος ἀγρία νόσος. 1030

ὦ Παλλὰς Παλλὰς, τόδε μ' αὖ λωβᾶται. ἰὼ παῖ

τὸν φύτορ' οἰκτείρας ἀνεπίφθονον εἴρυσον ἔγχος,

παῖσιν ἐμᾶς ὑπὸ κληῖδος· ἀκοῦ δ' ἄχος, ᾧ μ'

ἐχόλωσεν

σὰ μάτηρ ἄθεος, τὰν ᾧδ' ἐπίδοιμι πεσοῦσαν

αὐτως, ᾧδ' αὐτως, ὥς μ' ὤλεσεν. ὦ γλυκὺς

Ἄιδας,

1040

ὦ Διὸς ἀνθαίμων,

ἀντ. γ'.

εὐνασον εὐνασον ὠκυπέτα μόρω

τὸν μέλεον φθίσας.

ΧΟ. κλύουσ' ἔφριξα τάσδε συμφορὰς, φίλαι,

ἄνακτος, οἷας οἶος ὦν ἐλαύνεται.

1045

ΗΡ. ὦ πολλὰ δὴ καὶ θερμὰ καὶ λόγῳ κακὰ

καὶ χερσὶ καὶ νώτοισι μοχθήσας ἐγώ·

κουῖπῳ τοιοῦτον οὐτ' ἄκοιτις ἢ Διὸς

προὔθηκεν οὐθ' ὁ στυνγνὸς Εὐρύσθεὺς ἐμοὶ,

οἶον τόδ' ἢ δολῶπις Οἰνέως κόρη

1050

1029. διολοῦσα. The future participle, which the Romans express by the supine, requires *θρώσκει* to be a verb of motion towards, i. e. 'it comes on me again, as with a bound, to destroy me.' By the epithet (*ἀπρόσβατος*) the danger of approaching him is indicated.

1031. ὦ Παλλὰς Παλλὰς *Diud.*, for *ἰὼ Παλλὰς*.—*τόδε*, sc. *τὸ νόσημα*. Cf. v. 987.

1033. *ἀνεπίφθονον*, 'for which none will blame you.' Compare with this passage *Phil.* 747—9.—*τὸν φύτορ'* is *Dindorf's* conjecture for *τὸν φύσαντ'*. Prof. Campbell gives *φύσαντ' οἰκτείρας*, while Linwood suggests *τὸν φύσαντ' οἰκτεῖρ' κ.τ.λ.*

1038. *ἐπίδοιμι*. 'May I live to see her perishing even as she has been the death of me.' So *κακὰ πόλλ' ἐπιδόντα*, *Il.* xxii. 61.

1039—40. The MSS. have *ὦ Διὸς—ὦ γλυκὺς* &c., transposed by Seidler and others. Schol. *ὦ τοῦ Διὸς ἀδελφῆ Ἄιδω-νέω*.

1045. *οἷας*. The accusative is used as in *Prom.* V. 591, *τοὺς ὑπερμήχεις δρόμους*

"Ἡρᾷ στυνγνὸς πρὸς βίαν γυμνάζεται. Mr. Blaydes and Wunder adopt *οἷας* from several MSS. Linwood retains *οἷας*, comparing *ἐμὲ δρόμους ἐλαύνειν* in *Ar. Nub.* 29.

1046 seqq. The famous speech of Hercules in his agony ("the screaming Hercules," as Lessing calls him) has been rendered, somewhat loosely, but with great spirit, by Cicero in *Tusc. Disp.* ii. § 20. That he had the same readings in the main, is pretty certain, though he seems to have taken liberties with the Greek. In the first verse he found *λόγῳ κακὰ*, *dictu gravia*, i. e. *λέγειν δεινὰ*. This seems quite as good as *κοῦ λόγῳ κακὰ* (Bothe), i. e. *οὐ μόνον λόγῳ, ἀλλ' ἔργῳ*, and much more likely to be genuine than Wunder's guess *καὶ λόγων πέρα*.—*θερμὰ*, 'daring,' applied to persons by Aesch. *Theb.* 602. *Eum.* 560.—For *νώτοισι* (cf. 1090) Cicero may have found some antithetical word. If he read *νόοισι* or *γνώμαιοσι*, he had a very bad MS., but he translates *quae corpore exantlavi* (exantlata) *atque animo pertuli*.

καθήψεν ὦμοις τοῖς ἐμοῖς Ἐρινύων
 ὑφαντὸν ἀμφίβληστρον, ᾧ διόλλυμαι.
 πλευραῖσι γὰρ προσμαχθὲν ἐκ μὲν ἐσχάτας
 βέβρωκε σάρκας, πνεύμονός τ' ἀρτηρίας
 ῥοφεῖ ξυνοικοῦν· ἐκ δὲ χλωρὸν αἷμά μου 1055
 πέπωκεν ἤδη, καὶ διέφθαρμαι δέμας
 τὸ πᾶν, ἀφράστῳ τῇδε χειρωθεὶς πέδη.
 κοῦ ταῦτα λόγχῃ πεδιάς, οὐθ' ὁ γηγενῆς
 στρατὸς Γιγάντων, οὔτε θήρειος βία,
 οὐθ' Ἑλλάς, οὐτ' ἄγλωσσος, οὐθ' ὄσπην ἐγὼ 1060
 γαίαν καθαίρων ἰκόμην, ἔδρασέ πω·
 γυνὴ δέ, θήλυς οὔσα κοῦκ ἀνδρὸς φύσιν,
 μόνη με δὴ καθεῖλε φασγάνου δίχα.
 ᾧ παῖ, γενοῦ μοι παῖς ἐτήτυμος γεγὼς,
 καὶ μὴ τὸ μητρὸς ὄνομα πρεσβεύσης πλέον. 1065
 δός μοι χεροῖν σαῖν αὐτὸς ἐξ οἴκου λαβὼν
 ἐς χεῖρα τὴν τεκοῦσαν, ὡς εἰδῶ σάφα
 εἰ τοῦμὸν ἀλγεῖς μᾶλλον ἢ κείνης ὄρων
 λωβητὸν εἶδος ἐν δίκῃ κακούμενον.
 ἴθ', ᾧ τέκνον, τόλμησον· οἴκτειρόν τέ με 1070

1051. καθῆψεν. So Eurip. ap. Ar. Ran. 1211, Διόνυσος ὃς θύρσοισι καὶ νεβρῶν δοραῖς καθαπτὸς κ.τ.λ.

1053. προσμαχθέν. Schol. προσκολληθέν. The metaphor is from lumps of dough pressed and squeezed together.

1054. ἀρτηρίας ῥοφεῖ. 'It sucks dry (drains) the air-vessels in my lungs.' This is the earliest mention of the familiar medical word. Being found empty of blood after death, they were regarded as air-passages.

1057. χειρωθεὶς, 'bound as a captive.' This seems the proper and original sense of χειροῦσθαι, and hence in Aesch. Theb. 326 the women are said κεχειρωμέναις ἔγεσθαι. Cf. inf. 1109.

1058. λόγχῃ πεδιάς, 'fights in the open field.' Schol. οἶον πρὸς Λαομέδοντα, οὔτε πρὸς Διόγεναν, ἢ Κενταύρους.—Id. θήρειος βία· λέοντος, ὕδρας, Κερβέρον, καὶ τῶν λοιπῶν.

1060. Ἑλλάς is here an adjective, 'no city, either of Greeks or barbarians.'

1063. καθεῖλε. A wrestler is said καθελεῖν, to pull down his adversary. Hence φασγάνου δίχα, whereas ἀνελεῖν φασγάνῳ would be used of slaying by a

sword. For ἀνδρὸς φύσιν, which Hermann well explains as an attraction of the genitive in place of ἀνὴρ φύσιν, Mr. Blaydes cites no fewer than twelve proposed emendations. He reads himself θήλυν φύσα κοῦκ ἀνδρὸς φύσιν. I am myself satisfied that no change is necessary. The Schol. supplies ἔχουσα, but the syntax is mentally complete. Linwood translates, "and not after man's sort." Mr. Pretor, "and not of manly sex." Prof. Campbell thinks the poet may have meant, "being female and not derived from the male in her birth."

1064. ἐτήτυμος γεγὼς, 'being truly such by birth,' i. e. as you are the creation of the male, so be a son to me indeed. With this is contrasted τὸ μητρὸς ὄνομα, 'her who is called your mother,' but is only the τροφὸς, Aesch. Eum. 659.

1068. The sense is, εἰ τοῦμὸν λωβητὸν εἶδος μᾶλλον ἀλγεῖς ἢ τὸ κείνης, ὄρων αὐτὴν ἐν δίκῃ κακούμενην. Prof. Campbell rightly explains, 'if my form tormented or hers justly afflicted gives you more pain.'

πολλοῖσιν οἰκτρὸν, ὅστις ὥστε παρθένος
 βέβρυχα κλαίων, καὶ τόδ' οὐδ' ἂν εἷς ποτε
 τόνδ' ἄνδρα φαίη πρόσθ' ἰδεῖν δεδρακότα,
 ἀλλ' ἀστένακτος αἰὲν ἐσπόμεν κακοῖς.
 νῦν δ' ἐκ τοιούτου θήλυς ἤρηναι τάλας. 1075
 καὶ νῦν προσελθὼν στήθι πλησίον πατρός,
 σκέψαι δ' ὁποίας ταῦτα συμφορᾶς ὑπο
 πέπονθα. δείξω γὰρ τάδ' ἐκ καλυμμάτων.
 ἰδοῦ, θεᾶσθε πάντες ἄθλιον δέμας,
 ὁρᾶτε τὸν δύστηνον, ὡς οἰκτρῶς ἔχω. 1080
 αἰαῖ, ὦ τάλας,
 ἔ ἔ,
 ἔθαλψεν ἄτης σπασμὸς ἀρτίως· ὁ δ' αὖ
 διῆξε πλευρῶν, οὐδ' ἀγύμναστον μ' ἔαν
 ἔοικεν ἢ τάλαινα διάβορος νόσος.
 ὦναξ Ἀΐδη, δέξαι μ', 1085
 ὦ Διὸς ἀκτῖς, παῖσον.
 ἔνσεισον, ὦναξ, ἐγκατάσκηψον βέλος,
 πάτερ, κεραυνοῦ. δαίνυνται γὰρ αὖ πάλιν,
 ἥνθηκεν, ἐξώρμηκεν. ὦ χέρες χέρες,
 ὦ νῶτα καὶ στέρν', ὦ φίλοι βραχίονες, 1090
 ὑμεῖς ἐκεῖνοι δὴ καθέσταθ', οἳ ποτε
 Νεμέας ἔνοικον, βουκόλων ἀλάστορα,
 λέοντ', ἄπλατον θρέμμα κᾶπροσήγορον,
 βία κατειργάσασθε, Δερναίαν θ' ὕδραν,

1074. ἐσπόμεν the MSS., but the Schol. by explaining *διέφερον πᾶν κακόν*, seems to have found the imperfect. The notion of docility and non-resistance is implied in 'going with misfortunes.'

1075. ἐκ τοιούτου. 'After having shown such fortitude, I am found to be but a woman after all,' in thus giving way to grief.

1078. ἐκ καλυμμάτων, 'unveiled,' lit. after having been covered up. Aesch. Ag. 1177, *ὁ χρησμὸς οὐκέτ' ἐκ καλυμμάτων ἔσται δεδορκῶς*.

1082. ἔθαλψεν, 'just now caused me a smart.' So *θάλλος* is used in Antig. 1086. See Prom. V. 878.—*διῆξε*, 'it

darted through my side.' I have placed a colon at *ἀρτίως*, with the MSS. Dindorf in a former edition had a comma. Most of the editors construe *σπασμὸς ἔδ' αὖ*, with Hermann.

1088. *δαίνυνται*, 'it preys upon me, 'consumes me.' Eur. Tro. 775, *δαίνυσθε τοῦδε σάρκας*.

1089. Neither *ἥνθηκα* nor *ἔρμηκα* seem forms of the older Attic, and therefore it is probable that this verse is interpolated. However, *ἐξηνθηκός* occurs in Thuc. ii. 49.

1091. *ὅμεις κ.τ.λ.* Ironically said; 'so you are really they which erst did destroy by your force' &c.

- διφνῇ τ' ἄμικτον ἵπποβάμονα στρατὸν 1095
 θηρῶν, ὑβριστὴν, ἄνομον, ὑπέροχον βίαν,
 Ἑρμάνθιον τε θῆρα, τόν θ' ὑπὸ χθονὸς
 ἄιδον τρίκρανον σκύλακ', ἀπρόσμαχον τέρας,
 δεινῆς Ἐχίδνης θρέμμα, τόν τε χρυσέων
 δράκοντα μήλων φύλακ' ἐπ' ἐσχάτοις τόποις· 1100
 ἄλλων τε μόχθων μυρίων ἐγενεσάμην,
 κοῦδεις τροπαῖ' ἔστησε τῶν ἐμῶν χερῶν.
 νῦν δ' ὧδ' ἀναρθρος καὶ κατερρακωμένος
 τυφλῆς ὑπ' αἵτης ἐκπεπόρθημαι τάλας,
 ὃ τῆς ἀρίστης μητρὸς ὠνομασμένος, 1105
 ὃ τοῦ κατ' ἄστρα Ζηνὸς αὐδηθεὶς γόνος.
 ἀλλ' εὖ γέ τοι τόδ' ἴστε, κἂν τὸ μηδὲν ὧ
 κἂν μηδὲν ἔρπω, τήν γε δράσασαν τάδε
 χειρώσομαι κακ τῶνδε. προσμόλοι μόνον,
 ἵν' ἐκδιδαχθῇ πᾶσιν ἀγγέλλειν ὅτι 1110
 καὶ ζῶν κακοὺς γε καὶ θανῶν ἐτισάμην.
- XO. ὦ τλήμον Ἑλλάς, πένθος οἶον εἰσορῶ
 ἔξουσαν, ἀνδρὸς τοῦδέ γ' εἰ σφαλῆσεται.
- TA. ἐπεὶ παρέσχες ἀντιφωνῆσαι, πάτερ,
 σιγὴν παρασχὼν κλυθί μου, νοσῶν ὅμως. 1115
 αἰτήσομαι γάρ σ' ὦν δίκαια τυγχάνειν.
 δός μοι σεαυτὸν, μὴ τοσοῦτον ὥς δάκνει
 θυμῷ δύσοργος. οὐ γὰρ ἂν γνοίης ἐν οἷς

1095. ἵπποβάμονα. 'Mounted on horse's legs.' So ἵπποβάμονες κάμηλοι are camels ridden like horses, Aesch. Suppl. 284.

1105—6. The article in these verses may be taken equally well either with the participle or with the predicate. See sup. 541.

1111. καὶ θανῶν. 'Even in death.' He regards himself as one already dead, i. e. fatally stricken. This was already expressed by κἂν τὸ μηδὲν ὧ.—κακοὺς γε, i. e. if not others less deserving. Mr. Blaydes adopts Cobet's very needless alteration, κακούργους. So ἀνδρὸς τοῦδέ γε just below.

1114. ἐπεὶ πάρεστιν (παρέστιν) Wunder, who objects that no permission had been given. But surely his silence vir-

tually gave consent, or his allowing an interval after his speech.

1115. Perhaps σιγῇ παρασχὼν, 'submitting yourself in silence to my expostulation.'

1117. μὴ τοσοῦτον. Supply, θυμῷ δύσοργος ὦν, ὅσον δάκνει τῇ συμφορᾷ, 'with less ill-temper than the provocation justifies.' Linwood and Prof. Campbell read δάκνη, and adopt the less natural sense, 'that you be not so devoured with rage, grievously distempered,' ὥς μὴ τοσοῦτον δάκνη. I agree with Mr. Pretor, "if δάκνη is to be regarded as a subjunctive, the order of the words is indefensible." No Greek would say μὴ ὥς δάκνη for ὥς μὴ δάκνη.

1118. ἐν οἷς κ.τ.λ. 'You are not

- χαίρειν προθυμῇ κὰν ὅτοις ἀλγεῖς μάτην.
 HP. εἰπὼν ὃ χρήζεις λήξον· ὡς ἐγὼ νοσῶν 1120
 οὐδὲν ξυνίημι· ὦν σὺ ποικίλλεις πάλαι.
 TA. τῆς μητρὸς ἤκω τῆς ἐμῆς φράσων ἐν οἷς
 νῦν ἐστιν οἷς θ' ἤμαρτεν οὐχ ἔκουσία.
 HP. ὦ παγκάκιστε, καὶ παρεμνήσω γὰρ αὖ
 τῆς πατροφόντου μητρὸς, ὡς κλύειν ἐμέ; 1125
 TA. ἔχει γὰρ οὕτως ὥστε μὴ σιγᾶν πρέπειν.
 HP. οὐ δῆτα τοῖς γε πρόσθεν ἤμαρτημένοις.
 TA. ἀλλ' οὐδὲ μὲν δὴ τοῖς γ' ἐφ' ἡμέραν ἐρεῖς.
 HP. λέγ'· εὐλαβοῦ δὲ μὴ φανῇ κακὸς γεγώς.
 TA. λέγω· τέθηκεν ἀρτίως νεοσφαγῆς. 1130
 HP. πρὸς τοῦ; τέρας τοι διὰ κακῶν ἐθέσπισας.
 TA. αὐτὴ πρὸς αὐτῆς, οὐδενὸς πρὸς ἐκτόπου.
 HP. οἰμοι· πρὶν, ὡς χρῆν, σφ' ἐξ ἐμῆς θανεῖν χερός;
 TA. κὰν σοῦ στραφεῖη θυμὸς, εἰ τὸ πᾶν μάθοις.
 HP. δεινοῦ λόγου κατῆρξας· εἰπέ δ' ἦ νοεῖς. 1135
 TA. ἅπαν τὸ χρῆμι' ἤμαρτε χρηστὰ μωμένῃ.

likely to know the true nature of the vengeance you are so eager to exult in, nor of the suspicions at which you are without reason grieved.' This somewhat sophistical speech is not understood by Hercules, who calls it 'quibbling.' The antithesis between χαίρειν and ἀλγεῖν he "treats as a conundrum" (Prof. Campbell).

1122. τῆς μητρὸς. He intended to add, τὴν παρούσαν ξυμφορὰν, but he changes the construction, leaving the genitive. Mr. Blaydes compares Od. xi. 173, εἰπέ δέ μοι πατρός τε καὶ νείως ὃν κατέλειπον. See also Phil. 439. El. 317. Aj. 1236, and sup. 928.

1124. παρεμνήσω. 'Do you heartlessly remind me once more of a mother who has proved the murderer of your father?' We have no English equivalent for this use of παρὰ in composition. Compare παρασύρειν ἔπος, to put in a word basely or wrongly, Prom. V. 1065.—ἐμέ, emphatic, 'for me to hear about her!' Prof. Campbell notices the combination ἡ πατροφόντης (masc.).

1127. τοῖς γε κ.τ.λ., a dative of reference, or 'causal'; 'No, indeed, it is

not right to be silent when we consider the terrible mistakes she made before.'— 'Yes, and to-day too (by her suicide),' is the reply.

1129. κακὸς, viz. by saying a word in defence of your mother's conduct.

1130. ἀρτίως. Cf. Aj. 898.

1131. τέρας. 'What you say is astounding, and the words by which you say it bode nothing but evil.' Compare Aesch. Ag. 1133, κακῶν γὰρ διαί πολυεπεῖς τέχναι θεσπιφῶδὸν φόβον φέρουσιν μαθεῖν. Prof. Campbell inclines to the sense, 'Your words are a portent amidst my woes.'

1132. πρὸς ἐκτόπου. Schol. ὑπ' ἄλλου ξένου.

1135. δεινοῦ λόγου. 'A strange tale,' viz. if it is one that can alter my present belief. Some understand, 'You make a strong assertion, if you say I should relent.'

1136. ἅπαν τὸ χρῆμι' ἤμαρτε, 'she acted on a mistake in the whole matter,' or 'in the matter throughout.' Schol. ζητοῦσα χρηστὸν τι διαπράσσειν τοῦ ὅλου πράγματος ἤμαρτεν. Most of the editors follow Erfurd in placing a

- HP. χρήστ', ὦ κάκιστε, πατέρα σὸν κτείνασα δρᾶ ;
 ΤΑ. στέργημα γὰρ δοκοῦσα προσβαλεῖν σέθεν,
 ἀπήμπλαχ', ὡς προσεῖδε τοὺς ἔνδον γάμους.
 HP. καὶ τίς τοσοῦτος φαρμακεὺς Τραχινίων ; 1140
 ΤΑ. Νέσσος πάλοι Κένταυρος ἐξέπεισέ νιν
 τοιῶδε φίλτρῳ τὸν σὸν ἐκμήναι πόθον.
 HP. ἰὸν ἰὸν δύστηνος, οἴχομαι τάλας.
 ὄλωλ' ὄλωλα, φέγγος οὐκ ἔτ' ἐστί μοι.
 οἴμοι, φρονῶ δὴ ξυμφορᾶς ἵν' ἔσταμεν. 1145
 ἴθ', ὦ τέκνον' πατὴρ γὰρ οὐκ ἔτ' ἐστί σοι
 κάλει τὸ πᾶν μοι σπέρμα σῶν ὀμαιμόνων,
 κάλει δὲ τὴν τάλαιναν Ἀλκμήνην, Διὸς
 μάτην ἄκοιτιν, ὡς τελευταίαν ἐμοῦ
 φήμην πύθησθε θεσφάτων ὅσ' οἶδ' ἐγώ. 1150
 ΤΑ. ἀλλ' οὔτε μήτηρ ἐνθάδ', ἀλλ' ἐπακτία
 Τίρυνθι συμβέβηκεν ὥστ' ἔχειν ἔδραν,
 παίδων δὲ τοὺς μὲν ξυλλαβοῦς' αὐτὴ τρέφει,
 τοὺς δ' ἂν τὸ Θήβης ἄστνυ ναίοντας μάθοις·
 ἡμεῖς δ' ὅσοι πάρεσμεν, εἴ τι χρὴ, πάτερ, 1155
 πρᾶσσειν, κλύοντες ἐξυπηρετήσομεν.

comma at χρῆμ', 'the whole matter is this,' &c., but it is difficult to see what is the construction of such a clause.

1138. σέθεν depends on στέργημα = φίλτρον.

1140. τοσοῦτος, so skilful as to produce such terrible effects. As usual, incredulity is conveyed by the formula of interrogation. 'Surely, no Trachinian druggist is so able!'

1142. ἐκμήναι. A strong word, used of passionate love, as Ar. Eccl. 965, Κύπρι, τί μ' ἐκμαίνεις ἐπὶ ταύτῃ; Eur. Bacch. 35, πᾶν τὸ θῆλυ σπέρμα—ἐξέμνηα δωμάτων.

1143. ἰὸν ἰού. 'Dear, dear!' (as we say) 'that name *Nessus the Centaur* reminds me of the oracle, that I should die by no living hand.' Hercules now first recognizes his destiny, and prepares with calmness to meet his fate.

1149. μάτην. "Because Zeus appears to have forsaken his child." Prof. Campbell.—ἐμοῦ, dependent, perhaps, on πύθησθε, although the words may mean 'the last prophecy about me,' which

implies that others had preceded, e.g. that about the *δωδέκατος ἄριστος*, v. 825, but this would be the last. Cf. 1165. The Schol. explains, 'a declaration about my death.'

1151. ἐπακτία. A 'coast-town' in the literal sense Tiryns was not; it is here opposed to cities in the central parts. Mr. Blaydes' ἐν πατρίᾳ Τίρυνθι is metrically objectionable. — συμβέβηκεν ὥστ' ἔχειν is perhaps nothing more than τυγχάνει ἔχουσα, 'just now she is residing at Tiryns.' This, of course, is said to excuse her immediate presence, the suicide being still unknown to Hercules,—for μήτηρ seems to mean Deianira, not Alcmena. Others translate, 'she has agreed to dwell.' More probably the word is impersonal, 'it has so happened that she is living' &c. Tiryns, it should be observed, was the residence of Hercules till he removed to Trachis in consequence of the murder of Iphitus, sup. 39.

1156. ἐξυπηρετεῖν is here 'to perform in obedience to a command.'

- HP. σὺ δ' οὖν ἄκουε τοῦργον· ἐξήκεις δ' ἵνα
φανείς ὅποιος ὢν ἀνὴρ ἐμὸς καλεῖ.
ἐμοὶ γὰρ ἦν πρόφαντον ἐκ πατρὸς πάλαι,
πρὸς τῶν πνεόντων μηδενὸς θανεῖν ὕπο, 1160
ἀλλ' ὅστις Ἰδιδον φθίμενος οἰκήτωρ πέλοι.
οὔδ' οὖν ὁ θῆρ Κένταυρος, ὥς τὸ θεῖον ἦν
πρόφαντον, οὕτω ζῶντά μ' ἔκτεινεν θανών.
φανὼ δ' ἐγὼ τούτοις συμβαίνοντ' ἴσα
μαντεῖα καινὰ, τοῖς πάλαι ξυνήγορα, 1165
ἂ τῶν ὀρείων καὶ χαμαικοιτῶν ἐγὼ
Σελλῶν ἐσελθὼν ἄλσος εἰσεγραψάμην
πρὸς τῆς πατρῴας καὶ πολυγλώσσου δρυὸς,
ἧ μοι χρόνῳ τῷ ζῶντι καὶ παρόντι νῦν
ἔφασκε μόχθων τῶν ἐφεστώτων ἐμοὶ 1170
λύσιν τελείσθαι· κἀδόκουν πράξαι καλῶς.
τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ.
τοῖς γὰρ θανούσι μόχθος οὐ προσγίγνεται.
ταῦτ' οὖν ἐπειδὴ λαμπρὰ συμβαίνει, τέκνον,
δεῖ σ' αὖ γενέσθαι τῷδε τάνδρῃ σύμμαχον, 1175
καὶ μὴ ὑπικεῖναι τοῦμὸν ὀξύναι στόμα,

1157. σὺ δ' οὖν, 'do you then,' like ἐγὼ δ' οὖν and ὁ δ' οὖν, is not unfrequent. Here, perhaps, as Mr. Blaydes suggests, σὺ νῦν is the true reading.—ἐξήκεις, 'you have come to that critical time when (lit. 'where') you will have to show your real title to be called my son,' by obeying what will seem to you a terrible command. Of course, ἐμὸς is the predicate, and ὅποιος ὢν ἀνὴρ means *qualem te virum praestiturus sis, si voles meus vocari*. The sense is plain enough, though the Schol. missed it.

1160. πρὸς—ὑπο. This verse looks genuine, though it is very carelessly worded. In Eur. Orest. 407, ἐκ φασμάτων δὲ τὰδε νοσεῖς ποίων ὑπο, Nauck reads φαντασμάτων on conjecture. If any change is necessary, ποτὲ for ὑπο seems more likely than ἀνδρῶν for πρὸς τῶν.

1163. ζῶντα. Cf. Aesch. Cho. 886, τὸν ζῶντα καλεῖν τοὺς τεθνηκότας λέγω.

1164. συμβαίνοντα. Cf. v. 173. The word ἴσα is added by a metaphor from the equal measurement of yoke-horses,

Il. ii. 765, σταφύλῃ ἐπὶ νῶτον εἰσας. Wunder reads συμβαίνοντά σοι.

1167. Σελλῶν. A name etymologically connected with Ἑλλην, and applied to a race of ascetics at Dodona who called themselves Διὸς ὑποφήται, Il. xvi. 235, and χαμαιεῖναι. The Schol., who has preserved a valuable fragment of ten lines from the Ῥοῖαι of Hesiod, says that *Hellopia* was a name of Dodona. —εἰσεγραψάμην, 'wrote on a tablet,' is better than the conjecture ἐξεγραψάμην, 'copied out,' which implies transcription, while ἀπογράφεσθαι (Herod. viii. 135) is 'to write down from the mouth of another.' The καινὰ μαντεῖα may or may not be those mentioned sup. 157. 172.

1174. συμβαίνει, i. e. since the new oracle clearly coincides with the old one.

1176. μὴ ὑπικεῖναι. 'Not to wait for any words of mine to incite you to it.' Most editors, with the Schol., understand, 'and not to suffer yourself (by disobedience) to exasperate my words against you.'

- ἀλλ' αὐτὸν εἰκαθόντα συμπράσσειν, νόμον
κάλλιστον ἐξευρόντα, πειθαρχεῖν πατρί.
- ΤΛ. ἀλλ', ὦ πάτερ, ταρβῶ μὲν ἐς λόγου στάσιν
τοιάνδ' ἐπελθὼν, πείσομαι δ' ἅ σοι δοκεῖ. 1180
- ΗΡ. ἔμβαλλε χεῖρα δεξιὰν πρώτιστά μοι.
- ΤΛ. ὥς πρὸς τί πίστιν τήνδ' ἄγαν ἐπιστρέφεις ;
- ΗΡ. οὐ θάσσον οἴσεις μῆδ' ἀπιστήσεις ἐμοί ;
- ΤΛ. ἰδοὺ προτείνω, κοῦδὲν ἀντειρήσεται.
- ΗΡ. ὅμνυ Διὸς νῦν τοῦ με φύσαντος κára. 1185
- ΤΛ. ἦ μὴν τί δράσειν, καὶ τόδ' ἐξειρήσεται ;
- ΗΡ. ἦ μὴν ἐμοὶ τὸ λεχθὲν ἔργον ἐκτελεῖν.
- ΤΛ. ὅμνυμ' ἔγωγε, Ζῆν' ἔχων ἐπάμοτον.
- ΗΡ. εἰ δ' ἐκτὸς ἔλθοις, πημονὰς εὐχου λαβεῖν.
- ΤΛ. οὐ μὴ λάβω· δράσω γάρ. εὐχομαι δ' ὅμως. 1190
- ΗΡ. οἶσθ' οὖν τὸν Οἴτης Ζηνὸς ὕψιστον πάγον ;
- ΤΛ. οἶδ', ὥς θυτήρ γε πολλὰ δὴ σταθεὶς ἄνω.
- ΗΡ. ἐνταυθά νυν χρή τοῦμὸν ἐξάραντά σε
σῶμ' αὐτόχειρα, καὶ ξὺν οἷς χρήζεις φίλων,
πολλήν μὲν ὕλην τῆς βαθυρρίζου δρυὸς 1195
κείραντα, πολλὸν δ' ἄρσεν' ἐκτεμόνθ' ὁμοῦ
ἄγριον ἔλαιον, σῶμα τοῦμὸν ἐμβαλεῖν,

1177. αὐτόν. The merit of the act consisted in its being purely voluntary, and not done under compulsion. It was a triumph of filial obedience that was designed in the duty required of him.

1178. ἐξευρόντα. Discovering, making out by your own reasoning, that no law is so honourable as that of obedience to parents. It was one of the great natural laws (θέσμια) which Aeschylus says is written in the book of justice, Suppl. 709.

1179. λόγου στάσιν. 'Such a position as your words indicate.' The Schol. takes it for a mere periphrasis; others think an argument or dispute is meant, like γλώσσης στάσιν in Oed. R. 634. The meaning seems to be, ἐπελθὼν ἐς τοιάνδε στάσιν διὰ τοὺς σοὺς λόγους. Perhaps, εἰς ἔργου στάσιν.

1182. ἐπιστρέφεις. For ἐπισκῆπτεις, ἐπιστέλλεις, or ἐπιτάσσεις, 'enjoin upon me.' With the next verse, 'Do give it (the hand, or the pledge) at once, and

don't disobey me!' compare Aj. 75, οὐ σίγ' ἀνέξει μῆδὲ δειλίαν ἀρεῖ ;

1187. τὸ λεχθὲν, i.e. ὃ ἂν λέξω, 'which shall have been told you.' The question asked was, 'shall this too be plainly told me?' Hercules requires unconditional obedience before the particular duty is specified.

1189. πημονάς. A part of the formula was an imprecation of evil in the event of perjury. See Eur. Iph. T. 750, and the parody on it in Ar. Lysist. 235, εἰ δὲ παραβαίην, ὕδατος ἐμπλήθ' ἢ κύλιξ.

1190. οὐ μὴ λάβω. 'There is no chance of my getting harm.'

1191. τὸν Οἴτης Ζηνός. 'The height of Oeta sacred to Zeus.'

1196. Prof. Campbell notices the difference between κείρειν, 'to lop twigs,' and ἐκτέμνειν, 'to cut down by the stump' the wild olive (oleaster). It is called ἄρσην, 'sturdy,' as the Romans said 'ure mares oleas,' Ovid. Fast. iv. 741. So κτύπος ἄρσην in Phil. 1455.

- καὶ πευκίνης λαβόντα λαμπάδος σέλας
 πρήσαι. γόου δὲ μηδὲν εἰσίστω δάκρυ,
 ἀλλ' ἀστένακτος κἀδάκρυτος, εἵπερ εἶ 1200
 τοῦδ' ἀνδρὸς, ἔρξον· εἰ δὲ μὴ, μενῶ σ' ἐγὼ
 καὶ νέρθεν ὧν ἀραῖος εἰσαεὶ βαρύς.
- ΤΛ. οἴμοι, πάτερ, τί εἶπας ; οἶά μ' εἵργασαι.
 ΗΡ. ὅποια δραστέ' ἐστίν· εἰ δὲ μὴ, πατρὸς
 ἄλλου γενοῦ του μηδ' ἐμὸς κληθῆς ἐτι. 1205
- ΤΛ. οἴμοι μάλ' αὖθις, οἶά μ' ἐκκαλεῖ, πάτερ,
 φονέα γενέσθαι καὶ παλαμναῖον σέθεν.
- ΗΡ. οὐ δῆτ' ἐγωγ', ἀλλ' ὧν ἔχω παιώνιον
 καὶ μῦνον ἱατῆρα τῶν ἐμῶν κακῶν.
- ΤΛ. καὶ πῶς ὑπαίθων σῶμ' ἂν ἰώμην τὸ σόν ; 1210
- ΗΡ. ἀλλ' εἰ φοβεῖ πρὸς τοῦτο, τᾶλλα γ' ἔργασαι.
- ΤΛ. φορᾶς γέ τοι φθόνησις οὐ γενήσεται.
- ΗΡ. ἦ καὶ πυρᾶς πλήρωμα τῆς εἰρημένης ;
- ΤΛ. ὅσον γ' ἂν αὐτὸς μὴ ποτιψαύων χερσίν
 τὰ δ' ἄλλα πράξω κοῦ καμεί τοῦμὸν μέρος. 1215
- ΗΡ. ἀλλ' ἀρκέσει καὶ ταῦτα· πρόσνειμαι δέ μοι
 χάριν βραχείαν πρὸς μακροῖς ἄλλοις διδούς.

1198. *πευκίνης*, *pineae*. The ceremony is to be free from that *κλαυθμός* or lament which in ordinary cases was part of the duty to the dead. This is the funeral of the sun-god, who goes out in flame behind the hill-top. He is *Φοῖβος*, the god of joy, who is not *τοιούτος ὥστε θρηνητοῦ τυχεῖν*, Aesch. Ag. 1075.

1201—2. *μενῶ σε*. 'I will haunt you and bring a curse on you, an angry spirit ever even in the other world.' Compare again Iph. T. 778, *ἢ σοῖς ἀραῖα δώμασιν γενήσομαι*.

1203. *οἶα*. Here, as inf. 1206, an exclamation, 'what a duty you require me to do!' (Lit. 'what a wrong you have done me.')

1208. Perhaps ἀλλ' ὥς ἔχω, 'in my present condition.' Cf. Aesch. Ag. 512, *νῦν αὖτε σωτήρ ἴσθι καὶ παιώνιος, ἄναξ Ἀπολλων*.

1210. *καὶ πῶς κ.τ.λ.* 'But surely by setting fire to your body I am not likely to cure it!'

1211. *πρὸς τοῦτο*. We may supply

βλέπων, or *νοῦν ἔχων*. So Oed. R. 980, *σὺ δ' ἐς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα*, sc. *ἀποσκοπῶν*.

1212. *φορᾶς γέ τοι κ.τ.λ.* 'To carrying you to the pyre at least no objection shall be made.' 'Will you also,' asks Hercules, 'pile to its full height the wood-heap that has been ordered?' Cf. Eur. Hec. 574, *οἱ δὲ πληροῦσιν πυρὰν κορμοὺς φέροντες πευκίνους*.

1214. *ὅσον γ' ἂν*. Supply, *δρᾶσαιμι εἰ αὐτὸς μὴ προσψαύσαιμι*. 'As far as I can do it without myself touching it with my hands.' This is a compromise between filial affection and filial obedience, and Hercules is satisfied with it. See Oed. R. 347.

1215. *οὐ καμεί*. 'My part in the action shall not fail,' lit. not give in, not be wearied of the effort.

1216. Perhaps *προσνείμαι*, the infinitive, '(promise) to give me one more small favour in addition to other great ones.' Cf. Aj. 825, *αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν*.

- ΤΑ. εἰ καὶ μακρὰ κάρτ' ἐστὶν, ἐργασθήσεται.
 ΗΡ. τὴν Εὐρυτείαν οἶσθα δῆτα παρθένον ;
 ΤΑ. Ἰόλην ἔλεξας, ὥς γ' ἐπεικάζειν ἐμέ. 1220
 ΗΡ. ἔγνωσ. τοσοῦτον δὴ σ' ἐπισκῆπτω, τέκνον·
 ταύτην, ἐμοῦ θανόντος, εἴπερ εὐσεβεῖν
 βούλει, πατρώων ὀρκίων μεμνημένος,
 πρόσθου δάμαρτα, μηδ' ἀπιστήσης πατρί·
 μηδ' ἄλλος ἀνδρῶν τοῖς ἐμοῖς πλευροῖς ὁμοῦ 1225
 κλιθεῖσαν αὐτὴν ἀντὶ σοῦ λάβοι ποτὲ,
 ἀλλ' αὐτὸς, ὦ παῖ, τοῦτο κήδευσον λέχος.
 πείθου. τὸ γάρ τοι μεγάλα πιστεύσαντ' ἐμοὶ
 σμικροῖς ἀπιστεῖν τὴν πάρος συγχεῖ χάριν.
 ΤΑ. οἴμοι. τὸ μὲν νοσοῦντι θυμοῦσθαι κακὸν, 1230
 τὸ δ' ὧδ' ὁρᾶν φρονοῦντα τίς ποτ' ἂν φέροι ;
 ΗΡ. ὥς ἐργασείων οὐδὲν ὦν λέγω θροεῖς.
 ΤΑ. τίς γάρ ποθ', ἥ μοι μητρὶ μὲν θανεῖν μόνῃ
 μεταίτιος σοὶ τ' αὖθις ὥς ἔχεις ἔχειν,
 τίς ταῦτ' ἂν, ὅστις μὴ 'ξ ἀλαστόρων νοσοῖ, 1235
 ἔλοιτο ; κρεῖσσον κάμει γ', ὦ πάτερ, θανεῖν
 ἢ τοῖσιν ἐχθίστοισι συνναίειν ὁμοῦ.
 ΗΡ. ἀνὴρ ὅδ' ὥς ἔοικεν οὐ νεμεῖν ἐμοὶ

1219. *παρθένον*. Here, as inf. 1275, the word is used simply of an unmarried woman. But perhaps the poet regards Iole as not yet become the concubine, but only as the virgin daughter of Eurytus. It is clear from v. 1225 that she was no longer in her maiden estate.

1223. *πατρώων ὀρκίων*, the oath exacted by and given to your father.

1227. *αὐτὸς* — *κήδευσον*. Do you yourself, and none other, make this alliance by taking her to wife.

1229. *συγχεῖ*, 'obliterates.' A metaphor from hot wax, or wet sand.

1232. *θροεῖς*, 'you complain.' Schol. *οὕτω λαλεῖς ὥς μηδὲν πράξων ὦν λέγω*. This desiderative occurs in Phil. 1001, *τί δ' ἐργασείης*; In Aj. 326 and 585 we have *δρασεῖω*.—Hyllus, astounded at the proposal, and not relishing it, talks of his father being 'so-minded' as something quite intolerable; and Hercules interprets his remark as tantamount to

a refusal.—It is to be observed, that mention is here first made to Hercules of the death of Deianira, which before (1152) had been concealed from him.

1234. *μόνη μεταίτιος*. See sup. 260. —*ὅστις μὴ νοσοῖ*, *nisi qui laboraret*; one of the approximations to the Latin idiom which may be observed sup. 955.—For *ταῦτ' ἂν*, 'this course of action,' perhaps *τήνδ' ἂν*, 'this woman,' should be restored, these forms of the pronoun being often confused. The construction, as it stands, is irregular, since *ἦ* in v. 1233 has no antecedent.

1238. There is no reason against taking *ὥς* here as an exclamation, 'how he seems determined not to show me any consideration now that I am dying.' Otherwise, the mixture of two constructions, *οὐ νεμεῖ, ὥς ἔοικεν*, and *ἔοικεν οὐ νεμεῖν*, may be defended. Cf. Oed. Col. 385. Aesch. Pers. 188. Herod. i. 58. Mr. Blaydes proposes a number of

- φθίνοντι μοῖραν· ἀλλά τοι θεῶν ἀρὰ
μενεῖ σ' ἀπιστήσαντα τοῖς ἐμοῖς λόγοις. 1240
- ΤΛ. οἶμοι, τάχ', ὥς ἔοικας, ὥς νοσεῖς φράσεις.
ΗΡ. σὺ γάρ μ' ἀπ' εὐνασθέντος ἐκκινεῖς κακοῦ.
ΤΛ. δεῖλαιος, ὥς ἐς πολλὰ τὰ πορεῖν ἔχω.
ΗΡ. οὐ γὰρ δικαιοῖς τοῦ φυτεύσαντος κλύειν.
ΤΛ. ἀλλ' ἐκδιδαχθῶ δῆτα δυσσεβεῖν, πάτερ; 1245
ΗΡ. οὐ δυσσέβεια, τοῦ μὲν εἰ τέρψεις κέαρ.
ΤΛ. πράσσειν ἄνωγας οὖν με πανδίκως τάδε;
ΗΡ. ἔγωγε. τούτων μάρτυρας καλῶ θεούς.
ΤΛ. τοιγὰρ ποιήσω, κοῦκ ἀπώσομαι, τὸ σὸν
θεοῖσι δεικνὺς ἔργον. οὐ γὰρ ἂν ποτε 1250
κακὸς φανείην σοί γε πιστεύσας, πάτερ.
ΗΡ. καλῶς τελευτᾷς, κατὰ τοῖσδε τὴν χάριν
ταχεῖαν, ὦ παῖ, πρόσθες· ὥς πρὶν ἐμπεσεῖν
σπαραγμὸν ἢ τιν' οἴστρον, ἐς πυράν με θῆς.
ἄγ' ἐγκονεῖτ', αἶρεσθε. παῦλά τοι κακῶν 1255

changes, and in his text reads *ὡς ἔοικεν*, *οὐ νεμεῖ πατρί*. See *Prom. V.* 291, *οὐκ ἔστιν ὅτ' μείζονα μοῖραν νείμαι' ἢ σοί*.

1240. *μενεῖ σε*. Cf. *v.* 1201. For *θεῶν ἀρὰ* we should expect *πατρὸς*, but the notion is, the anger of the gods resulting from a father's curse.

1241. *ὡς νοσεῖς φράσεις*. The Schol. took this to mean, 'you will talk as wildly and violently as the disease upon you is violent.' Wunder translates, 'You will soon allow, as it seems, that you are insane.' Mr. Blaydes renders *φράσεις* 'you will give proof,' but reads *φάνεις* (*φανείς*) in his text. Prof. Campbell, 'you will tell us.' This should rather have been *ἐρεῖς*. The sense is somewhat uncertain. Perhaps the poet meant 'you will make it plain to us that you are not in your sober senses,' if you go on talking so.

1242. *ἐκκινεῖς*. See *El.* 567. Most MSS. have *ἀπεινασθέντος*, which Linwood retains, *sopito jam malo*, but Laur. is said to have *ἀπ' εὐνασθέντος*. It is hard to see why Mr. Blaydes should prefer to read *σὺ γὰρ κατευνασθὲν τόδ' ἐκκινεῖς κακόν*. The sense is, 'you rouse me after the malady had been lulled,'

where *ἀπὸ* has the same sense as *ἐκ* in *v.* 1075.

1247. *πανδίκως*, 'with entire justice,' i. e. is it quite right that a son should burn a father? See *v.* 611.

1248. *τούτων*, viz. of the justice of the acts I have commanded.

1249. *τὸ σὸν ἔργον*, 'this deed of yours,' logically though not grammatically represents *σὸν* as a predicate, 'showing that the deed is yours,' and none of mine. The doctrine, *μηδένα ἐκόρτα ἀδικεῖσθαι*, discussed by Aristotle (*Eth. Nic. v.*), seems here to find an illustration.

1251. Here, as sup. 1228, *πιστεῦσαι* seems to mean *πιθόμενος*, 'obeying.'

1252. *τὴν χάριν ταχεῖαν*. 'Let the favour you do me be a speedy one.'—*ἐπὶ τοῖσδε*, 'besides doing all that I have said, do it quickly.'

1255. *παῦλα*. This is said in reference to 1171—2. Mr. Blaydes pronounces the passage corrupt, and records no less than thirteen proposed alterations. Prof. Campbell translates, 'this is my reprieve from woe, this is the last end of my being.' The meaning seems to me simple enough; 'This, surely, is what the oracle meant by *respite from toils*,—

- αὕτη, τελευτὴ τοῦδε τάνδρὸς ὑστάτη.
 ΤΑ. ἀλλ' οὐδὲν εἶργει σοὶ τελειοῦσθαι τάδε,
 ἐπεὶ κελεύεις κάξαναγκάζεις, πάτερ.
 ΗΡ. ἄγε νυν, πρὶν τήνδ' ἀνακινήσαι
 νόσον, ᾧ ψυχὴ σκληρὰ, χάλυβος 1260
 λιθοκόλλητον στόμιον παρέχουσ',
 ἀνάπαυε βοήν, ὥς ἐπίχαρτον
 τελέουσ' ἀκούσιον ἔργον.
 ΤΑ. αἶρετ', ὀπαδοί, μεγάλην μὲν ἐμοὶ
 τούτων θέμενοι συγγνωμοσύνην, 1265
 μεγάλην δὲ θεοῖς ἀγνωμοσύνην
 εἰδότες ἔργων τῶν πρᾶσσομένων,
 οἱ φύσαντες καὶ κληζόμενοι
 πατέρες τοιαῦτ' ἐφορῶσι πάθῃ.
 τὰ μὲν οὖν μέλλοντ' οὐδεὶς ἐφορᾷ, 1270
 τὰ δὲ νῦν ἐστῶτ' οἰκτρὰ μὲν ἡμῖν,
 αἰσχρὰ δ' ἐκείνοις,
 χαλεπώτατα δ' οὖν ἀνδρῶν πάντων

even the death of myself.'—*ὑστάτη*, 'coming last of all.'

1257. *τελειοῦσθαι* is 'to be made τέλειον,' and it should properly refer to the attainment of full growth.

1259. *πρὶν ἀνακινήσαι*. 'Before they (the bearers) wake up this sleeping malady.'

1261. *παρέχουσα*. We might have expected *παρεχομένη*, 'showing a stern power of restraint.' But he seems to call on his soul to lend him or supply him with a bit of steel, that he may bear without a groan the pain of the burning. We might even read *στομίῳ*, and take *παρέχειν* in the sense of 'submitting to pain with a strong check on the feelings.' Mr. Blaydes, who has a very long note here, reads in his text *σκληροῦ χάλυβος λιθοκόλλητον στόμιον δάκνουσ'*. He considers this "one of the most perplexing passages in Sophocles." By *λιθοκόλλητον* the sort of hard bit is meant which the Romans called *lupatum*, viz. set with jagged pieces of stone. Schol. *λίθινον καὶ σκληρὸν χαλκὸν ἐν αὐτῇ* (he should have said *ἐμοί*) *ἐπιβαλοῦσα*.

1262. *ἐπίχαρτον*. 'A deed which will

crown your present reluctance with future joy.'—*ὥς τελέουσα* is the future. Prof. Campbell's version does not seem very good, "performing an unwilling deed as if rejoicing in it."

1265. *θέσθαι*, like *ποιεῖσθαι*, with the accusative of the noun, represents a verb, as here *συγγινώσκειν*, 'giving me ample pardon for these acts, and feeling that if there be any cruelty in the deeds that are being carried out, that cruelty must be charged to the gods.'—*εἰδότες*, i. e. *καταγνόντες θεῶν ἀγνωμοσύνην*, as a man is said *εἰδέναι χάριν*, 'to be conscious of gratitude,' 'to know that a return is due.' Prof. Campbell is here rather quaint, "recognizing in the gods much frowardness." The word *ἀγνώμων* often means 'churlish,' 'brutal,' 'without fellow-feeling.' Mr. Blaydes' word "inconsiderateness" hardly expresses the idea.—For *θεῶν*, 'in the gods,' most of the editors give *θεοῖς* with MS. Vat. The lines following show that Zeus is really meant.

1269. *ἐφορῶσι*, 'quietly regard.' So Aesch. Ag. 1270, *ἐποπτεύσας δὲ με κἂν τοῖσδε κόσμοις καταγελωμένῃν*.

τῷ τήνδ' ἄτην ὑπέχοντι.
 λείπου μῆδ' σὺν, παρθέν', ἀπ' οἴκων, 1275
 μεγάλους μὲν ἰδοῦσα νέους θανάτους,
 πολλὰ δὲ πῆματα καὶ καινοπαθῆ,
 κοῦδ' ἐν τούτων ὃ τι μὴ Ζεύς.

1274. *ὑπέχειν*, which often has *δίκην* for its object, here takes the analogous accusative *ἄτην*, 'for him who has now to endure this affliction.'

1275. *παρθένε*, which the Schol. and most of the editors refer to the Hegemon of the Chorus, appears to be addressed to Iole, who is called *παρθένος* sup. v. 1219. She also is to attend the procession, and 'not to be left behind in the procession from the house.' There is some ellipse, either *βαδίζουσα* or *τῶν ἀπ' οἴκων*, 'do not be behind the others belonging to the household.' The Schol. records a variant *ἐπ' οἴκων*, which Mr. Blaydes adopts; but it is very doubtful if the phrase ever means 'at home;' it is probably limited to the sense of 'home-wards,' with a verb of motion.—*νέους θανάτους*, the new, i. e. recent violent death of Deianira.—*μεγάλους*, often used

by the Attics in the sense of *δεινούς*.

1278. ὃ τι μὴ Ζεύς, supply *ἔστι* or *ἐπραξεν*. Mr. Blaydes compares Aesch. Ag. 1464, τί γὰρ βροτοῖς ἄνευ Διὸς τελεῖται· τί τῶνδ' οὐ θεόκρατόν ἐστιν; —A procession is now formed with which, as in several other tragedies and comedies, the actors leave the stage followed by the chorus. Suspensions have been entertained, not without reason, of the genuineness of the concluding anapaests assigned to Hyllus. The rule, observed in nearly all the extant tragedies, was for the chorus to utter two or three or more sententious anapaestic verses in concluding the subject of the drama. In the *Prometheus* however these anapaests are spoken by Prometheus himself. The same suspicion attaches to the speech of Teucer in Aj. 1402–17.

ΣΟΦΟΚΛΕΟΥΣ ΑΙΑΣ.

ΥΠΟΘΕΣΙΣ.

Τὸ δράμα τῆς Τρωϊκῆς ἐστὶ πραγματείας, ὥσπερ οἱ ANTHNOPIΔAI, καὶ AIXMAΛΩΤΙΔΕΣ, καὶ ΕΛΕΝΗΣ ΑΡΙΠΑΓΗ, καὶ ΜΕΜΝΩΝ. πεπτωκότος γὰρ ἐν τῇ μάχῃ τοῦ Ἀχιλλέως ἐδόκουν Αἴας τε καὶ Ὀδυσσεὺς ἐπ' αὐτῷ πλέον τι ἀριστεύειν περὶ τὴν τοῦ σώματος κομιδὴν· καὶ κρινομένων περὶ τῶν ὅπλων κρατεῖ Ὀδυσσεύς. ὤθεν ὁ Αἴας, τῆς κρίσεως μὴ τυχὼν, παρακεκίνηται καὶ διέφθαρται τὴν γνώμην, ὥστε ἐφαπτόμενος τῶν ποιμνίων δοκεῖν τοὺς Ἕλληνας διαχρήσασθαι. καὶ τὰ μὲν ἀνέιλε τῶν τετραπόδων, τὰ δὲ δῆσας ἀπάγει ἐπὶ τὴν σκηνήν· ἐν οἷς ἐστὶ καὶ κριὸς τις ἑξοχος, ὃν ᾤετο εἶναι Ὀδυσσεά, ὃν δῆσας ἐμαστίγωσεν, ὤθεν καὶ τῇ ἐπιγραφῇ προσκεῖται ὁ ΜΑΣΤΙΓΟΦΟΡΟΣ, ἢ πρὸς ἀντιδιαστολὴν τοῦ ΔΟΚΡΟΥ. Δικαίάρχος δὲ ΑΙΑΝΤΟΣ ΘΑΝΑΤΟΝ ἐπιγράφει. ἐν δὲ ταῖς διδασκαλίαις ψιλῶς ΑΙΑΣ ἀναγράφεται.

Ταῦτα μὲν οὖν πράττει ὁ Αἴας· καταλαμβάνει δὲ Ἀθηναῖ Ὀδυσσεά ἐπὶ τῆς σκηνῆς διοπτρεύοντα τί ποτε ἄρα πράττει ὁ Αἴας, καὶ δηλοῖ αὐτῷ τὰ πραχθέντα, καὶ προκαλεῖται εἰς τὸ ἐμφανὲς τὸν Αἴαντα ἔτι ἐμμανῆ ὄντα, καὶ ἐπικομπάζοντα, ὡς τῶν ἐχθρῶν ἀνηρημένων. καὶ ὁ μὲν εἰσέρχεται ὡς ἐπὶ τῷ μαστιγοῦν τὸν Ὀδυσσεά. παραγίνεται δὲ χορὸς Σαλαμινίων ναυτῶν, εἰδὼς μὲν τὸ γεγονὸς, ὅτι ποίμνια ἐσφάγησαν Ἑλληνικά, ἀγνοῶν δὲ τὸν δράσαντα. ἔξεισι δὲ καὶ Τέκμησσα, τοῦ Αἴαντος αἰχμάλωτος παλλακίς, εἰδὼσα μὲν τὸν σφαγέα τῶν ποιμνίων ὅτι Αἴας ἐστίν, ἀγνοοῦσα δὲ τίνος εἶεν τὰ ποίμνια. ἑκάτερος οὖν παρ' ἑκατέρου μαθόντες τὸ ἀγνοούμενον, ὁ χορὸς μὲν παρὰ Τεκμήσεως, ὅτι ὁ Αἴας ταῦτα ἔδρασε, Τέκμησσα δὲ παρὰ τοῦ χοροῦ, ὅτι Ἑλληνικά τὰ σφαγέοντα ποίμνια, ἀπολοφύρονται· καὶ μάλιστα ὁ χορὸς. ὤθεν δὴ ὁ Αἴας προελθὼν ἑμφρων γενόμενος ἑαυτὸν ἀπολοφύρεται. καὶ τούτου ἡ Τέκμησσα δέχεται παύσασθαι τῆς ὀργῆς· ὁ δὲ ὑποκρινόμενος πεπαῦσθαι ἔξεισι καθαρσίῳν ἕνεκα καὶ ἑαυτὸν διαχρήσται. εἰσὶ δὲ καὶ ἐπὶ τῇ τέλει τοῦ δράματος λόγοι τινὲς Τεύκρου πρὸς Μενέλαον, οὐκ ἔωντα θάπτειν τὸ σῶμα. τὸ δὲ πέρας, θάψας αὐτὸν Τεύκρος ἀπολοφύρεται. παρίστησι δὲ

ὁ λόγος τῆς τραγωδίας ὅτι ἐξ ὀργῆς καὶ φιλονεικίας οἱ ἄνθρωποι ἤκοιεν ἐπὶ τὰ τοιαῦτα νοσήματα, ὥσπερ ὁ Αἴας προσδοκήσας ἐγκρατὴς εἶναι τῶν ὀπλῶν, καὶ ἀποτυχὼν ἔγνω ἑαυτὸν ἀνελεῖν. αἱ δὲ τοιαῦται φιλονεικαίαι οὐκ εἰσὶν ἐπωφελεῖς οὐδὲ τοῖς δοκοῦσι νενικηκέναι. ὅρα γὰρ καὶ παρ' Ὀμήρῳ τὰ περὶ τῆς ἥττης τοῦ Αἴαντος πάνυ διὰ βραχέων καὶ περιπαθῶς ('Οδ. λ, 542.)

οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο
νόσφιν ἀφειστήκει κεχολωμένη εἴνεκα τευχέων.

εἶτα αὐτοῦ ἄκουε τοῦ κεκρατηκότος· (547.)

ὥτ' δὴ μὴ ὕφελον νικᾶν τοιφῶδ' ἐπ' ἀέθλῳ.

οὐκ ἔλυσιτέλησεν ἄρα αὐτῷ ἡ νίκη, τοιούτου ἀνδρὸς διὰ τὴν ἥτταν ἀποθάνοντος.

Ἡ σκηνὴ τοῦ δράματος ἐν τῷ ναυστάθμῳ πρὸς τῇ σκηνῇ τοῦ Αἴαντος. δαιμονίως δὲ εἰσφέρει προλογίζουσιν τὴν Ἀθηνᾶν. ἀπίθανον γὰρ τὸν Αἴαντα προϊόντα εἰπεῖν περὶ τῶν αὐτῷ πεπραγμένων, ὥσπερ ἐξελέγχοντα ἑαυτόν· οὐδὲ μὴν ἑτερός τις ἠπίστατο τὰ τοιαῦτα, ἐν ἀπορρήτῳ καὶ νυκτὸς τοῦ Αἴαντος δράσαντος. θεοῦ οὖν ἦν τὸ ταῦτα διασαφῆσαι, καὶ Ἀθηνᾶς προκηδομένης τοῦ Ὀδυσσέως, διό φησι· (v. 36.)

καὶ πάλαι φύλαξ ἔβην
τῇ σῇ πρόθυμος εἰς ὁδὸν κυνηγία.

Περὶ δὲ τοῦ θανάτου τοῦ Αἴαντος διαφόρως ἱστορήκασιν. οἱ μὲν γὰρ φασιν ὅτι ὑπὸ Πάριδος τρωθεὶς ἦλθεν εἰς τὰς ναῦς αἰμορροῶν· οἱ δὲ ὅτι χρησμός ἐδόθη Τρωσὶ πηλὸν κατ' αὐτοῦ βαλεῖν· σιδήρῳ γὰρ οὐκ ἦν τρωτός· καὶ οὕτω τελευτᾷ. οἱ δὲ ὅτι αὐτόχειρ αὐτοῦ γέγονεν, ὣν ἐστι καὶ Σοφοκλῆς. περὶ δὲ τῆς πλευρᾶς, ὅτι μόνην αὐτὴν τρωτὴν εἶχεν, ἱστορεῖ καὶ Πίνδαρος, ὅτι τὸ μὲν σῶμα, ὅπερ ἐκάλυψεν ἡ λεοντῇ, ἄτρωτον ἦν, τὸ δὲ μὴ καλυφθὲν τρωτὸν ἔμενε.

INTRODUCTION.

THERE is every reason to believe that the story of the Contest for the Arms of Achilles between Ajax and Ulysses was one of the most famous episodes of antiquity. The "Ὀπλων Κρίσις" of Aeschylus treated of this subject, which is but briefly referred to in the Eleventh Book of the *Odyssey* (543—560). It is given at much greater length in the Fifth of Quintus Smyrnaeus (123—663), who has preserved, as has been shown in another publication,¹ the outline of the old Epics (commonly known as the 'Little Iliad' of the *Cyclus*) from which Sophocles evidently drew his inspirations.

After the celebration of the Funeral Games in honour of Achilles, his mother Thetis thus addresses the assembled Greeks:

ἀλλ' ἴτω ὅς τ' ἐσάωσε νέκυν καὶ ἄριστος Ἀχαιῶν,
καὶ νύ κέ οἱ θηητὰ καὶ ἄμβροτα τεύχε' ἔσασθαι
δώσω, & καὶ μακάρεσσι μέγ' εὖαδεν ἀθανάτοισιν.

(Q. S. v. 125.)

Upon which Ajax and Ulysses rise to put in their claim on the score of service rendered to Achilles either in life or in death.² After some speeches on each side, the decision is entrusted to the Trojans,

καὶ τότε Τρῳῆοι νῆες ἔριν δικάσαντ' ἀλεγεινὴν
αἰζηῶν· νίκην δὲ καὶ ἄμβροτα τεύχεα δῶκαν
πάντες ὁμοφρονέοντες εὐπτολέμφ' Ὀδυσῆϊ.

(Q. S. v. 318.)

Ajax never forgave what he regarded the injustice of the verdict, and the supposed wrong so rankled in his mind that he turned mad,

¹ Quintus Smyrnaeus and the "Homer" of the Tragic Poets (2nd edition, F. Norgate, 1879). It will be seen, in the course of the notes to this play, that Sophocles deviates in many points from the *Iliad*.

² See Philoct. 372.

and made an attack on the herds and flocks collected in the camp, under the delusion that he was slaying his enemies, the two Atridae included.

It is at this point that the action of the play commences. Athena, the constant friend and protectress of Ulysses, addresses that hero, who has just gone forth in quest of the author of the havoc, and stands in great fear of him in his infuriated state.³ She is told what Ajax has done, and instructs Ulysses what he is to do. Ajax comes on the stage, and in a very mad conversation with the goddess, openly boasts in the hearing of Ulysses, whom however he is not permitted to see, of the tortures which he is about to inflict on him and the other supposed captives.

From his appearing with a thong or whip to lash them with, he is called *Μαστιγοφόρος*,—perhaps an addition of later actors, or editors, to distinguish this from the *Αἴας Λοκρός* of the same author, and from others by more than one hand.⁴

The scene is laid in the Troad, in the part of the Greek camp adjoining the tent of Ajax. The time is the early dawn following the night-adventure. The chorus consists of Salaminian sailors,⁵ who bear the same relation to Ajax as their chief that the Myrmidons did to Achilles. The burden of their song nearly always turns either on the merit of their hero or the discomfort of their long service. The poet, of course, takes the opportunity of indirectly complimenting Athens on the *κλεινὰ Σαλαμῖς* which was so important an appanage to their empire. The subject indeed was itself one of much political significance, since Ajax was the Eponym hero of one of the Tribes, and “both Athens and all Hellas had reason to hold dear the honour of the son of Telamon.”⁶ The character of Ajax is

³ Sophocles inclines to the side of Ajax as the braver of the two. Thus in v. 1319 he makes even Ulysses speak of the dead Ajax as *ἄλκιμος νεκρός*. There is a slight touch of comedy (not altogether alien to the tragic muse) in the timidity of Ulysses vv. 74—88.

⁴ See the *ὑπόθεσις*, ἐν ταῖς διδασκαλίαις ψιλῶς Αἴας ἐπιγέγραπται, and Jebb, *Introd.* p. xv. So the Hippolytus *Στεφανηφόρος* was distinguished from *Ἴπ. Καλυπτόμενος*, and similarly the extant plays respectively entitled *Οἰδίπους* and *Ἰφιγένεια* have a special nomenclature, like *Προμηθεὺς Δεσμώτης* and *Λυόμενος*.

⁵ Mr. Palmer thinks that they acted also as herdsmen and shepherds; and this view, by no means an unreasonable one, explains, as will be seen, some difficulties in the play.

⁶ Prof. Campbell, *Introd.* p. 45.

very finely conceived: he is not here the mere man of muscle, but he is also the man of thought and feeling,⁷ who can moralize and forecast for the interests of his bereaved family. If his answers to the amiable Tecmessa are somewhat "short" and captious, it is but the reflexion of what every Greek soldier was likely to be, and perhaps habitually was, towards his helpmate and concubine.

To have seen the hero seated, distraught and blood-besprent, among the slaughtered herds (v. 325), and just becoming conscious of the enormity of his act, was a spectacle in itself as grand as is the soliloquy in which he determines on suicide (v. 646 seqq.). "He has found" (says Prof. Campbell) "a deep necessity for dying, of which, in his more passionate mood, he had been only imperfectly conscious. He is aware that he has broken through the sacred bounds of rule, and that he can only clear himself by death. He cannot submit, while he is Ajax—that is ethically impossible—but he can go where his enemies cannot come, and his debt to Athena will thus be paid." Pindar, while he refers (Isthm. iii. 53. Nem. vii. 27) to the suicide from vexation at the loss of the arms, and cites "Homer" as his authority, says nothing expressly about the madness.

The conclusion of the play, which turns on the disposal of the body after the suicide, has been called "very feeble," and compared to the conclusion of the *Trachiniae*.⁸ Prof. Campbell is content to think that "the poet has spent less labour on this than on the former part of the drama." Nevertheless, a comparison of the ceremonies of the funeral described in Quintus Smyrnaeus (v. 612 ad fin.) will show that this formed a prominent part of the story in the old epics. To have stopped short after killing his hero would have been, on the part of the poet, a most lame and impotent proceeding. Those are but poor critics of Sophocles who regard the speeches of Agamemnon, Menelaus, and Teucer on the question of the burial, as mere "padding."⁹ It has been remarked by others, that the plot naturally

⁷ In the *Iliad*, as Wunder (p. 9, note) observes, among other qualities of strength is added the mental endowment *καὶ πῦντή*, vii. 289. See Prof. Campbell, 'Sophocles,' p. 90—3.

⁸ Mr. Blaydes, *Introd. to Trach.* p. 4. In p. 2 of the Introduction to the *Ajax* he is content with observing that "here" (viz. after the suicide), "according to our notions of what is becoming, the play should have ended, where its interest ceases."

⁹ The disputes in question, Mr. Blaydes contends, "enfeeble considerably the interest of the drama," and he adds, "if this portion of the play were omitted altogether, we should not miss it." I am bound to say, that this is not at all my

falls into three nearly equal divisions, the Madness, the Suicide, and the Burial. To lop off the last act would be materially to mutilate the poet's conception of the plot. "The true subject of the play" (observes Prof. Jebb) "is, in modern phrase, *The Death and Burial of Ajax*." Prof. Jebb further remarks (p. xii) that "the *Ajax* in a manner gathers up the lessons of the *Iliad* and of the *Odyssey*." My own impression is that the character, as well as the plot, is not drawn in reference to those poems, but was adapted from the other epic narratives, largely modified by the rhetoric and the philosophy of the Periclean age. The points of resemblance to, or rather of identity with, the Fifth Book of the "*Posthomericæ*" are so close as to make it certain that Sophocles must have had before him that version of the story, while on the other hand the discrepancies from the Homeric account are, as will be shown, many and important. Compare, for instance, v. 51 seqq.,

ἐγὼ σφ' ἀπείργω, δυσφόρους ἐπ' ὄμμασι
γνώμας βαλοῦσα, τῆς ἀνηκέστου χαρᾶς,
καὶ πρὸς τε ποίμνας ἐκτρέπω, σύμμικτά τε
λείας ἄδαστα βουκόλων φρουρήματα,

with Q. S. lib. v. 359, 404,

καὶ τὰ μὲν ὡς ὄρμαινε, τὰ δὲ τάχα πάντα τέλεσσε,
εἰ μὴ οἱ Τριτωνὶς ἀσχετον ἐμβαλε λύσσαν,—
τοῦνεκα δὲ μέγαλοιο μένος Τελαμωνιάδαο
τρέψεν ἀπ' Ἀργείων—
ἐν δ' ἔθορεν μήλοισι, λείων ὡς ὀβριμόθυμος,
καὶ τὰ μὲν ἐν κόνιшин ἐπασσύτερ' ἄλλοθεν ἄλλα
κάββαλεν.

The return to his senses, and his remorse for the deed, is mentioned *ib.* 451, καὶ τότε οἱ Τριτωνὶς ἀπὸ φρενὸς ἡδὲ καὶ ὄσσων ἐσκέδασεν μανίην βλοσυρὴν πνείουσαν ὄλεθρον. His suicide by the sword of Hector (*ib.* 483), the efforts of Teucer to save him (500), the outburst of Tecmessa's grief (521), the infant Eurysaces left in the tent (528), the fear of his being sold as a slave (*ib.* 553, *Aj.* 499), and his likeness to his father (*ib.* 527, *Aj.* 551), are all points of the closest

own opinion. And Mr. Blaydes himself quotes with approval the critique of Dindorf, "hac scena fabula aptissime finitur, et injuria, quam Ajax vivus erat expertus, honoribus qui mortuo habentur expiatur." I fully agree with Prof. Jebb's comment on this subject, *Introd.* p. xiii, and with Prof. Campbell in pp. 44, 115, of his '*Sophocles*' (Classical Writers, 1879).

identity between the epics (now lost in their original form) and the drama which fortune has preserved to us.¹

It is one of the peculiarities of Sophocles, and it shows the versatility of his genius, that no one of the extant plays is in the least like any other. Every one has a character and prominent merit of its own. To my mind the Ajax is an extremely fine play, both in conception and versification. I certainly do not sympathize with Mr. Blaydes' general estimate (p. 4), "as a whole, the play fails to excite much interest in a modern reader; and I agree with Bergk in thinking it not altogether worthy of the genius and taste of Sophocles." He appears to me to deal with it not so much as a work of art, as a field for Greek criticism and conjectural emendation.

It is generally agreed, though the date of this play is unknown, that it was one of the poet's earlier works. The rather frequent use of Epic words (noticed by Prof. Campbell, p. 53) fairly tends to this conclusion. Other arguments are given in p. xiv of Prof. Jebb's Introduction. There are nowhere more than two actors taking actual part in the dialogue; the anapaestic parodos (134 seqq.) is unique in Sophocles; and in the list of Sophoclean plays the Ajax stands first.

The Moral, or ethical character and object of the play, has been well explained by the same writer (Prof. Campbell) in his Introductory Analysis, while the Mythology has been given in detail in Wunder's Preface. Professor Jebb has done good service in showing the political and historical bearings of the play, in his prefatory remarks. I was the first, I believe, to show clearly that the whole plot of the play was unquestionably borrowed from the poems we call "Cyclic," and that the allusions, of which there are several, to scenes in the Iliad, indicate some marked differences from our present text of that poem.

¹ Wunder, who shows in his Introduction that he is aware that the poet followed the so-called 'Little Iliad' (ascribed by Proclus to Lesches, but by the ancients to Homer), shows that he had not consulted Q. Smyrnaeus. He remarks (p. 12), "I know no author who has clearly made this statement," viz. that Ajax and Ulysses first disputed with each other concerning the arms, without appealing to an arbitrator. Yet this is distinctly described in Q. S. v. 128, where Thetis proposes her son's arms as a prize:

ὡς φάτο· τοὶ δ' ἀνδρῶνσαν ἐριδμάλοντ' ἐπέεσσιν
νίδς Λαέρταο καὶ ἀντιθέου Τελαμῶνος
Αἴας, ὃς μέγα πάντας ὑπείρεχεν ἐν Δαναοῖσιν.

ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΘΗΝΑ.

ΟΔΥΣΣΕΥΣ.

ΑΙΑΣ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

ΤΕΚΜΗΣΣΑ.

ΑΓΓΕΛΟΣ.

ΤΕΥΚΡΟΣ.

ΜΕΝΕΛΑΟΣ.

ΑΓΑΜΕΜΝΩΝ.

ΚΩΦΑ ΠΡΟΣΩΠΑ.

ΕΥΡΥΣΑΚΗΣ.

ΠΑΙΔΑΓΩΓΟΣ.

ΣΤΡΑΤΟΚΗΡΥΞ.

ΣΟΦΟΚΛΕΟΥΣ ΑΙΑΣ.

ΑΘΗΝΑ.

Ἄεὶ μὲν, ὦ παῖ Λαρτίου, δέδορκά σε
 πείραν τιν' ἐχθρῶν ἀρπάσαι θηρώμενον
 καὶ νῦν ἐπὶ σκηναῖς σε ναυτικάις ὀρῶ
 Αἴαντος, ἔνθα τάξιν ἐσχάτην ἔχει,
 πάλαι κυνηγετοῦντα καὶ μετρούμενον
 ἵχνη τὰ κείνου νεοχάραχθ', ὅπως ἴδῃς
 εἴτ' ἔνδον εἴτ' οὐκ ἔνδον. εὖ δέ σ' ἐκφέρει
 κυνὸς Λακαίνης ὥς τις εὖρινος βάσις.

5

1. ἀεὶ μὲν. Many plays begin with μὲν, not always definitely answered by δέ. The poet preferred καὶ νῦν to νῦν δέ, partly from metrical convenience, but also because by that formula (as inf. 18) a practical illustration is given of a general remark. See on Aesch. Ag. 8. *Ut semper, ita nunc quoque*, Wunder.—The next line is variously rendered, 'seeking to seize an occasion against,' 'seeking to anticipate the design of,' 'hunting after an attempt upon your enemies, to seize it,' 'hunting for some adventure, to snatch some attempt upon thy foes' (Prof. Campbell, *Int. Essay*, p. 67). Schol. τὴν παρὰ τῶν ἐχθρῶν σοὶ γινουμένην βλάβην ζητοῦντα προὔφαρπάσαι. For the infinitive Eur. *Hel.* 63 and 553, ὅς με θηρᾶται λαβεῖν, is cited. The first seems on the whole the best, and is that adopted by Linwood.

4. τάξιν ἐσχάτην, a post at the furthest end of the naval camp, viz. at the promontory of Sigeum. See *Il.* viii. 825. xi. 8. The twelve ships of Ajax (*Il.* ii. 557) are mentioned as ἐσχαταί also in *Iph. Aul.* 292.

ᾧ. τὰ κείρου, 'his foot-tracks,' i. e. as

if *he* was the enemy you had especially in pursuit.—μετρούμενον, 'taking your measure of them,' in order to form a judgment about his distance from you, while the traces are still recent. Many understand 'scanning,' 'observing,' 'considering.'

8. εὖρινος, which the Schol. took for the genitive of εὖρις (Aesch. Ag. 1093), is by most regarded as the nominative. Compare εὖχειρ, ὀλεσίθηρ (*Phoen.* 664). Hesych. εὖρινος ἢ εὖρινος (εὐδύσμου, *Sop.* ing). For ὥς, 'as it were the step,' cf. *Trach.* 116, τὸν Καδμογενῆ τρέφει ὥσπερ πέλαγος Κρήσιον. The sense is, 'And very well do you hunt too, like a keen-scented Spartan bound; for the man *is* just now (as you suppose) at home,' i. e. he has just returned, ἔσω εἰσῆλθεν. Cf. Plato, *Parmen.* p. 128, c, καίτοι ὥσπερ γε αἱ Λακωναὶ σκύλακες εὖ μεταβεῖς τε καὶ ἱχνεύει τὰ λεχθέντα. For τυγχάνει (ᾧν) see *El.* 313, νῦν δ' ἀγροῖσι τυγχάνει.—ἐκφέρει, 'carries you on your way,' Schol. ἔξω τῆς σκηνῆς τοῦ Αἴαντος, but nothing more is meant than the going forth to some distance from the starting-place.

ἔνδον γὰρ ἀνὴρ ἄρτι τυγχάνει, κára
 σταάζων ἰδρῶτι καὶ χέρας ξιφοκτόνους.
 καὶ σ' οὐδὲν εἴσω τῆσδε παπταίνειν πύλης
 ἔτ' ἔργον ἐστίν, ἐννέπειν δ' ὅτου χάριν
 σπουδὴν ἔθου τήνδ', ὡς παρ' εἰδυίας μάθης.

10

ΟΔΥΣΣΕΥΣ.

ὦ φθέγμ' Ἀθάνας φιλτάτης ἐμοὶ θεῶν,
 ὡς εὐμαθὲς σου, κἂν ἄποπτος ᾗς ὁμως,
 φώνημ' ἀκούω καὶ ξυναρπάζω φρενὶ
 χαλκοστόμου κώδωνος ὡς Τυρσηνικῆς.
 καὶ νῦν ἐπέγνωσ' εὖ μ' ἐπ' ἀνδρὶ δυσμενεῖ
 βάσιν κυκλοῦντ', Αἴαντι τῷ σακεσφόρῳ.
 κείνον γὰρ, οὐδέν' ἄλλον, ἰχνεύω πάλαι.

15

20

11. παπταίνειν, Hesych. περιβλέπειν πάντη, 'to be anxiously looking,' peering or peeping with some caution lest you should be surprised. There seems in this word a slight reproach on his timidity; cf. v. 75. On the other hand, there is some vaunt in the reply of Ulysses, Αἴαντι τῷ σακεσφόρῳ.

13. εἰδυίας, scil. ὅτου νῦν ἐστί.

14. Ulysses, hearing himself addressed by name, but not seeing the speaker, recognizes his patron-goddess by her voice, and with some loquacity tells her the whole story of the present adventure.

15. ἄποπτος. I agree with Mr. Palmer that this means 'out of sight.' In Aesch. Eum. 397 the goddess appears in some kind of aerial car; but here, for all purposes of the stage, the voice was sufficient: it does not appear necessary that she should be seen even by the spectators. (The Schol. however says ἐστὶ μέντοι ἐπὶ τῆς σκηνῆς ἢ Ἀθηνᾶ δεῖ γὰρ τοῦτο χαρίζεσθαι τῷ θεατῇ.) In Phil. 1412, Heracles is both heard and seen; but ἄποπτος in Phil. 467 means 'out of ken,' and it has a similar sense El. 1489 and Oed. R. 762, ὡς πλείστον εἶη τοῦδ' ἄποπτος ἔστω. And so the Schol., φθέγμα εἶπεν ὡς μὴ θεασάμενος αὐτήν. See Oed. C. 863. El. 1225, and for εὐμαθὲς, Trach. 614. Hesych. ἄποπτος ὁ ἀνωθεν (ἀπαθεν;) καὶ ἐξω τῆς ὕψεως. Id. ἄποπτον πόρρωθεν ὁράμενον, ἢ ἀθεώρητον. Professors Jebb and Campbell prefer the sense 'dimly seen,' the

latter editor holding it to be "unlikely that Athena should continue speaking so long, and be invisible." He refers also to σκιά τις inf. 301, but that proves nothing as to a present apparition to Ulysses. Prof. Jebb strongly maintains the visibility, on aesthetic grounds. Yet, if she were seen by him, why should Ajax say καὶ ξυναρπάζω φρενὶ, viz. σοῦ εἶναι? Compare however the partial apparition of Hera in Il. i. 198.

17. Τυρσηνικῆς. See Aesch. Eum. 537. We may suppose that a loud clear voice (ὑπέρτονον γήρυμα, Aesch. Eum. 539) was heard, by the aid of some acoustic contrivance.

18. δυσμενεῖ. 'That it is against an enemy that I am roaming about here, and that enemy is—Ajax the bearer of the (famed) shield.'—κυκλοῦντα, walking round and round, and to and fro about the tent.—ἐπέγνωσ', here used for ἔγνωσ', 'you are right in your judgment.' See Ant. 960, where the compound means 'found out too late.'

20. κείνον γὰρ. 'For 'tis he, and no other, whom I have been tracking for some time past.' The reason why, he at once adds; 'for he has done us unlooked-for mischief only last night,—if indeed he has done it, for at present 'tis but a guess.' It might seem a better arrangement if v. 24 followed v. 20, in which case the γὰρ in v. 25 would refer to an ellipse of this kind; ('though we cannot doubt that the mischief was done by him,) for only just now we found'

νυκτὸς γὰρ ἡμᾶς τῆσδε πρᾶγος ἄσκοπον
 ἔχει περάνας, εἶπερ εἵργασται τάδε·
 ἴσμεν γὰρ οὐδέν τρανές, ἀλλ' ἀλώμεθα·
 καγὼ 'θελοντῆς τῷδ' ὑπεζύγην πόνω·
 ἐφθαρμένας γὰρ ἀρτίως εὐρίσκομεν 25
 λείας ἀπάσας καὶ κατηναρισμένας
 ἐκ χειρὸς αὐτοῖς ποιμνίων ἐπιστάταις.
 τήνδ' οὖν ἐκείνῳ πᾶς τις αἰτίαν νέμει.
 καὶ μοί τις ὀπτῆρ αὐτὸν εἰσιδὼν μόνον
 πηδῶντα πεδία σὺν νεορράντῳ ξίφει 30
 φράζει τε καδῆλωσεν· εὐθέως δ' ἐγὼ
 κατ' ἵχνος ἄσσω, καὶ τὰ μὲν σημαίνομαι,
 τὰ δ' ἐκπέπληγμαί, κούκ ἔχω μαθεῖν ὅτου.
 καιρὸν δ' ἐφήκεις· πάντα γὰρ τά τ' οὖν πάρος

&c. The editions agree in placing a full stop after πόνω. But the reason why Ulysses has volunteered in the service seems expressed by the following γάρ.

21. ἄσκοπον. Hesych. ἀθέατον· Σοφοκλῆς Αἴαντι μαστιγοφόρῳ. *Id.* ἄσκοπος· ἀνόητος· ἀπροόρατος. Some understand, 'a deed for which we can see no motive' (the real motive being that Ajax thought he was killing the Greek chiefs); others 'unlooked for,' as Trach. 246. *El.* 864.—ἡμᾶς, depending on the implied sense of ἔδρασε, influenced, perhaps, by εἵργασται (transitively used). This is more after the manner of Sophocles than ἡμῖν, proposed by Linwood.

23. Hesych. τρανές· σαφές, ἀληθές. (Root *τερ*, as in *τορός*. Curtius, *Gr. Et.* p. 222.)

26. ἐναρίσκειν and κατεναρίσκειν (see Trach. 94) convey the combined idea of slaughter and spoil taken from the dead. Hesych. κατηναρισμένα· ἀπολωλότα, ἐκδεδαρμένα, ἐσκυλευμένα. *Σ.* Αἰ. μαστ.—ἐκ χειρὸς, *cominus*, by sword wounds and not by missiles from afar. Prof. Campbell follows Prof. Jebb in thinking an attack by man is meant, as opposed to deaths by wild beasts or lightning. So too Linwood, *vi*, *non casu aliquo prostratos*.

29. Hesych. ὀπτῆρ· ὀρατῆρ· ἐφόπτης. The word is a synonym of σκοπός. Cf. Aesch. Theb. 364, κατόπτης στρατοῦ. *Id.* 36, σκοποὺς καὶ κατοπτήρας στρατοῦ.

32. σημαίνομαι is nearly a synonym of τεκμαίρομαι, 'I assure myself of by visible proofs,' 'I know by the marks,' ἔχω σήματα αὐτοῦ.—ἐκπέπληγμαί, 'I am puzzled' (not, 'I am alarmed,' *Wunder*).—τὰ μὲν and τὰ δὲ seem to be accusatives of the object. Prof. Campbell prefers the sense 'in part.'—ἄσσω, 'I start off at once on the track.'—ὅτου, *sc.* ἀνδρός ἐστι, 'whose they are.' Whether ἵχνος or ἔργα is meant by τὰ μὲν and τὰ δὲ, is left somewhat uncertain; but the confused marks of cattle and human feet may be so described. The Schol. read ὅπου, which is found in several MSS., and a var. lect. in L., i. e. ὅπου νῦν ἐστὶν ὁ ἀνὴρ. Prof. Campbell translates, "and cannot discover where the quarry lies." He considers ὅτου the less probable because it is ambiguous. But Hermann says, "non ubi Ajax sit quaerit, sed cuius hominis esse facinus illud dicat." Linwood also has ὅπου.—ἐφήκειν, like *supervenire*, implies a fitness of time in arriving; cf. *El.* 304, πανστῆρ· ἐφήξειν. Prof. Jebb's rendering 'in season hast thou succoured' is not altogether a good one. Ajax thus appeals to Athena for further guidance.

34. καιρὸν, for καιρῶς, 'just at the right time,' used like ἀρχήν, δίκην, τέλος, &c. Cf. *inf.* 1316.—τά τ' οὖν, as in the formula εἴτε—εἴτ' οὖν, where the οὖν has no representative in our idiom. Mr. Palmer, who renders it 'in all things

- τά τ' εἰσέπειτα σῇ κυβερνώμαι χερί. 35
- ΑΘ. ἔγνω, Ὀδυσσεύ, καὶ πάλαι φύλαξ ἔβην
τῇ σῇ πρόθυμος εἰς ὁδὸν κυναγία.
- ΟΔ. ἦ καὶ, φίλη δέσποινα, πρὸς καιρὸν πονῶ ;
- ΑΘ. ὥς ἔστιν ἀνδρὸς τοῦδε τάργα ταυτά σοι.
- ΟΔ. καὶ πρὸς τί δυσλόγιστον ὦδ' ἦξεν χέρα ; 40
- ΑΘ. χόλω βαρυνθείς τῶν Ἀχιλλείων ὀπλων.
- ΟΔ. τί δῆτα ποίμναις τήνδ' ἐπεμπίπτει βάσιν ;
- ΑΘ. δοκῶν ἐν ὑμῖν χεῖρα χραίνεσθαι φόνω.
- ΟΔ. ἦ καὶ τὸ βούλευμ' ὥς ἐπ' Ἀργείοις τόδ' ἦν ;
- ΑΘ. κἂν ἐξεπράξατ' εἰ κατημέλησ' ἐγώ. 45
- ΟΔ. ποίαισι τόλμαις ταῖσδε καὶ φρενῶν θράσει ;
- ΑΘ. νύκτωρ ἐφ' ὑμᾶς δόλιος ὄρμᾶται μόνος.
- ΟΔ. ἦ καὶ παρέστη καπὶ τέρμ' ἀφίκετο ;

then' &c., is obliged altogether to omit γάρ. He observes that τὰ εἰσέπειτα refers to Ulysses' advice to Agamemnon to allow the corpse of Ajax to be buried, v. 1333.

36. ἔγνω. 'I know it (your obedience to me); and that is why I am willing to help you now.' This gives a very good sense, and nothing seems gained by taking the aorist historically, 'I was aware (of thy setting out),' or 'I observed it, viz. that you were at fault.' The Schol. however says ταῦτα πρὸς τὰ ἐξ ἀρχῆς, ἵνα μὴ δόξῃ ἀγνοεῖν ἢ θεᾶ τὸ πρᾶγμα.—κυναγία, which some make to depend directly on πρόθυμος, perhaps belongs to the whole sentence, 'a zealous guide on the way for this hunt of yours.' Prof. Jebb construes ἔβην εἰς ὁδόν, 'I took my post upon the route,' and so Wunder.

39. ὥς. ('Yes;') for these doings *are* his, as you say (so!). Prof. Campbell prefers to understand ἴσθι ὥς, as in Phil. 567.

40. As καὶ τίς, καὶ πῶς &c. express incredulity, the *sense* of this verse is, 'Surely he did not set his hand to so purposeless (irrational) a deed!' But it is a difficult verse to translate: the reply shows that there is a direct question conveyed; 'And with what view (πρὸς τί σκοπῶν) did he engage in so reckless an act?' Mr. Palmer, 'And wherefore has he thus violently used his senseless

hand?' Prof. Campbell, 'What had he respect to, when he rushed forth in an act of such ill-reasoned violence?' Mr. Blaydes, 'And for what inconceivable purpose did he thus direct his hand?' Prof. Jebb, 'And wherefore thus darted he his senseless hand?' There can be little doubt that δυσλόγιστον is the epithet to χέρα. Properly, ἄσσειν is transitive, 'to put in quick motion;' whence ἄσσεται is passive in Oed. Col. 1261. Wunder reads χερὶ, and construes δυσλόγιστον ἦξεν.

42. ποίμναις, with emphasis, i. e. ἀλλ' οὐκ αὐτοῖς τοῖς στρατηγοῖς.—βάσιν, a somewhat irregular cognate accusative, the sense being τήνδε ὁρμὴν ποιεῖται.

44. ὥς ἐπὶ, i. e. πραχθησόμενον.

45. ἐξεπράξατο. 'He would have carried the design out of (or for) himself.' There is a variant ἐξέπραξεν, which Linwood, Wunder, and Jebb prefer. Mr. Blaydes reads ἐξεπράξέ γ', which is probable. Hesych. ἐξεπράξατο· ἐφόνευσεν.—ἐγώ, emphatic; 'but for my care of you.'

46. τόλμαις. So κακὰς τόλμας, Trach. 582. The dative represents πῶς ἂν ἐξεπράξατο; and the more full question would be ποῖαι δὲ ἦσαν αἱ τόλμαι κ.τ.λ. The reply virtually is, 'by a nightly attack made single-handed upon us.'

48. παρέστη. Schol. ἐπλησίασεν ἡμῖν.—ἐπὶ τέρμῃ, τῆς ὁδοῦ, τῆς κυναγίας.

- ΑΘ. καὶ δὴ 'πὶ δισσαῖς ἦν στρατηγίσιν πύλαις.
 ΟΔ. καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνον; 50
 ΑΘ. ἐγὼ σφ' ἀπείργω, δυσφόρους ἐπ' ὄμμασι
 γνώμας βαλοῦσα, τῆς ἀνηκέστου χαρᾶς,
 καὶ πρὸς τε ποίμνας ἐκτρέπω σύμμικτά τε
 λείας ἄδαστα βουκόλων φρουρήματα·
 ἐνθ' ἐσπεσὼν ἔκειρε πολύκερων φόνον 55
 κύκλῳ ραχίζων· κἀδόκει μὲν ἔσθ' ὅτε
 δισσοὺς Ἀτρεΐδας αὐτόχειρ κτείνειν ἔχων,
 ὅτ' ἄλλοτ' ἄλλον ἐμπίτνων στρατηλατῶν.
 ἐγὼ δὲ φοιτῶντ' ἄνδρα μανιάσιν νόσοις
 ὤτρυνον, εἰσέβαλλον εἰς ἔρκη κακά. 60
 κᾶπειτ' ἐπειδὴ τοῦδ' ἐλώφησεν πόνον,
 τοὺς ζῶντας αὖ δεσμοῖσι συνδήσας βοῶν
 ποίμνας τε πάσας ἐς δόμους κομίζεται,
 ὡς ἄνδρας, οὐχ ὡς εὐκερων ἄγραν ἔχων.
 καὶ νῦν κατ' οἴκους συνδέτους αἰκίζεται. 65

49. καὶ δὴ. 'He was already at,' or 'he was actually at the doors of the tents where the two generals-in-chief were quartered.'—δισσαῖς, i. e. δισσῶν στρατηγῶν.

50. καὶ πῶς κ.τ.λ. See on v. 40. 'And surely, if he got so far as that, he did not restrain a hand that was so eager for slaughter!' The genitive may depend on ἐπέσχε, but more probably on the notion of ἐπιθυμοῦσαν implied. Cf. Aesch. Suppl. 895, μαιμᾷ πέλας δίπους ὄφης.

51. ἐγὼ κ.τ.λ. 'It was I who prevented him, by throwing across his eyes strange horrible fancies, from exulting in that fatal deed; and I turned him from them to the flocks and the (herds) of yet undivided spoil in charge of the herdsmen, mixed up with others already there.' The genitive (λείας) depends on the implied notion of ἀγέλας. Prof. Campbell renders *δυσφόρους γνώμας* 'overpowering imaginations.' Mr. Palmer, with Wunder, understands 'misleading;' but he is mistaken in quoting *παραφόρους* from the scholia. Any notion, true or false, that takes strong possession of the mind, would be *δύσφορος*. Prof. Jebb's version seems to

me less happy, 'the vexing fantasies of his baneful joy.'—Hesych. *ἀνηκέστου ἀθεραπεύτου*.

55. πολύκερων (accusative), like *μελαγκέρων* in Agam. 1127, and *εὐκερων* inf. 64.—*ἔκειρε*, properly applied to the cattle themselves, governs *φόνον* as if *ἔπραξε* had been used. See on Trach. 848.—*ραχίζων*, Hesych. *διακόπτων*, διὰ τὸ τὴν πρῶτην καὶ μεγάλην διακοπὴν κατὰ τὴν ῥάχιν γίνεσθαι (from the Schol.).

58. Mr. Blaydes spoils the metre by needlessly reading *ὅτε δ' ἄλλοτ' ἄλλον*. Wunder reads *ἄλλοσ' ἄλλον*. The syntax is, *ἔσθ' ὅτε στρ. ἄλλοτ' ἄλλον*.

59. ἐγὼ, repeated from v. 51,—'it was I, as I said, who' &c.—*φοιτῶντα*, i. e. *δαιμονῶντα*, *μανέντα*. Hesychius refers to this verse in v. φοιτῶντα. For *ἔχων* and *ἐμπίτνων* the Schol. has preserved variants *παρὼν* and *ἐμπεσὼν*.—*ἔρκη*, nets or enclosures, *ἀρκύστατα*, from which he had no escape. All these are hunting terms; *ὀτρύνειν* is used of urging wild animals to their own destruction.

62. αὖ. 'Then he turned to another work, and fastened together with ties the cows and sheep that survived, to take them in triumph to his home.'

65. αἰκίζεται, 'he is torturing,'

- δείξω δὲ καὶ σοὶ τήνδε περιφανῇ νόσον,
ὥς πᾶσιν Ἀργείοισιν εἰσιδὼν θροῆς.
θαρσῶν δὲ μίμνε μηδὲ συμφορὰν δέχου
τὸν ἄνδρ'. ἐγὼ γὰρ ὁμμάτων ἀποστρόφους
αὐγὰς ἀπείρξω σὴν πρόσοψιν εἰσιδεῖν. 70
οὗτος, σὲ τὸν τὰς αἰχμαλωτίδας χέρας
δεσμοῖς ἀπευθύνοντα προσμολεῖν καλῶ.
Αἶαντα φωνῶ· στείχε δωμάτων πάρος.
ΟΔ. τί δρᾶς, Ἀθάνα; μηδαμῶς σφ' ἔξω κάλει.
ΑΘ. οὐ σῖγ' ἀνέξει μηδὲ δειλίαν ἀρεῖ; 75
ΟΔ. μὴ πρὸς θεῶν· ἀλλ' ἔνδον ἀρκεῖτω μένων.
ΑΘ. τί μὴ γένηται; πρόσθεν οὐκ ἀνὴρ ὄδ' ἦν;
ΟΔ. ἐχθρὸς γε τῷδε τάνδρ' καὶ τανῦν ἔτι.
ΑΘ. οὐκουν γέλως ἡδιστος εἰς ἐχθροὺς γελᾶν;
ΟΔ. ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐν δόμοις μένειν. 80
ΑΘ. μεμηνότες ἄνδρα περιφανῶς ὁκνεῖς ἰδεῖν;

'cruelly treating.' Hesych. *μαστιζεται*, *ὕβριζεται*. A word applied to disfiguring wounds &c. inflicted on slaves. So Prom. V. 195, *οὕτως ἀτίμως καὶ πικρῶς αἰκίζεται*. Inf. vv. 111. 300.

66. *περιφανῇ*, 'that this is plain downright madness.' Prof. Campbell translates 'in open day,' Prof. Jebb, 'this signal frenzy.'

68. *συμφορὰν δέχου*. 'Do not take it ill if I show you the man,' 'do not regard his presence as likely to harm you in any way.' Wunder construes *θαρσῶν μίμνε τὸν ἄνδρα*.

69. *ἀποστρόφους*. In point of sense this means *ἀποστρέψασα*. Wunder strangely says *ἀπείρξω* is put for *ποιήσω*.

71. *αἰχμαλωτίδας*. This delusion was one of the *δύσφοροι γνώμαι*, sup. 52.—*ἀπευθύνοντα*, 'holding in thrall.' Profs. Campbell and Jebb think the notion of 'bending back' is implied, as in *ἀποστρέψαι*. Properly, the word is applied to keeping an animal, or a captive perhaps, from deviating from the straight path. In Oed. R. 104, *ἀπευθύνειν πόλιν* is to direct and govern a state, in Agam. 1645, 'to bring straight on a journey.'

73. Hesych. *στείχε* *ἴθι*, *πορεύου*.

75. I agree with Linwood and Mr. Blaydes that the true reading is *ἀρεῖ*, not *ἀρεῖς*. They cite Hesychius, *ἀρῆ* *λήρη*, *οἴση*. Σοφοκλῆς Αἶαντι *μαστιγο-*

φῶρα (referring however to 129 inf.). The *ἀ* of the future is generally long, as contracted from *ἀερῶ*, and *αἶρω*, *ἄρῶ*, follows the false analogy of *φαίνω*, *φανῶ*. Prof. Campbell seems to speak of them as distinct verbs. He renders the active (*ἀρεῖς*) 'allow cowardice to arise.' But *αἶρειν δειλίαν* would be very strange in this sense; it differs altogether from *αἶρειν θυμὸν*, *animos tollere*. Translate, 'Do take it quietly, and not bring upon yourself the charge of cowardice.' Cf. Aesch. Theb. 239, *οὐ σίγα μηδὲν τῶνδ' ἐρεῖς κατὰ πόλιν*;

76. *ἀρκεῖτω*, used personally, as in Antig. 547, *ἀρκέσω θνήσκουσ' ἐγώ*.

77. *ἀνὴρ*, 'a man,' i.e. valiant, and one deserving of the name. Cf. Oed. Col. 393. This is a common Attic use; so in Ar. Equit. 178, *καὶ πῶς ἐγὼ ἀλλαντοπάλης ὢν ἀνὴρ γενήσομαι*; Ibid. 333, *ἀλλ' ὃ τραφεὶς ὅθενπέρ εἰσιν ἄνδρες οἷον εἰσιν*. Plat. Symp. p. 192, A, &c. Hermann however thinks the meaning is, 'mad or not mad, his prowess is *but that of a man*, and you ought to face it.' 'And so I would' (says Ulysses, v. 82), 'were he in his right senses.' The goddess virtually asks, why Ajax should be feared now, if he was not feared before.

78. *τανῦν ἔτι*. Viz. *ἀνὴρ πρόσθεν ἐχθρὸς καὶ νῦν ἐχθρὸς ὢν*.

81. Mr. Blaydes prints this verse

- ΟΔ. φρονοῦντα γάρ νιν οὐκ ἂν ἐξέστην ὄκνω.
 ΑΘ. ἀλλ' οὐδὲ νῦν σε μὴ παρόντ' ἴδῃ πέλας.
 ΟΔ. πῶς, εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὄρᾳ ;
 ΑΘ. ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα. 85
 ΟΔ. γένοιτο μέντ' ἂν θεοῦ τεχνωμένου.
 ΑΘ. σίγα νυν ἐστὼς καὶ μέν' ὥς κυρεῖς ἔχων.
 ΟΔ. μένοίμ' ἂν· ἤθελον δ' ἂν ἐκτὸς ὦν τυχεῖν.
 ΑΘ. ὦ οὔτος, Αἴας, δευτέρον σε προσκαλῶ.
 τί βαῖον οὕτως ἐντρέπει τῆς ξυμμάχου ; 90

ΑΙΑΣ.

- ὦ χαῖρ' Ἀθήνα, χαῖρε Διογενὲς τέκνον,
 ὥς εὖ παρέστης· καί σε παγχρύσοις ἐγὼ
 στέψω λαφύροις τῆσδε τῆς ἄγρας χάριν.
 ΑΘ. καλῶς ἔλεξας. ἀλλ' ἐκεῖνό μοι φράσον,
 ἔβαιπας ἔγχος εὖ πρὸς Ἀργείων στρατῷ ; 95
 ΑΙ. κόμπος πάρεστι κοῦκ ἀπαρνοῦμαι τὸ μή.
 ΑΘ. ἦ καὶ πρὸς Ἀτρείδαισιν ἤχμασας χέρα ;
 ΑΙ. ὥστ' οὔ ποτ' Αἴανθ' οἶδ' ἀτιμάσουσ' ἔτι.

without an interrogation. In the next, he wrongly supplies ἰδεῖν with ἐξέστην. Verbs of this kind, like ἐκβῆναι ὄρον, *silvas egredi, evadere* &c., often take the accusative. Other editors have compared Dem. p. 460, οὐδένα πάποτε κίνδυνον ἐξέστησαν.

83. ἀλλ' οὐδὲ νῦν. 'Why, not even now (when he is *not* in his right senses) is there any fear of his seeing you near him,' i. e. near enough to get at you.

85. καὶ δεδορκότα. 'I will make them see dimly, though they retain the power of sight.'

87. ὥς κυρεῖς ἔχων, 'as you are at this present time.' (Not, 'as you *have* been to be in at present,' Mr. Palmer.) Not *chance*, but coincidence of time, is the true meaning of this phrase, as in the next verse, 'to be out of the way just now.' See Phil. 186.

90. ἐντρέπει, 'care for.' So τοῦ δὲ σοῦ ψόφου οὐκ ἂν στραφεῖν, inf. 1117. Properly, 'to turn round at some one's call;' hence to regard, attend to, &c. Compare μετατρέπεσθαι and ἐντρέπεται ἦτορ in Homer.—τῆς ξυμμάχου, said according to the delusion of Ajax, who

fancies the goddess is on his side.

92. παρέστης, *ades*. He does not say πέφηνας, and it may be doubted if the goddess was even now visible. Prof. Jebb, assuming this, and consequently supposing that three actors were at once on the stage, argues from it the lateness of the play, or at least, the composition of it shortly after the novelty had been introduced.—παγχρύσοις κ.τ.λ. "It is part of his madness that Ajax regards the goddess as his ally, and promises offerings to the deity whose help he had so scornfully rejected." Prof. Campbell. 'Thank you,' replies Athena; 'but tell me this, did you make a successful onslaught on the Grecian host?'

97. ἤχμασας. A more poetic,—we might perhaps say, in regard to the artificial style of Sophocles, a more pedantic,—term than ὤπλισας. Mr. Blaydes gives ἤμας, with Musgrave, comparing inf. 453, and so Wunder. But the Schol. has σὸν αἰχμῇ ἐκίνησας. We have αἰχμάσαι τάδε in Trach. 354. Il. iv. 324, αἰχμᾶς δ' αἰχμάσσουσι νεώτεροι.

98. οἶδε. "Ajax identified the Atreidae

- ΑΘ. τεθνᾶσιν ἄνδρες, ὡς τὸ σὸν ξυνήκ' ἐγώ.
 ΑΙ. θανόντες ἤδη τὰμ' ἀφαιρείσθων ὄπλα. 100
 ΑΘ. εἶεν, τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου,
 ποῦ σοι τύχης ἔστηκεν ; ἢ πέφευγέ σε ;
 ΑΙ. ἦ τοῦπίτριπτον κίναδος ἐξήρου μ' ὅπου ;
 ΑΘ. ἔγωγ' Ὀδυσσῇ τὸν σὸν ἐνστάτην λέγω.
 ΑΙ. ἦδιτος, ὦ δέσποινα, δεσμώτης ἔσω 105
 θακεῖ· θανεῖν γὰρ αὐτὸν οὐ τί πω θέλω.
 ΑΘ. πρὶν ἂν τί δράσης ἢ τί κερδάνης πλέον ;
 ΑΙ. πρὶν ἂν δεθεῖς πρὸς κίον' ἐρκείου στέγης
 ΑΘ. τί δῆτα τὸν δύστηνον ἐργάσει κακόν ;
 ΑΙ. μᾶστιγι πρῶτον νῶτα φοιनिχθεῖς θάνη. 110
 ΑΘ. μὴ δῆτα τὸν δύστηνον ὠδέ γ' αἰκίσση.
 ΑΙ. χαίρειν, Ἀθάνα, τᾶλλ' ἐγώ σ' ἐφίεμαι·
 κείνος δὲ τίσει τήνδε κοῦκ ἄλλην δίκην.
 ΑΘ. σὺ δ' οὖν, ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν,
 χρῶ χειρὶ, φείδου μηδὲν ὦνπερ ἐννοεῖς. 115
 ΑΙ. χωρῶ πρὸς ἔργον· τοῦτό σοι δ' ἐφίεμαι,

with the two rams, his treatment of which is described vv. 237 seqq." Prof. Jebb. "He has them in the tent, close at hand." Prof. Campbell.—*Αἶαντα*, proudly said, and with the emphasis of self-consciousness.

99. τὸ σὸν, 'as I understand from your account.' Aesch. Ag. 533, ὡς νῦν τὸ σὸν δὴ, καὶ θανεῖν πολλὰ χάρις. Cf. inf. 1401.

100. τὰ ἐμὰ, i.e. which ought to be mine.

103. ἐπίτριπτον, 'good-for-nothing,' one who has had blows well rubbed upon him. So προστρίβεσθαι and ἐπιτρίβεσθαι are often used. *Versutum*, Wunder. Prof. Campbell explains it 'worn down,' 'fine,' comparing τρίβων and περίτριμμα ἀγορᾶς, which involve the notion of wasting time. The Schol. rightly has *μαστιγίαν*.—Hesych. κίναδος· θηρίον, ὄφις. Photius, Lex., ἰδίως Σικελιώτας φασὶ τὴν ἀλώπεκα κινάδιον καλεῖν.

104. τὸν σὸν ἐνστάτην. 'Who stood in your way in the matter of the arms.' τὸν ἐνιστάμενόν σοι ἐπὶ τῆς κρίσεως, Schol.—Hesych. ἐνστάτης· ἐχθρὸς ἐνιστάμενος, καὶ μὴ ἀναχωρῶν.

108. πρὸς κίονα. The central pillar

that supported a peaked roof, ὑψηλῆς στέγης στῦλον ποδῆρη, Agam. 938. The "grandiloquent expression," Prof. Campbell says, is due to his madness. Prof. Jebb translates "a pillar in the court."

110. θάνη. Somewhat laxly repeated, though under the special condition, from v. 106. "I would not have him die till he is whipped to death." Prof. Campbell.

112. ἐγώ. This is one of very few passages in which no emphasis seems to be conveyed by the personal pronoun, unless, perhaps, there is some antithesis to κείνος.—σε, as in λέγω σε χαίρειν &c. Cf. El. 1456.—χαίρειν, 'to have your way.' The meaning is simple, but the Schol. misunderstood it.—ἐφίεμαι here = κελεύω, more commonly so used in the historic tenses.

114. σὺ δ' οὖν. 'Very well, then, do you, as you say it is a pleasure to you so to act, make a free use of your hand, spare him in nothing of what you intend to do.' With μηδὲν we may supply δρᾶν, as φείδεσθαι takes a genitive. Linwood explains μηδὲν φείδου (ἐκείνων) ὦνπερ ἐννοεῖς.—With the willing answer to this request, Ajax retires within his tent.

- τοιάνδ' αἶί μοι ξύμμαχον παρεστάναι.
 ΑΘ. ὄρᾱς, Ὀδυσσεῦ, τὴν θεῶν ἰσχὺν ὄση ;
 τούτου τίς ἂν σοι τάνδρὸς ἢ προνούστερος,
 ἢ δρᾶν ἀμείνων ἡύρέθη τὰ καίρια ; 120
 ΟΔ. ἐγὼ μὲν οὐδέν' οἶδ'· ἐποικτείρω δέ νιν
 δύστηνον ἔμπας, καίπερ ὄντα δυσμενῇ,
 ὁθούνεκ' ἄτη συγκατέζευκται κακῇ,
 οὐδὲν τὸ τούτου μᾶλλον ἢ τοῦμὸν σκοπῶν.
 ὄρῳ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν 125
 εἶδωλ' ὅσοιπερ ζῶμεν ἢ κούφην σκιάν.
 ΑΘ. τοιαῦτα τοίνυν εἰσορῶν ὑπέρκοπον
 μηδέν ποτ' εἶπης αὐτὸς ἐς θεοὺς ἔπος,
 μηδ' ὄγκον ἄρῃ μηδέν', εἴ τινος πλέον
 ἢ χειρὶ βρίθεις ἢ μακροῦ πλούτου βάθει. 130
 ὥς ἡμέρα κλίνει τε κἀνάγει πάλιν
 ἅπαντα τάνθρώπεια· τοὺς δὲ σῶφρονας
 θεοὶ φιλοῦσι καὶ στυγοῦσι τοὺς κακοὺς.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

- Τελαμώνιε παῖ, τῆς ἀμφιρύτου
 Σαλαμῖνος ἔχων βάθρον ἀγχιάλου, 135

119. σοι. The ethical dative after *εἰρέθη*, not governed by *προνούστερος*. 'Whom could you have found to behave more considerably or to act more opportunely than Ajax,' i.e. in his ordinary capacity? Prof. Jebb quotes Il. vii. 289, where *πινυτή*, 'good sense,' is attributed to Ajax, though in xiii. 824 he is called *βουγάιος*, 'a hulking lout.' The meaning is, 'here is a man who had excellent common sense, but who now, through the power of the gods in perverting it, has done the most foolish things.'

122. *ἔμπας, ὅμως, tametsi*.—*ἄτη κακῇ*, 'a mischievous delusion.' (Or simply *gravi malo*.) The metaphor from a yoke-horse is extremely frequent in tragedy. Cf. inf. 736.

127—33. Athena moralizes on the sentiments expressed by Ulysses. To her conversation, says Prof. Campbell (from Jebb), we may attribute the modera-

tion shown by him at the end of the play.

129. *ἄρῃ*, 'assume.' See v. 75.—*ὄγκον*, 'conceit,' puffed up notions of your own prowess or cleverness.

131. *κλίνειν* and *ἀνάγειν*, 'to depress and lift up' (Phil. 866) are metaphors from the beam of a balance.—*ἡμέρα*, 'diuturnitas temporis,' Linwood. Others think 'a day,' i.e. a single day, is meant.

133. *καὶ στυγοῦσι*, i.e. as they favour the one, so they dislike the other.

134. The chorus of Salaminian sailors, friends and staunch supporters of (and as we say, 'believers in') Ajax, come to his tent, as represented on the stage, and as they march along, sing the anapaestic parodos. They are indignant at the charge brought against him, and attribute it to the envy which is apt to assail those in high places.

135. *βάθρον*. An island, resting firmly

σὲ μὲν εὖ πρᾶσσοντ' ἐπιχαίρω·
 σὲ δ' ὅταν πληγὴ Διὸς ἢ ζαμενῆς
 λόγος ἐκ Δαναῶν κακόθρους ἐπιβῇ,
 μέγαν ὄκνον ἔχω καὶ πεφόβημαι
 πτηνῆς ὡς ὄμμα πελείας. 140
 ὡς καὶ τῆς νῦν φθιμένης νυκτὸς
 μεγάλοι θόρυβοι κατέχουσ' ἡμᾶς
 ἐπὶ δυσκλείᾳ, σὲ τὸν ἵππομανῇ
 λειμῶν' ἐπιβάντ' ὀλέσαι Δαναῶν
 βοτὰ καὶ λείαν, 145
 ἥπερ δορίληπτος ἔγ' ἦν λοιπῇ,
 κτείνοντ' αἰθωνι σιδήρῳ.
 τοιούσδε λόγους ψιθύρους πλάσσω
 εἰς ὧτα φέρει πᾶσιν Ὀδυσσεύς,
 καὶ σφόδρα πείθει. περὶ γὰρ σοῦ νῦν 150
 εὖπιστα λέγει, καὶ πᾶς ὁ κλύων
 τοῦ λέξαντος χαίρει μᾶλλον
 τοῖς σοῖς ἄχεσιν καθυβρίζων.

amidst the waves, is appropriately called a rocky platform, or immovable seat. Prof. Jebb seems to confuse a 'firm throne in an island' with the island itself, though he rightly explains γῆς τὸ δ' αἰπεινὸν βάθρον, said of Lemnos, in Phil. 1000.—ἀγχιῖδλον, a common-place epithet of any small island, in which every πόλις is of necessity near the sea.—Donaldson, New Crat. § 304, approves Bothe's correction βάθρον ἀγχιῖδλον.

136. ἐπιχαίρειν, properly 'to exult over,' is here used for χαίρειν. Cf. Aesch. Theb. 815, χαίρειν—πόλιν εὖ πρᾶσσουσιν. The meaning here is, χαίρω ὅταν εὖ πράσῃς, as the context shows.

138. ὅταν—ἐπιβῇ. The subjunctive implies that such a slander may happen again,—'whenever a stroke from Zeus or the violent language of abuse has assailed you, I am (ever) in great fear, and am scared, even as the dove shows fear by its eye in its flight,' or 'as the timid-eyed dove.'

141. τῆς νῦν φθιμένης, i. e. τῆς παρελθούσης. More properly, 'a report of what was done by you last night.' Schol. ὡς καὶ τῆς παρελθούσης νυκτὸς ἐν φόβῳ γεγόναμεν ἐπὶ τῇ σῇ δυσκλείᾳ.

Rather, 'reports to our discredit,' as the character of the Salaminians generally was at stake.

143. τὸν ἵππομανῇ. A common-place epithet of a field in which horses frisk and race about without restraint. Compare Trach. 188, ἐν βουθερεῖ λειμῶνι. Theoc. ii. 48, ἵππομανὲς φυτὸν ἐστὶ παρ' Ἀρκάσι, τῷ δ' ἐπὶ πᾶσαι καὶ πῶλοι μαίνονται ἂν ὥρα καὶ θοὰ ἵπποι. The Schol. doubted whether the epithet belongs to σε or to λειμῶνα. I have no doubt myself that the latter is right, though Mr. Palmer at some length defends the former. The chief objection lies in the strangeness of the compound applied to human madness. Schol. μεγάλως μαίνόμενον, ἢ γὰρ τῶν ἵππων μανία χαλεπωτέρα ἐστίν.

146. This verse, without the proper caesura, reads somewhat like an interpolation.

150—1. νῦν—λέγει. Schol. ὅτι ἐν ἀτυχίᾳ καθέστηκας, τῆς ἡττης χάριν.

152. τοῦ λέξαντος μᾶλλον. "As the rumour spreads and gains in strength, the spiteful joy of each new hearer is louder and more confident." Prof. Jebb.

τῶν γὰρ μεγάλων ψυχῶν ἰεῖς
οὐκ ἂν ἀμάρτοι· κατὰ δ' ἂν τις ἐμοῦ 155
τοιαῦτα λέγων οὐκ ἂν πείθῃ.
πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει.
καίτοι σμικροὶ μεγάλων χωρὶς
σφαλερὸν πύργου ῥῦμα πέλονται·
μετὰ γὰρ μεγάλων βαιὸς ἄριστ' ἂν 160
καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων.
ἀλλ' οὐ δυνατὸν τοὺς ἀνοήτους
τούτων γνώμας προδιδάσκειν.
ὑπὸ τοιούτων ἀνδρῶν θορυβεῖ
χῆμεις οὐδὲν σθένομεν πρὸς ταῦτ' 165
ἀπαλέξασθαι σοῦ χωρὶς, ἄναξ.
ἀλλ' ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν,

154. *ieis*. Verbs of aiming regularly take a genitive, as *τοξεύειν τινος* &c. For *ἀμάρτοι* Laur. by the first hand has *ἀμάρτοις*, which Linwood and Mr. Blaydes prefer. The scholia strangely combine both readings, *κατὰ μὲν τῶν μεγάλων ψυχῶν ἰεῖς τις οὐκ ἂν ἀμάρτοις*. Either is easily defensible. 'When one aims at great souls, one is not likely to miss; but against *me* if a man said such things, he would hardly convince his hearers.' The contrast, says Prof. Jebb, is between a *βασιλεὺς* and one of the people.—Hesych. *ἀμάρτοις*· ἀποτόχοις.

157. *τὸν ἔχοντα*, 'the wealthy,' and indirectly, 'the man of influence,' *τὸν δυνατὸν*. See Eur. Alc. 57, where *τῶν ἐχόντων* = *πλουσίων*.

159. *σφαλερόν*. Hesych. *σαθρόν*, ἀβέβαιον, ἐπικίνδυνον, ἐπισφαλές.

161. *ὀρθοῖτο*. As large stones are kept in their place in a Cyclopiian wall by small ones inserted in the interstices. 'As the small (by union) with the great, so the great will be best kept straight by the smaller.' The ingenious and satisfactory explanation of Dr. Donaldson, New Crat. § 455, who, referring to a parallel passage in Plato, Legg. p. 902, D, observes "it is very strange that all the commentators have failed to perceive this obvious interpretation." He adds, that the poet himself by v. 162 shows that the chorus is reciting a proverb. Prof. Jebb therefore misses the point in

translating "a slippery garrison for the walls,"—a phrase in itself not very intelligible.

165. *ἡμεῖς κ.τ.λ.* 'And we have no power against these charges, to ward them off from ourselves, unless you assist us.' The sense is simple enough; but Mr. Blaydes translates 'to make any reply to this.' (Schol. ἀντιτάσασθαι.)

167. *ἀλλ' ὅτε κ.τ.λ.* 'Well! albeit, when they have got safely out of your sight, they chatter like a flock of birds, yet the moment you appear, they will cower in silence in alarm at the mighty vulture' (lit. 'perhaps, if you were on a sudden to appear, they would' &c.). Ajax is not compared to a vulture which frightens the birds, but he is described as the vulture himself. For this confusion of the object with the thing to which it is compared, cf. Aesch. Suppl. 223, *ἐν ἀγνῶ δ', ἐσμός ὡς πελειάδων, ἴξεσθε κίρκων τῶν δημοπτέρων φόβῳ*. By *σιγῇ* and *ἄφωνοι* is meant, that the slanderers would not have another word to say. With *ἀλλὰ* we might supply *οὐ μέλει αὐτῶν ὅτε γὰρ κ.τ.λ.* More logically the proposition would stand thus: *εἰ γὰρ καὶ νῦν παταγοῦσιν φυγόντες σε, ὅμως φανεῖς φόβῳ ἐκπλήσσεις*. Linwood supposes the poet meant to say *ἡμεῖς οὐδὲν σθένομεν πρὸς ταῦτα*,—*ἀλλὰ τάχ' ἂν, εἰ σὺ φανείης, πτήξειαν*, but confused the passage by inserting the clause *ὅτε γὰρ δὴ κ.τ.λ.*

παταγοῦσιν ἅτε πτηνῶν ἀγέλαι·
 μέγαν αἰγυπιδὸν δ' ὑποδείσαντες
 τάχ' ἂν ἐξαίφνης, εἰ σὺ φανείης, 170
 σιγῇ πτήξειαν ἄφωνοι.
 ἦ ρά σε Ταυροπόλα Διὸς Ἄρτεμις, στρ.
 ὦ μεγάλα φάτις, ὦ
 μᾶτερ αἰσχύνας ἐμᾶς,
 ὥρμασε πανδάμους ἐπὶ βούς ἀγελαιάς, 175
 ἦ πού τινος νίκας ἀκάρπτωτον χάριν,
 ἦ ρά κλυτῶν ἐνάρων
 ψευθεῖσ', ἀδώροις εἴτ' ἐλαφηβολίαις ;
 ἦ χαλκοθώραξ † ἦ τιν' Ἐνυάλιος

It is not easy to trace the poet's reasoning in ἀλλά κ.τ.λ., but perhaps he virtually meant ἀλλὰ γὰρ τάχα σιγῇν ἔξουσιν. Wunder, after Dobree, omits ὑποδείσαντες, and makes μέγαν αἰγυπιδὸν —πτήξειαν the apodosis.

172. "Hitherto the chorus have not even entertained the possibility of the charge against Ajax being true. But now they begin to ask themselves if it is possible that Ajax may have been driven to such an act by the wrath of some offended deity?" Prof. Jebb. Similarly in Hippol. 142 seqq. the illness of Phaedra is attributed to Pan, Hecate, the Corybantes, or to some offence against Artemis Dictynna. Mr. Davies (on Agamemnon v. 511) remarks that Ἄρτεμις Ταυροπόλα and Ἐνυάλιος are mentioned as the probable agents of the madness of Ajax, because they are indigenous divinities. At all events, the worship of the goddess was established at Brauron in the near neighbourhood; see Iph. T. 1456, Ἄρτεμιν δὲ νῦν βροτοὶ τὸ λοιπὸν ὑμνήσουσι Ταυροπόλον θεάν. Ibid. v. 1462, σὺ δ' ἄμφι σεμνάς, Ἰφργένεια, κλίμακας Βραυρωνίας δεῖ τῇσδε κληδοῦχεῖν θεᾶς. See Hesych. in Ταυροπόλαι and Ταυρῶ, and Phot. Lex. in Ταυροπόλον.

176. ἀκάρπτωτον. There is no way of exactly translating such an expression, or the similar one ἀνίκερος ἀθύρων πελάγων in Hippol. 147. The meaning is, 'on account of the fruits of some victory not being paid;' but this is confused with καρπὸν οὐκ ἔχουσα νίκης χάριν. Schol. διὰ χάριν τινὸς νίκας, ἥς καὶ

καρποὺς οὐκ ἔδεξάτο. Prof. Campbell points out that χάριν may here mean 'the giving of a victory.' This is supported by another scholium, ἀρα χαρίζομένη σοι τὸ νικᾶν καρπὸν καὶ ἀπαρχὰς οὐκ ἔδεξάτο τῆς νίκης;—For ἦ που Linwood and Wunder read, with Lobeck, ἦ που. In this case it would be better to mark the question at ἀγελαιάς. 'Was it Artemis who urged you on? Then it was doubtless because she had been disappointed of her expected honours in war or hunting: or was it the War-god &c.?'

178. The MSS. give ψευθεῖσα δώροις, but the Schol. must have found ἀδώροις. His comment is, ἦ ἀπὸ κυνηγεσίαν δῶρα οὐ λαβοῦσα. Mr. Palmer attempts to defend the vulgate, "or else because she has been defrauded on account of the gifts of noble spoils (not having been such as they ought to have been)."

179. As Homer and Aristoph. Pac. 457 appear to distinguish Ἄρης from Ἐνυάλιος, and as Aeschylus calls Ares χρυσοπλήγη δαίμων (Theb. 107), we may perhaps here follow the MSS. and scholia (διαστέλλει τὸν Ἄρεα ἀπὸ τοῦ Ἐνυαλίου) in retaining ἦ—ἦ against the corrections σοὶ τιν', αὐτὸν τιν' (Prof. Campbell), εἴ τιν', ἦ τιν', μή τιν'. Prof. Campbell objects, that if the difference between the two gods can be maintained, it is out of place here. He remarks that Pindar, Isthm. v. 54, associates Enyalios with the prowess of Ajax; and it seems he was a δαίμων ἐπιχώριος. As Ares was on the side of the Trojans, ἐνυῶ δωρὸς can only refer to Enyalios as the

μομφὰν ἔχων ξυνοῦ δορὸς ἐννυχίοις	180
μαχαναῖς ἐτίσατο λώβαν ;	
οὐ ποτε γὰρ φρενόθεν γ' ἐπ' ἀριστερά, ἀντ.	183
παῖ Τελαμῶνος, ἔβας	
τόσσον ἐν ποίμναις πίτνων	185
ἦκοι γὰρ ἂν θεία νόσος· ἀλλ' ἀπερύκοι	
καὶ Ζεὺς κακὰν καὶ Φοῖβος Ἀργείων φάτιν.	
εἰ δ' ὑποβαλλόμενοι	
κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς,	
ἦ τὰς ἀσώτου Σισυφιδᾶν γενεᾶς,	190
μὴ * μοί γ', ἄναξ, ἔθ' ὧδ' ἐφάλοισ κλισίαις	
ὄμμ' ἔχων κακὰν φάτιν ἄρη.	193
ἀλλ' ἄνα ἐξ ἐδράνων, ὅπου μακραιῶνι	ἐπῶδ.
στηρίζει ποτὲ τᾶδ' ἀγωνίῳ σχολᾷ	195

ally of the Greeks. Prof. Jebb thinks δὴ τιν' not improbable. The true reading is somewhat uncertain.

180. μομφὰν ἔχων. Dissatisfied that the aid of an allied spear was not duly acknowledged.—μαχαναῖς, 'by (prompting this) nocturnal enterprise.' Mr. Blaydes; and similarly Linwood. Less correctly, I think, Prof. Jebb, 'by nightly wiles,' i. e. subtle and malignant promptings in the dead of night. Mr. Palmer says "the device itself" is meant, "and not the suggestion of the thought." What follows, φρενόθεν γε, 'from your own thoughts' or suggestions, is contrasted with all the preceding surmises, not with the last alone. The Schol. seems to have construed ἐπ' ἀριστερά φρενόθεν, which he explains οὐ γὰρ ἐπὶ τοσοῦτον ἀφρονεῖς ὥς ἀνευ αἰτίας θέλειν ἐμπεσεῖν τοῖς ποιμνίοις.—πίτνων is 'in thus falling on the flocks.'

186. ἦκοι γὰρ ἂν. ('No! it cannot be that; it *must* be some god-sent delusion;) for a divine madness may have come.' Schol. εἴκοι γὰρ εἶναι θεῶν νόσος. The optative of ἦκειν in the sense of *venerit* is to be noticed. See El. 797. Prof. Jebb translates "must come," and he explains the γὰρ by a different ellipse.

188. ὑποβαλλόμενοι, taking up from others and adopting rumours of which they are not the authors. Cf. ὑπόβλητον στόμα, 'speaking at the dictation of

another,' Oed. Col. 794.

189. οἱ μεγάλοι βασιλῆς. "Atridas dicit." Linwood.

190. Σισυφιδᾶν. See Phil. 417.—γενεᾶς, sc. βασιλεὺς τις, viz. Ulysses. Linwood suggests Σισυφίδας. But cf. v. 202.

191. μὴ μοί γ' is Mr. Blaydes' correction for μὴ μὴ μ', though in his own text he gives μὴ μηκέτ' ὄναξ, and ἐμμένων for ὄμμ' ἔχων. It is very difficult to explain με, by the general notion implied of μὴ με διαβάλλης αὐτὸς διαβαλλόμενος (Jebb), and equally difficult to defend the elision of μοι. The Schol. however says τὸ πληρες, μὴ μὴ μοι. Linwood admits the rarity of such an ellipse, but adds "certe μ' hoc quidem loco pro μοι positum fuisse crediderim."—ὄμμ' ἔχων, Schol. κρυπτόμενος ἐν ταῖς ἐφάλοις κλισίαις. Others translate, 'gazing on the tents by the sea.' In either case κλισίαις is a dative of place.

195. ὅπου—ποτέ. 'Wherever it is that you are now fixed to the spot in this long rest from the contest.' Others, with the Schol. τὸν (1. τῷ) ἀγῶνα ἐμποιούντ' σοι, understand 'troubles,' 'anxious' rest. "An intermission which is both contentious and perilous," Prof. Campbell. Wunder says (not. crit.) "I have little doubt that Sophocles wrote μακραιῶν," and he reads in the next line ποτὶ, since ὅπου ποτὲ would imply that the chorus did not know where Ajax was.

ἄταν οὐρανίαν φλέγων. ἐχθρῶν δ' ὕβρις
 ἀτάρβητος ὀρμάται
 ἐν εὐανέμοις βάσσαις,
 ἀπάντων καγχαζόντων γλώσσαις
 βαρυνάλητ', ἐμοὶ δ' ἄχος ἔστακεν.

200

ΤΕΚΜΗΣΣΑ.

ναὸς ἀρωγοὶ τῆς Αἴαντος,
 γενεᾶς χθονίων ἀπ' Ἐρεχθιδῶν,
 ἔχομεν στοναχὰς οἱ κηδόμενοι
 τοῦ Τελαμῶνος τηλόθεν οἴκου.
 νῦν γὰρ ὁ δεινὸς μέγας ὠμοκρατῆς
 Αἴας θολερῶ
 κεῖται χειμῶνι νοσήσας.

205

ΧΟ. τί δ' ἐνήλλακται † τῆς ἡμερίας

On the other hand, *στηρίζεσθαι* πρὸς τινι seems very doubtful Greek.—φλέγων, Schol. *ζωπυρῶν, ἀνεγείρων*. 'Aggravating,' Mr. Blaydes. "Inflaming the heaven-sent plague," Prof. Jebb. "Making calamity blaze to the sky," Prof. Campbell, who thinks the metaphor from a conflagration is continued in the next words. Translate, 'for the insolence of thy enemies goes forth with boldness undaunted in the breezy dells, while they all jeer at you with their tongues in words that cause us deepest pain.' The MSS. and Schol. have *βαρυνάλητα*, which Dindorf alters to *βαρυναλήτης*. Not the adverb, but the accusative after *καγχαζόντων* seems intended. Most of the editors adopt the conjecture of Dindorf, *καχαζόντων*. The MS. Laur. has *κακχαζόντων*. This form might be defended on the analogy of *ὄκχος, βρόκχος*, and the Italian *acqua*, viz. by a lengthening of the guttural in pronunciation. The nasalized form of the root occurs in the Homeric *καγαλῶν*, 'chuckling.'—Wunder reads ὦδ' ἀτάρβητος, and the neuter plural may have come from the feminine termination.

200. *ἔστακεν*, stands steadfast, i. e. departs not, Hesych. *κεῖται*. The antithesis which Mr. Palmer finds between the report that speeds along and the grief that stands still, is a rather feeble one. Linwood however propounds a similar idea, that *στηρίζει* and *ὀρμάται*

are thus contrasted. "Ajax semper in uno loco obsidiis obnoxius sedet: [dum] inimici apertos quasi per saltus vagantur, occasionem illum laedendi nunquam non captantes."

201. Tecmessa, the captive concubine of Ajax (v. 488), not knowing that the chorus have already heard the report, comes in great grief to inform them that her renowned Ajax is down with an attack of madness. Though islanders, (*νησιῶται*, whom the Athenians usually held in some contempt,) they are here complimented as Athenian *ἄσται*, and descendants from Erechtheus. The Schol. observes that this is done to keep the allegiance of Salamis steadfast to the mother country.

202. *γενεᾶς*, = *γενόμενοι*. Cf. 190.

204. *τηλόθεν*. 'We, who have a concern for the house of Telamon without any close connexion with it.' Whether *ὄντες* or *όντος* should be supplied, the Schol. is in doubt. Linwood adopts the latter.

205. *ὠμοκρατῆς*, 'stern in command.' They speak as comrades who have experienced the short temper of their captain. See v. 548. By a naval metaphor, derived from a disturbed and muddy sea, they speak of him as ailing from a malady that deprives him of clear thought. Cf. Prom. V. 885, *θολεροὶ δὲ λόγοι παῖδός' εἰκὴ στυγνῆς πρὸς κύμασιν ἔτης*.

208. With Linwood, I regard *ἡμερίας* as probably corrupt; and the correction

- νύξ ἦδε βάρος ;
παῖ τοῦ Φρυγίου Τελεύαντος, 210
λέγ', ἐπεὶ σε λέχος δουριάλωτον
στέρξας ἀνέχει θούριος Αἴας·
ὥστ' οὐκ ἂν αἰδῖρις ὑπείποις.
- TE. πῶς δῆτα λέγω λόγον ἄρρητον ;
θανάτῳ γὰρ ἴσον πάθος ἐκπεύσει. 215
μανία γὰρ ἀλούς ἡμῖν ὁ κλεινὸς
νύκτερος Αἴας ἀπελωβήθη.
τοιαῦτ' ἂν ἴδοις σκηνῆς ἐνδον
χειροδάϊκτα σφάγι' αἰμοβαφῇ,
κείνου χρηστήρια τάνδρός. 220
- XO. οἶαν * ἔδειξας ἀνέρος αἰθοπος ἀγγελίαν στρ.
ἄτλατον οὐδὲ φευκτὰν,

of Thiersch, *ἡμεῖας*, as of little value, since it destroys the antithesis between night and day, which seems intended. Adopting this, Prof. Jebb translates, 'And by what heavy chance has the night been varied from its wonted stillness?' I doubt if this sense can be extracted from the Greek. And to supply *ἡμεῖας* with *ἡμεῖας* seems a licence without precedent. The Schol. has a remarkable gloss, ἀντὶ τῆς ἀηδοῦς φορᾶς, and ποῖον βάρος ἔλαβεν αὐτὴ ἢ νύξ ἀπὸ τῆς προτέρως ἀηδίας; The variant he records, *ἡμεῖας*, is only the Doric *a* super-scribed over *h*. It is hardly credible that he could have confounded *ἡμ* with *ἡδ*, but it is difficult to suggest anything better than τί δ' ἐνήλλακται τοῦ πρὶν ἀηδοῦς κ.τ.λ.

210. Τελεύαντος was pronounced with the liquid doubled. See many examples of this given on Aesch. Cho. 1038. It is surprising that so many editors should adopt Dindorf's reading, which violates the anapaestic pause, τοῦ Φρυγίου Τελεύαντος. Porson's proposal σὺ T. involves a false use of the pronoun.—In the "Homer" of Sophocles the parentage of Tecmessa had doubtless been given.

212. ἀνέχει, lit. 'upholds,' 'maintains,' has the notion of familiar fondness, as the nightingale is described in Oed. Col. 674, τὸν οἰνῶπ' ἀνέχουσα κισσόν. Eur. Hec. 119, τῇς μαντιπύλου βάκχης ἀνέχων λέκτρ' Ἀγαμέμνων. Schol. ἀντὶ τοῦ ἀνυψοῦ, τιμᾶ.

213. οὐκ αἰδῖρις. 'You must be able with full knowledge to suggest a reason. For ὑπείπειν see Eur. Suppl. 1171, and Herc. F. 962.

216—17. Mr. Palmer thinks ὁ κλεινὸς νύκτερος form two descriptive epithets, "our famous night-marauding Ajax." It seems however simpler to take νύκτερος = νύκτωρ, 'disgraced (made a fool or) himself by a night-adventure,' or (with Linwood) *nocte furore captus*.

220. χρηστήρια, 'victims,' as if slain for a sacrifice. Aesch. Suppl. 450, πεσεῖν χρηστήρια θεοῖσι πολλοῖς πολλὰ. Theb. 230, σφάγια καὶ χρηστήρια θεοῖσιν ἔρδειν. —κείνου τοῦ ἀνδρός, i. e. of that once renowned and illustrious hero, who has now become a mere cattle-killer.

221. ἀνέρος ἀγγελίαν, 'a report about a man,' as inf. 998, σοῦ βᾶσις.—αἰθονος Dind., an epic form, recognized by Hesych. in αἰθονα, and compared with αἰθων λῆμα, Aesch. Theb. 448, αἰθων γὰρ ἀνὴρ, Rhcs. 122, i. e. θερμὸς, θρασὺς, αὐθάδης. But the Schol. with most of the MSS. has αἰθονος, and Hesych. αἰθονος· διαπύρου, μέλανος, and αἰθονα· μέλανα· πυρώδη, ἢ θερμαντικόν. There seems no authority for the shortened genitive of αἰθων, for αἰθονα in Hesych. is probably an error for αἰθονα. In Laur. there is an erasure which leaves the original reading uncertain.—οἶαν, of course, is an exclamation, not a question. —ἔδειξας ἀνέρος is Wunder's reading for ἐδήλωσας ἀνδρός. See on 245.

- ΧΟ. ἀλλ' εἰ πέπαυται, κάρτ' ἂν εὐτυχεῖν δοκῶ.
φρουδου γὰρ ἤδη τοῦ κακοῦ μείων λόγος.
- ΤΕ. πότερα δ' ἂν, εἰ νέμοι τις αἵρεσιν, λάβοις, 265
φίλους ἀνιῶν αὐτὸς ἡδονὰς ἔχειν,
ἢ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνῶν ;
- ΧΟ. τό τοι διπλάζον, ὦ γύναι, μείζον κακόν.
- ΤΕ. ἡμεῖς ἄρ' οὐ νοσοῦντες ἀτώμεσθα νῦν.
- ΧΟ. πῶς τοῦτ' ἔλεξας ; οὐ κάτοιδ' ὅπως λέγεις. 270
- ΤΕ. ἀνὴρ ἐκεῖνος, ἡνίκ' ἦν ἐν τῇ νόσῳ,
αὐτὸς μὲν ἦδεθ' οἷσιν εἴχετ' ἐν κακοῖς,
ἡμᾶς δὲ τοὺς φρονούντας ἡνία ξυνῶν
νῦν δ' ὥς ἔληξε κἀνέπνευσε τῆς νόσου,
κεῖνός τε λύπη πᾶς ἐλήλαται κακῇ 275
ἡμεῖς θ' ὁμοίως οὐδὲν ἦσσον ἢ πάρος.
ἄρ' ἔστι ταῦτα δις τόσ' ἑξ ἀπλῶν κακά ;

263. εἰ πέπαυται. Viz. as your word λήγει implies.—κάρτ' ἂν εὐτυχεῖν means εὐτυχῆσω.

265—77. The argument is sophistical, and not very clearly expressed. 'Would you rather be Ajax,' Tecmessa asks, 'or his friends? *He* causes them grief, but does not feel it himself: they, from close companionship, have *his* trials to bear as well as their own (v. 275—6), when he has become conscious of his offence; and two evils are worse than one.' Tecmessa hence infers (v. 269) that she is really more to be pitied than Ajax: 'then we, without being mad, have to bear the sad consequences of madness;' we have the *ἄτη*, while he alone has the *νόσος*. Prof. Campbell, after Hermann and Linwood, observes, "Tecmessa here identifies herself with Ajax." Rather, she contrasts herself, except indeed so far as the griefs are common to both. The Schol. however says, ἡμεῖς, ἀντὶ τοῦ ὁ Αἴας, νῦν μὴ νοσῶν ὁδυνᾷ ἑαυτὸν διὰ τὰ πεπραγμένα. Mr. Blaydes, "we then, because we are not ailing (because Ajax has ceased from his madness) are now in trouble." Prof. Jebb, "then are we losers now, though the plague is past,"—where ἡμεῖς (he says) are Ajax and his friends. He gives the general sense thus: "You think that we are in better case because the frenzy of Ajax has passed off. But

compare the actual with the recent state of things. *Then*, his madness was painful for his friends to witness; but *he*, at least, revelled in his delusions. *Now*, we his friends are still full of grief and anxiety; while he, restored to consciousness, shares our feelings. Thus the sum-total of suffering is increased. There is distress on both sides, and not on one only." I agree with Mr. Palmer, that "there is a clear distinction intended between Tecmessa and Ajax." She represents herself as the heavier sufferer of the two.

270. οὐ κάτοιδα. The chorus does not understand the sophistical proposition. Tecmessa explains: 'When he was mad, he vexed us without feeling vexation himself. Now he feels vexation himself, and we are vexed just *because* he is vexed, as well as on account of his former doings. So now we have grief on two separate accounts, for his sake and for our own sakes.' The effort to reason out the 'double woe' has introduced some obscurity into the passage. The meaning of κοινὸς ἐν κοινοῖσι λυπεῖσθαι (267) is explained by 275—6, viz. λυπεῖσθαι σὺν τοῖς κοινῶς λυπουμένοις. For the repetition of the adjective see El. 742. Trach. 613.

273. ξυνῶν, 'because he was one of us.'

275. πᾶς, i. e. κατὰ πάντα.

277. ἄρα, nonne ?

- ΧΟ. ξύμφημι δὴ σοι καὶ δέδοικα μὴ 'κ θεοῦ
πληγὴ τις ἦκη. πῶς γὰρ, εἰ πεπανμένος
μηδέν τι μᾶλλον ἢ νοσῶν εὐφραίνεται ; 280
- ΤΕ. ὥς ᾧδ' ἐχόντων τῶνδ' ἐπίστασθαί σε χρή.
- ΧΟ. τίς γάρ ποτ' ἀρχὴ τοῦ κακοῦ προσέπτατο ;
δήλωσον ἡμῖν τοῖς ξυναλγοῦσιν τύχας.
- ΤΕ. ἅπαν μαθήσει τοῦργον, ὥς κοινωνὸς ὢν.
κείνος γὰρ ἄκρας νυκτὸς, ἥνιχ' ἔσπεροι 285
λαμπτήρες οὐκέτ' ἦθον, ἄμφηκες λαβῶν
ἐμαίετ' ἔγχος ἐξόδους ἔρπειν κενάς.
κἀγὼ 'πιπλήσσω καὶ λέγω, τί χρῆμα δρᾶς,
Αἴας ; τί τήνδ' ἄκλητος οὐθ' ὑπ' ἀγγέλων
κληθεὶς ἀφορμᾶς πείραν οὔτε του κλύων 290
σάλπιγγος ; ἀλλὰ νῦν γε πᾶς εὐδαι στρατός.
ὁ δ' εἶπε πρὸς με βαί', ἀεὶ δ' ὑμνούμενα·

279. There are variants *ἦκη*, *ἦκει*, *ἦκοι*. The first expresses fear lest a blow should have come ; the second, which is adopted by Linwood, fear as to whether it has come, i. e. that it *has* come. Both, of course, are defensible ; but the apprehension of the result seems here more appropriate. See on Phil. 493, *δέδοικα—μὴ βεβήκη*.—*πῶς γὰρ*, i. e. the settled gloom on his mind shows that all is not right. The remark, of course, anticipates the coming suicide, as sup. 230.

282. *ἀρχή*. The chorus, who as yet know only the effects, wish to learn the cause and first symptoms of the madness.—*προσέπτατο*, like *προσέπτα* Prom. V. 115, said of any sudden approach. Cf. *ibid.* 644. Eur. Alc. 420, *οὐκ ἔφνω κακὸν τόδε προσέπτατ'*.

284. *κοινωνός*, viz. as a partner in his disgrace as well as in his prosperity ; cf. 267.

285. *ἄκρας*. Commentators differ as to whether early night or late night is meant ; nor is it possible to decide. Both the edge or verge of night (evening), or the highest point to which it as it were ascends in the sky, may be meant. Professors Jebb and Campbell agree in preferring the latter sense, i. e. 'the dead of night.' So also Wunder, 'at midnight.' Linwood, *prima nocte*, and so

Schol., *περὶ πρώτων ὕπνον*, and οἷον κατὰ τὴν ἐσπέραν.—*λαμπτήρες*, Aesch. Ag. 22, Cho. 537, Od. xviii. 307, not 'torches,' or 'lights,' but great standard candlesticks, as we should call them, used for inserting or suspending blazing pitch or oil or any flaring light : see Rich, Companion to Dict. in v. *candelabrum*. Schol. οἱ κατὰ τὴν οἰκίαν φάινοντες λύχνοι. As *αἰθεῖν* is usually transitive, Mr. Blaydes thinks the poet may have written *ἐσπέρους λαμπτήρας*.

287. *κενάς*. Schol. *τὰς οὐκέτι [ἐς] χρήσιμον γινομένας*. 'On a bootless expedition,' to which no one had summoned him. Mr. Palmer translates, "to steal out upon the deserted paths." It was however the uselessness of the journey that caused Tecmessa to object.

289. *ὑπ' ἀγγέλων*. See Trach. 391. Aesch. Cho. 821, *ἦκα μὲν οὐκ ἄκλητος*, ἀλλ' ὑπάγγελος.

292. *βαῖα*, 'few words, but oft-repeated.' Ajax was a man of few words, and moreover *ᾠμοκρατής*, v. 205, stern in his commands. Here he 'snubbed' Tecmessa by virtually asking, 'What is that to you ?' She, knowing his present temper, *μαθοῦσα*, ceased from further expostulation, and he went forth alone.—*ἐσσύθη*, like the anomalous epic form *ἐσσύμενος*, takes the double *σ* for metrical convenience.

γύναι, γυναιξὶ κόσμον ἢ σιγὴ φέρει.
 καὶ γὰρ μαθοῦς' ἔληξ', ὃ δ' ἐσσύθη μόνος.
 καὶ τὰς ἐκεῖ μὲν οὐκ ἔχω λέγειν πάθας· 295
 ἔσω δ' ἐσῆλθε συνδέτους ἄγων ὁμοῦ
 ταύρους, κύνας βοτῆρας, εὐκερών τ' ἄγραν.
 καὶ τοὺς μὲν ἠύχενιζε, τοὺς δ' ἄνω τρέπων
 ἔσφαζε κάρραχιζε, τοὺς δὲ δεσμίους
 ἠκίζεθ' ὥστε φῶτας ἐν ποίμναις πίτνων. 300
 τέλος δ' ὑπάξας διὰ θυρῶν σκιᾶ τινὶ
 λόγους ἀνέσπα τοὺς μὲν Ἀτρειδῶν κάτα,
 τοὺς δ' ἀμφ' Ὀδυσσεῖ, συντιθεὶς γέλων πολὺν,
 ὅσσην κατ' αὐτῶν ὕβριν ἐκτίσται' ἰών·
 κάπειτ' ἀπάξας αἰθις ἐς δόμους πάλιν 305
 ἔμφρων μόλις πῶς ξὺν χρόνῳ καθίσταται,

296. *συνδέτους*, bound or strung together, like captives tied to each other in a row. Mr. Palmer separates *κύνας* from *βοτῆρας* by a comma, supposing that men and animals were promiscuously brought in. The words *ὥστε φῶτας* (300) imply that animals alone are described. The Schol. explains *τοὺς ποιμενικοὺς κύνας*, but *κύων βοτῆρ* is certainly a strange phrase for a shepherd's dog.—For *εὐκερών* (accusative) Dindorf reads *εὐερόν τ'* from Schneidewin,—a needless change, since goats and sheep have horns as well as oxen.

298. *ἠύχενιζε*. 'Wrung (or broke) their necks,' as distinct from *ἔσφαζε*, 'cut their throats.'—*ἠκίζετο*, sup. 65. For *ῥαχίζειν*, 'to break the back-bone,' cf. sup. 56. Aesch. Pers. 428, *ἐπαιον, ἐρράχιζον*, where the exact sense is determined by the context. (Prof. Campbell, "he cleft them through to the spine.") It is usual in this construction to omit the copula, so that *ἔσφαζεν, ἐρράχιζεν* is probably the true reading.

301. *ὑπάξας*, 'stealing away in haste.' A variant of equal authority is *ἀπάξας*.—*σκιᾶ τινι*, the shadowy form, or rather, the visionary person of some one whose voice only was heard. The goddess does not say (sup. 51 seqq.) that she actually spoke to Ajax or he to her, after bringing in the cattle. But the context seems to show that she had urged him to the

violent treatment which he supposed he was exercising on his enemies.—*ἀνέσπα*, a metaphor from drawing arrows out of a quiver. So *τοξεύειν*, like *λέναι*, is often used of uttering words; cf. Ant. 1034. For *ἀνασπᾶν* in the corresponding sense see Ar. Ran. 903. Plat. Theaet. p. 180.

303. *γέλων*, a loud laugh of exultation; cf. Ant. 483. The usual epithet is *πολύς*, e. g. in Bacch. 250. Q. Smyrnaeus, v. 439, *ὀψὲ δ' ὃ γ' ἀρνεῖοιο κατακταμένου σχεδὸν ἔστη, καὶ β' ὀλοδὸν γελάσας τοῖον ποτὶ μῦθον ἔειπε*.—*συντιθεὶς*, 'adding,' lit. putting laughter as well as taunts into his action against them. Similarly Agam. 1579, *λάκτισμα δέῃπρον ξυνδίκως τιθεὶς ἄρᾳ* (ἀρᾷ). Mr. Blaydes is hardly correct, "heaping up much ridiculous talk," nor is "many a vaunt" (Jebb) precisely the sense.—*ἐκτίσται*, the indirect past narrative, 'at having gone and paid off upon them so much ill-treatment of himself,' viz. in refusing him the arms, unjustly as he thought. Musgrave proposed *ἐκτίσσειν*, 'he would pay them for.'

306. *μόλις*, 'at last, and after some time, he comes to his senses by some means or other.' This is the usual sense of *μόλις*, exactly the Latin *vis*. ("In painful wise," Jebb.)—For *ἀπάξας*, 'hastening back,' Dind. reads *ἐπάξας*, Mr. Blaydes *ἐσφάζας*. Wunder compares Trach. 693, *ἔσω δ' ἀποστείχουσα*.

καὶ πλήρες ἄτης ὡς διοπτρεύει στέγος,
παίσας κάρα 'θώϋξεν' ἐν δ' ἑρειπίοις
νεκρῶν ἑρείφθεις ἔζετ' ἀρνείου φόνου,
κόμην ἀπρίξ ὄνυξι συλλαβὼν χερί. 310
καὶ τὸν μὲν ἦστο πλείστον ἄφθογγος χρόνον'
ἔπειτ' ἔμοι τὰ δεῖν' ἐπηπείλησ' ἔπη,
εἰ μὴ φανοίην πᾶν τὸ συντυχὸν πάθος,
κάνηρετ' ἐν τῷ πράγματος κυροῖ ποτέ.
κἀγὼ, φίλοι, δείσασα τοῦξειργασμένον 315
ἔλεξα πᾶν ὅσον περ ἐξηπιστάμην.
ὁ δ' εὐθὺς ἐξώμωξεν οἰμωγὰς λυγρὰς,
ἃς οὐ ποτ' αὐτοῦ πρόσθεν εἰσήκουσ' ἐγώ.
πρὸς γὰρ κακοῦ τε καὶ βαρυψύχου γόους
τοιούσδ' αἰεί ποτ' ἀνδρὸς ἐξηγείτ' ἔχειν 320
ἄλλ' ἀψόφητος ὀξέων κωκυμάτων

307. ἄτης. Properly the delusion itself, then (as here) the consequences of it, which is the usual sense of ἄτη in Sophocles.—Hesych. διοπτρεύειν κατασκοπεῖν. He is thought to allude to this passage. Q. Smyrn. v. 456, Αἴας δ' ὡς ἴδε μῆλα κατὰ χθονὸς ἀσπαίροντα, θάμβειεν ἐν φρεσὶ πάμπαν· δίστατο γὰρ δόλον εἶναι ἐκ μακάρων.

309. ἑρείφθεις. ἀντὶ τοῦ καταπεσῶν, ἐρριμένος, Schol., who records a variant ἑρείσθεις. But ἐρείπειν is to throw down in ruin, ἐρείδειν to prop and support. The latter might here mean 'leaning against the dead bodies.' And this is adopted by Mr. Blaydes. We have νεκροῖς combined with ναυτικά ἐρείπια in Agam. 643. A second genitive is here added, as the cause from which the fall of the carcasses came.

310. Hesych. ἀπρίξ· προσπεφυκῶτως, ἰσχυρῶς, σφοδρῶς.

311. τὸν μὲν—πλείστον. The separation of the article is due to metrical convenience; so Eur. El. 781, ὁ δ' εἶπ' Ὀρέστης. Phoen. 512, ταῖς γὰρ ἂν θήβαις τόδε γένοιτ' ὕνειδος. See on Trach. 116.

312. τὰ δεινὰ ἔπη. 'Then it was that he uttered against me all those threatening (horrible) words, if I did not make known to him *all* the disaster that had befallen him.' With δεινὸς in this sense the article is more often used than

omitted. See inf. 650. 1226.—φανοίην, the future; there is no transitive aorist ξφανον. Tecmessa, though unwilling to explain the full extent of the damage done, does so under fear of the threat; see on 292. The Schol. says, 'there is great pathos in such a sensible man (τὸν ἐμφρονέστατον) as Ajax asking of his concubine what are the acts which he has himself done.' Prof. Campbell: "Tecmessa, fearing that she was wrong in obeying Ajax, attempts to secure yet more the sympathy of the chorus."

314. ἐν τῷ πράγματι. Linwood compares Eur. Hel. 1195, ἐν τῷ δὲ κείσασαι ξυμφορᾷ;

317. ἐξώμωξεν. Schol. ἐξάκουστον ὦμωξεν.

320. ἐξηγείτο, 'he explained,' he gave it as a reason (or perhaps, 'he used sagely to observe'), 'that it was the part of a cowardly and low-spirited man to indulge in groans of that sort.'—ἔχειν γόους, to make them a practice, *usurpare*. Profs. Campbell and Jebb think ἔχειν πρὸς ἀνδρὸς might mean that groans proceed from a man; for myself, I doubt this. Compare ἔχομεν στοναχὰς sup. 203, (though *causas gemendi* is there meant,) and Phil. 213.—βαρυψύχου, Schol. μικροψύχου, καταπεπτακός τὴν ψυχὴν.—For πρὸς cf. inf. 581.

321. Hesych. ἀψόφητος· ἀνευ κραυγῆς.

ὑπεστέναζε ταῦρος ὡς βρυχώμενος.
 νῦν δ' ἐν τοιᾷδε κείμενος κακῇ τύχῃ
 ἄσιτος ἀνὴρ, ἄποτος, ἐν μέσοις βοτοῖς
 σιδηροκμήσιν ἥσυχος θακεῖ πεσὼν, 325
 καὶ δῆλός ἐστιν ὥς τι δρασείων κακόν·
 τοιαῦτα γὰρ πῶς καὶ λέγει κῶδύρεται.
 ἀλλ', ὦ φίλοι, τούτων γὰρ οὐνεκ' ἐστάλην,
 ἀρήξατ' εἰσελθόντες, εἰ δύνασθέ τι.
 φίλων γὰρ οἱ τοιοῖδε νικῶνται λόγοις. 330

ΧΟ. Τέκμησσα δεινὰ παῖ Τελεύταντος λέγεις
 ἡμῖν, τὸν ἄνδρα διαπεφοιβάσθαι κακοῖς.

ΑΙ. ἰὼ μοί μοι.

ΤΕ. τάχ', ὡς ἔοικε, μᾶλλον· ἢ οὐκ ἠκούσατε
 Αἴαντος οἶαν τήνδε θωῖσσει βοήν; 335

ΑΙ. ἰὼ μοί μοι.

ΧΟ. ἀνὴρ ἔοικεν ἢ νοσεῖν, ἢ τοῖς πάλαι

322. βρυχώμενος. 'Moaning,' not uttering shrieks or screams ὀξέως. See Trach. 805. 904.

325—6. A full stop is wrongly placed in the editions both at πεσὼν and at κακόν. The sense is, 'he shows that he wants to do some mischief, for I know not how it is, but all his words and lamentations turn on (or tend to) this.' Tecmessa says just enough to suggest suicide to her hearers, though she does not as yet apprehend such a terrible result.

328. ἐστάλην, 'I came here to find you.' Oed. Col. 20, μακρὰν γὰρ ὡς γέροντι προῦστάλης ὁδόν. She says this by way of excuse for having left Ajax in such a time of trouble (Schol.).

330. οἱ τοιοῖδε. 'Men like him (stern in temper, v. 205) are prevailed over by the arguments of friends,' viz. if not by the persuasions of a woman. The MSS. and Schol. have φίλοι for λόγοις, but the latter is quoted by Stobaeus, Flor. 113. 8. Mr. Palmer, with Wunder, retains φίλοι, but the sense is very poor, 'such friends yield to their friends.' The error perhaps arose from an ancient variant, λόγοις γὰρ οἱ τοιοῖδε νικῶνται φίλοι.

332. διαπεφοιβάσθαι (φοιβάζω, al. διαπεφοιβᾶσθαι), Schol. ἐκμεμηνέαι, 'has

become thoroughly and hopelessly mad,' i.e. even though he has had a lucid interval. "Has been demented by his troubles," Prof. Jebb. It is a question (which I have raised on διατετιμῆται, Aesch. Theb. 1050) if the sense is not rather, 'what you say about the madness caused by his troubles being over (ἐμ-φρων, v. 306) is something terrible,' viz. if he is still showing such symptoms of distress, and is so moody and strange in his conduct, that he may yet end by committing some worse act.—ἡμῶν, like ἐμὸς and εἶναι, Agam. 14 and 1100, overflows, as it were, from the preceding verse. Some, as sup. 216, take it as part of this verse, 'our hero' &c.

334. μᾶλλον. Schol. τάχα, ὡς φαίνεται, μᾶλλον στενάζει (l. στενάζει).

336. ἔοικεν κ.τ.λ. From the suppressed groans heard from within, the chorus infers that Ajax is either still out of his mind, or pained by the memory of the ravings that were formerly upon him. In contrast with τοῖς πάλαι ξυνοῦσι they add παρῶν, 'as if still present at events which are past.' The Schol. explains νοσήμασι by τοῖς πεπραγμένοις ὑπὸ τοῦ παλαιοῦ νοσήματος. Linwood thinks παρῶν corrupt. Perhaps, παροῦσι—ξυνών.

- νοσήμασι ξυνοῦσι λυπεῖσθαι παρών.
 ΑΙ. ἰὼ παῖ παῖ.
 ΤΕ. ὦμοι τάλαιν'· Εὐρύσακες, ἀμφὶ σοὶ βοᾷ. 340
 τί ποτε μενοινᾷ; ποῦ ποτ' εἶ; τάλαιν' ἐγῶ.
 ΑΙ. Τεῦκρον καλῶ. ποῦ Τεῦκρος; ἢ τὸν εἰσαεῖ
 λεηλατήσῃ χρόνον; ἐγὼ δ' ἀπόλλυμαι.
 ΧΟ. ἀνὴρ φρονεῖν ἔοικεν. ἀλλ' ἀνοίγετε.
 τάχ' ἂν τιν' αἰδῶ κάπ' ἐμοὶ βλέψας λάβοι. 345
 ΤΕ. ἰδού, διοίγω· προσβλέπειν δ' ἔξεστί σοι
 τὰ τοῦδε πράγῃ, καὐτὸς ὡς ἔχων κυρεῖ.
 ΑΙ. ἰὼ φίλοι ναυβάται, μόνοι ἐμῶν φίλων στρ. α. 348
 μόνοι ἔτ' ἐμμένοντες ὀρθῶ νόμῳ, 350
 ἴδεσθέ μ' οἷον ἄρτι κῦμα φοινίας ὑπὸ ζάλης
 ἀμφίδρομον κυκλείται.
 ΧΟ. οἴμ' ὡς ἔοικας ὀρθὰ μαρτυρεῖν ἄγαν.

341. τάλαιν' ἐγῶ. Schol. ἐδεῖλε μὴ ἀνέλῃ αὐτὸν μαινόμενος. Hesych. μενοινᾷ φροντίζει, μεριμνᾷ. προθυμείται, ὀρέγεται.

342. ποῦ Τεῦκρος. "Ajax wished to see Teucer (his half-brother) in order to commend the child Eurysaces to his care: cf. v. 562." Prof. Jebb. When therefore Ajax first called out 'Boy!' and then said that he called Teucer, he meant that he wanted them both. "The chorus thinks he has recovered his senses, since he recollects his son and brother so well" (Wunder). Teucer had gone into the Troad on one of those raids of which, from the frequent allusions to them in the Iliad, the old epics doubtless gave detailed accounts. See 564 and 720. "We may observe the dramatic propriety of Teucer's absence; for, had he been present, Ajax would not have been able to effect his bloody purpose." Mr. Blaydes.

344. φρονεῖν ἔοικεν, i. e. ἐμφρων γενέσθαι. They judge either from the altered tones of his voice, or from the concern he now expresses for his own family.

345. καὶ ἐπ' ἐμοί. Schol. τάχ' ἂν ἐφ' ἡμῖν αἰδεσθῇ, ἀπολιπὼν ἡμᾶς ἀνδράχους καὶ ὑποχείριους τοῖς ἐχθροῖς. 'Perhaps he may have some feeling of respect even for me when he sees me,' i. e. though so much humbler in rank, and less closely

related to him than Tecmessa herself. (Mr. Blaydes thinks 'even me' refers to the absence of Teucer.) Prof. Campbell takes αἰδῶ to mean 'self-respect.' Linwood construes καὶ βλέψας ἐπ' ἐμοί, comparing, for the slight disarrangement of καὶ, Antig. 280, 554. Wunder makes καὶ qualify αἰδῶ, 'perhaps he may even be more moderate when he sees me.' For βλέψας ἐπ' ἐμοί Mr. Palmer cites ἐπιβλέπειν ἐπὶ τινι from Dinarchus, 99, 22.

346. διοίγω. According to the Schol., the eccyclema is here employed. Mr. Blaydes thinks that the curtain of the tent is drawn aside, and the hero is seen sword in hand seated among the slaughtered sheep.—πράγῃ, in the sense of ἔργα, or πράξεις (Schol.), is somewhat unusual.—Ajax addresses his trusty comrades in a metaphor suited to their naval service, and bids them behold by what a tempest of bloodshedding frenzy he has been overtaken and caught.

350. ὀρθῶ νόμῳ. Schol. τὸν τῆς φιλίας φησίν. He imagines all his friends have deserted him except the chorus.

354. ὡς ἔοικας. Schol. πρὸς τὴν Τεκμησσαν ὁ λόγος. He seems also to recognize a reading ὡς—ἔχεις, by which the remark would be addressed to Ajax himself, ἔοικεν οὖν, φησίν, ὅτι ἐν μεγάλῳ χειμῶνι γέγονας. But ἔχει gives a good and simple meaning: 'the fact itself proves how completely he is out of his

- δηλοῖ δὲ τοῦργον ὡς ἀφροντίστως ἔχει. 355
 AI. ἰὼ γένος ναῖτας ἀρωγὸν τέχνας, ἀντ. α.
 ὃς ἀλίαν ἔβας ἐλίσσων πλάταν,
 σέ τοι σέ τοι μόνον δέδορκα ἢ ποιμένων ἐπαρκέσονται.
 ἀλλὰ με συνδαΐζον. 361
 XO. εὐφήμα φώνει· μὴ κακὸν κακῶ διδοῦς
 ἄκος πλέον τὸ πῆμα τῆς ἄτης τίθει.
 AI. ὄρᾳς τὸν θρασὺν, τὸν εὐκάρδιον, στρ. β'.
 τὸν ἐν δαίοις ἄτρεστον μάχαις, 365
 ἐν ἀφόβοις με θηρσὶ δεινὸν χέρας ;
 οἷμοι γέλωτος, οἶον ὑβρίσθην ἄρα.

mind.' Prof. Jebb objects to Ajax being the subject to ἔχει, since Ajax had returned to his senses. But his version is not satisfactory, "The fact proves that a wild hand was here." Prof. Campbell takes τοῦργον as the subject. This may mean, *δηλοῖ σε κυκλεῖσθαι κ.τ.λ.*, *ἐπεὶ ἀφρ. ἔχει*. On the whole, I agree with Mr. Palmer's view of the passage. It was most natural that, on first seeing the slain sheep, the chorus should conclude the slayer was still mad, sitting as he was amongst them.

359. *ἀλίαν ὃς ἐπέβας* the MSS. The reading in the text is Hermann's. Others give *ὃς ἄλιον ἔβας* and *ἄλιον ὃς ἐπέβας* (Linwood and Campbell).—*ἐλίσσων*, poetically for *ἐρέσων*, in reference to the turning of ships round an island. Hesych. *πλάταν πλοῖον*. And so Aesch. Ag. 679, *κελσάντων πλάταν ἔφαντον*. The Schol. thinks there is an imitation of the Homeric *νέες ἀμφιέλισσαι*. "Addidit ἐλίσσων, ut ostenderet qualis sive quo munere fungens chorus navem conscendisset." Linwood.

360. The words *ποιμένων ἐπαρκέσονται* are probably corrupt. The Schol. seems to have found an imperative: *ποιμένων, τῶν ἐμὲ ποιμαίνοντων καὶ θαλπόντων τὴν αὐτὴν οὖν μοι προαίρεσιν λάβε, καὶ εὔξαι με ἀποθανεῖν, ἢ σφάζον με σὺν τοῖς θρέμμασιν*. Perhaps therefore he read (with a stop after *ποιμένων*) *ἐπάρκεσον δ', ἢ ἀλλὰ με (ἢ σύ με) συνδαΐζον*. A gloss on v. 362 reads *ἀλλὰ σύ με δαΐζον*. Mr. Palmer contends that the chorus were "shepherds who pastured their flocks in Mount Ida year after year," appealing to v. 600—5. There are difficulties in this view, since the chorus are spoken of

as sailors by profession throughout the play, and especially in this very passage. The title given them in v. 565, *ἄνδρες ἀπιστήρες, ἐνάλιος λεώς*, seems hardly compatible with their position as shepherds. Linwood says "*ποιμένων verum esse nequit*," and he conjectures, without much confidence, *τῶν ἐμῶν*. Dindorf reads *πημονῶν ἔτ' ἄρκος ὄντ'* with Lobeck; Wunder and Mr. Blaydes *πημονῶν ἐπαρκέσονται* with Reiske. Prof. Campbell thinks *μόνον ποιμένων* may mean 'the only shepherd,' i. e. 'the only one to do the duty of a shepherd,' viz. to slay him. But this is certainly far-fetched, as is the ordinary explanation of *ποιμένων* = *κηδεμόνων*.

363. With *τὸ πῆμα τῆς ἄτης*, 'the mischief already done by your madness,' cf. *τὸ πῆμα τῆς νόσου*, Phil. 765, and *πῆμ' ἀποστρέψαι νόσου*, Agam. 823. Prof. Jebb's rendering, 'the bitterness of the doom,' seems rather forced. The word may well bear the Aeschylean sense of mental delusion. (See on v. 307.) The 'bad remedy for the evil' is, of course, the death he not obscurely alludes to. Schol. *μὴ τῷ θανάτῳ διαλύσης τὸ ὕνειδος· πῆμα δὲ ἄτης, κατὰ περίφρασιν, ἄτην*.

364. *τὸν θρασὺν κ.τ.λ.*, i. e. *καλούμενον*. Cf. Trach. 541. inf. 726.

366. *ἀφόβοις*. Schol. *τοῖς μὴ φόβον ἐμποιοῦσι, θηρσὶ δὲ, προβάτοις*. In the sense of 'inspiring no fear' Mr. Palmer cites Prom. V. 921, *ἐμοὶ δ' ὅτε μὲν ὁμαλὸς ὁ γάμος, ἄφοβος, οὐδὲ δέδια*.

367. *ἔρα* is more common in this sense with the imperfect, 'what a sport, it seems, have I been made, and what an outrage has been done me (by the

- TE. μὴ, δέσποτ' Αἴας, λίσσομαί σ', αὖδα τάδε.
 AI. οὐκ ἐκτός; οὐκ ἄψορρον ἐκνεμεῖ πόδα;
 αἰαῖ αἰαῖ. 370
 XO. ὦ πρὸς θεῶν ὑπείκε καὶ φρόνησον εἰ.
 AI. ὦ δύσμορος, ὃς χερὶ μὲν μεθήκα τοὺς ἀλάστορας,
 ἐν δ' ἐλίκεσσι βουσί καὶ κλυτοῖς πεσὼν αἰπολίοις
 ἐρεμνὸν αἶμ' ἔδενσα. 376
 XO. τί δῆτ' ἂν ἀλγοίης ἐπ' ἐξειργασμένοις;
 οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ὦδ' ἔχουν.
 AI. ἰὼ πάνθ' ὁρῶν, ἀπάντων τ' αἰὲ ἀντ. β'.
 κακῶν ὄργανον, τέκνον Λαρτίου, 380
 κακοπινέστατόν τ' ἄλημα στρατοῦ,
 ἧ που πολὺν γέλωθ' ὑφ' ἡδονῆς ἄγεις.
 XO. ξὺν τῷ θεῷ πᾶς καὶ γελᾷ κωδύρεται.
 AI. ἰδοιμι *γάρ νιν, καίπερ ὦδ' ἀτόμενος —

goddess)! See on Trach. 61, and inf. 401—3.

369. οὐκ ἐκτός. 'Get out!' (with violence.) Ajax retains his character of ὠμοκρατής, v. 205. The contrast is the stronger from Tecmessa's gentle and imploring expostulation. Hesych. ἄψορρον' παλινόρμητον, ἐξ ὑποστροφῆς.

372. ὦ δύσμορος. He does not notice the remark of the chorus, but goes on, as people out of their minds do, talking of himself incoherently. (Schol.)—*χερὶ* Herm. for *χερσὶ* or *χεροῖν*. The sense seems to be, *ὃς τοὺς μὲν ἀλάστορας μεθήκα, τοῖς δὲ βουσὶν ἐμπεσὼν αἶμα ἔδενσα χερὶ*, as Wunder perceived.

375. κλυτοῖς. Schol. *διὰ τὰς ἐν αὐτοῖς ταραχὰς καὶ φωνάς*. He thought the epithet meant 'heard' in their bleatings. But *κλυτός* is an old epic verbal (see New Cratylus, § 311) implying superiority, and was applied even to herds and flocks that were talked about, and so it became a common-place epithet.

376. ἔδενσα. He should have said *αὐτοὺς αἶματι*. But see v. 55.

377. ἐπ' ἐξειργασμένοις. 'Well, if it was so, why should you go on grieving when the deed has been done (and cannot be undone)?' So *ἐπὶ ἀρρήτοις λόγοις*, 'with words unsaid,' Ant. 556. See Aesch. Pers. 531. Agam. 1350.

378. ὅπως κ.τ.λ. A confused, or purposely eccentric variation of ὅπως

ταῦτα οὐχ ἔξει, οὐ γένοιτ' ἂν ταῦτα ἄλλως ἔχουν. Mr. Palmer quotes, after others, Xen. Hell. vi. 2, 32, *εὐρετο ὅπως μήτε διὰ τὸν πλοῦν ἀνεπιστήμονας εἶναι, μήτε κ.τ.λ.* Mr. Blaydes "does not believe the common reading can possibly be right," and gives *ταῦτά γ' ὥστ' οὐχ ὦδ' ἔχουν*. (For ὥστε οὐκ see on El. 780.)

379. πάνθ' ὁρῶν, 'whose eye (*libidinem*) nothing escapes.'

381. The complimentary phrase, 'the dirtiest vagabond in all the army,' may be regarded as a specimen of the military slang. Hesych. *κακοπινής* κακὸς μεθυστής (as if from *πίνειν*). *Id.* ἄλημα ὀδοπορία, and *ἐφθδν* ἐλευρον. The derivation from *δαλεῖν*, 'to grind,' seems less probable. The Schol. explains ἄλημα by ἀπάτημα. Linwood, *fraudator, qui alios in errorem inducit*. As Ulysses was an adept at playing the beggar, the word has a special point.—*πολὺν κ.τ.λ.*, see v. 303. 'I dare say you are having a good laugh at me through joy at my misfortune.'—*ἄγειν*, as in *σχολῆν ἄγειν*, implies the continuance of the disposition.

384. The MSS. give *ἰδοίμιν νιν*, and the syllable wanting may be variously supplied, *μὲν, μὴν, δὴ, νιν*, &c. There seems *aprosiopesis*, as he meant to say, 'may I see them killed,' but the wish is expressed by *δλέσσας*, 390. Cf. Aesch. Cho. 430, *καίπερ ἐγὼ νοσφίσας* (sc. *αὐτοὺς*) *ὀλοίμαν*.

- ἰὼ μοί μοι. 385
- TE. μηδὲν μέγ' εἴπης. οὐχ ὀρᾷς ἔν' εἴ κακοῦ ;
- AI. ὦ Ζεῦ, προγόνων προπάτωρ, πῶς ἂν τὸν αἰμυλώ-
τατον,
ἐχθρὸν ἄλημα, τοὺς τε δισσάρχας ὀλέσσας βασιλῆς
τέλος θάνοιμι καὐτός. 391
- TE. ὅταν κατεύχῃ ταῦθ', ὁμοῦ καὶ μοὶ θανεῖν
εὖχον· τί γὰρ δεῖ ζῆν με σοῦ τεθνηκότος ;
- AI. ἰὼ σκοτός, ἐμὸν φάος, στρ. γ'. 394
ἔρεβος ὦ φαεννότατον, ὥς ἐμοὶ,
ἔλεσθ' ἔλεσθέ μ' οἰκήτορα,
ἔλεσθέ μ'. οὔτε γὰρ θεῶν γένος οὔθ' ἄμερίων
ἔτ' ἄξιος βλέπειν τιν' εἰς ὄνασιν ἀνθρώπων. 400
ἀλλὰ μ' ἂ Διὸς
ἀλκίμα θεὸς
ὀλέθρ' αἰκίζει.
ποῖ τις οὖν φύγῃ ;
ποῖ μολῶν μενῶ ;
εἰ τὰ μὲν φθίνει, φίλοι, 405

394. The antithesis, 'O darkness that is light to me,' i.e. O death which to me is preferable to life, is a natural outpouring of grief. Similarly the grave is called *σκοτὴν φάος* *ισόμοιρον*, Aesch. Cho. 311. For *ὥς ἐμοὶ* cf. Ant. 1161. Linwood, after Dindorf, "quo in loco res meae sunt." Prof. Campbell thinks Ajax refers to the return of morning after the deeds done in the darkness. But 'take me to thee' can only refer to the grave; cf. El. 1165, *τοιγὰρ σὺ δέξαι μ' εἰς τὸ σὸν τόδε στέγος*.

399. *θεῶν γένος*. Supply *eis* from the following line. The Schol. seems to have read *ἐξῶν*, 'neither gods nor men are worth looking to for aid now.'

403. *ὀλέθρ' αἰκίζει* Dind. Prof. Campbell adopts a more violent change, *ὀβλιον*, from Wunder.—For *ποῖ τις φύγῃ* cf. Oed. Col. 170, *θύγατερ, ποῖ τις φροντίδος ἔλθῃ*; In the older Attic, the third person of the deliberative subjunctive is used *only* in this formula, i.e. where *τις* virtually means *ἡμεῖς*. Mr. Palmer is wrong in reading *φύγοι* from inferior MSS. In what follows, where one or two syllables appear to

have dropped out, he thinks the context points to the sense, 'how can I escape, if the animals left in the field, together with these near me, have perished?' Thus he retains *τοῖσδ' ὁμοῦ*, which Lobeck alters to *τίσις δ' ὁμοῦ*, while Dindorf further reads *πέλει* for *πέλας*. No help is given by the Scholiast, who strangely comments (on τὰ μὲν φθίνει) *τὴν κατὰ τὴν κρίσιν τῶν ὄπλων*. Linwood thinks the words mean *perit omnis conatus; frustra sunt haec omnia*. No correction and no version of the passage as yet proposed carries with it any high degree of probability. Probably *δέ* should be omitted after *μῶραις*, this being the apodosis; and *κείμεναι δὲ τοῖσδ' ὁμοῦ πέλας* should be read in v. 406, 'If the creatures are slain, and I myself am lying amidst them, then we are liable to the charge of a senseless raid on dumb animals, and every man in the army will be likely to throw at me two javelins with his hand.' Thus in v. 424 we must restore *ἐξερῶ μέγ', οἶον οὐ· | δέπω τινὰ Τροία στρατοῦ | δέρχῃ κ.τ.λ.*, for *οἶον οὐτίνα κ.τ.λ.*

* κείμαι δὲ τοῖσδ' ὁμοῦ πέλας,
μώραις [δ'] ἄγραις προσκείμεθα,
πᾶς δὲ στρατὸς δίπαλτος ἂν με
χειρὶ φονεύοι.

TE. ὦ δυστάλαινα, τοιάδ' ἄνδρα χρήσιμον 410
φωνεῖν, ἃ πρόσθεν οὔτος οὐκ ἔτλη ποτ' ἄν.

AI. ἰὼ πόροι ἀλίρροθοι 415
πάραλά τ' ἄντρα καὶ νέμος ἐπάκτιον,
πολὺν πολὺν με δαρὸν τε δὴ
κατέιχετ' ἄμφι Τροίαν χρόνον· ἄλλ' οὐκ ἔτι μ', οὐκ
ἔτ' ἀμπνοὰς ἔχοντα· τοῦτό τις φρονῶν ἴστω. 416

ὦ Σκαμάνδριοι
γείτονες ῥοαὶ,
εὐφρονες Ἀργείοις 420

οὐκ ἔτ' ἄνδρα μὴ
τόνδ' ἴδητ', ἔπος
ἐξερέω μέγ', οἶον *οὐ-
δέπω τινὰ Τροία στρατοῦ
δέρχθη χθονὸς μολόντ' ἀπὸ 425
Ἑλλανίδος· τανῦν δ' ἄτιμος
ᾧδε πρόκειμαι.

410. χρήσιμον. Schol. γενναϊότατον, sc. χρήσθαι γενναῖον φίλοις, Eur. Or. 870.

412. πόροι ἀλίρροθοι. 'Rivers that flow surging to the sea,' viz. the rivers of the Troad. Cf. Aesch. Cho. 63, πόροι πάντες ἐκ μιᾶς ὁδοῦ βαίνοντες. Hesych. πόρον ποταμοί. I cannot agree with Prof. Jebb's version, "paths by the wild waves." Schol. ποταμοὶ εἰς θάλασσαν ῥέοντες· οὐ τοὺς ἐν Σαλαμῶνι δέ φησιν, ἀλλὰ τοὺς ἐν Τροίᾳ. Prof. Campbell translates "paths of the rushing sea." Linwood, after Lobeck, 'waves that pass on the sea.'—νέμος, nemus, τόπος ἐν ᾧ νέμονται.

415. οὐκέτι, sc. ζῶντά με καθέξετε. The earth is very often said κατέχειν τὸν θανόντα, just as ὁ θανὼν θήκην κατέχει, Aesch. Suppl. 25. Mr. Palmer would connect οὐκέτ' ἀμπνοὰς ἔχοντα ἄνδρα τόνδε μὴ ἴδητε. It may be doubted if this is any improvement on the received punctuation, a full stop at ἴστω.

—φρονῶν, 'one who has intelligence.' He means, the dark hint and threat will be understood by some.

420. Ἀργείοις is said with some bitterness, 'kindly to the Argive host, (but not to me).' "It is a telling stroke in the madness of Ajax that he should regard even inanimate things as hostile to him, who in his saner mood has such deep tenderness for them." Prof. Campbell. He thinks Ἀργείοις is meant here to apply only to the chiefs. The propitiation of rivers, as κουροτρόφοι and εὐτραφεῖς, was a primary duty of all who came to a new land.

423. ἔπος μέγα. He apologizes for a boast about himself, extorted by the feeling that his merits have not been duly acknowledged.—Hesych. ἐξερεω· λέξω.—στρατοῦ, 'belonging to the army.' Similarly Aesch. Theb. 117, ἐπὶ δ' ἀγάνορες πρόποντες στρατοῦ δορυρροῖς σάγαις.

427. πρόκεισθαι is used of bodies flung

- ΧΟ. οὔτοι σ' ἀπείργειν, οὐδ' ὅπως ἐὼ λέγειν
ἔχω, κακοῖς τοιοῖσδε συμπεπτωκότα.
- ΑΙ. αἰαῖ· τίς ἄν ποτ' ᾤεθ' ᾧδ' ἐπώνυμον 430
τοῦμόν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς;
νῦν γὰρ πάρεστι καὶ δις αἰάζειν ἐμοὶ
καὶ τρίς· τοιούτοις γὰρ κακοῖς ἐντυγχάνω·
ὅτου πατὴρ μὲν τῆσδ' ἀπ' Ἰδαίας χθονὸς
τὰ πρῶτα καλλιστεῖ ἀριστεύσας στρατοῦ 435
πρὸς οἶκον ἦλθε πᾶσαν εὐκλειαν φέρων,
ἐγὼ δ' ὁ κείνου παῖς, τὸν αὐτὸν ἐς τόπον
Τροίας ἐπελθὼν οὐκ ἐλάσσονι σθένει,
οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς,
ἄτιμος Ἀργείοισιν ᾧδ' ἀπόλλυμαι. 440
καίτοι τοσοῦτόν γ' ἐξεπίστασθαι δοκῶ,
εἰ ζῶν Ἀχιλλεὺς τῶν ὅπλων τῶν ὦν πέρι
κρίνειν ἐμελλε κράτος ἀριστείας τινὶ,
οὐκ ἄν τις αὐτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ.
νῦν δ' αὐτ' Ἀτρεΐδαι φωτὶ παντουργῷ φρένας 445
ἔπραξαν, ἀνδρὸς τοῦδ' ἀπώσαντες κράτη.
κεῖ μὴ τόδ' ὄμμα καὶ φρένες διάστροφοι

out, *projecta*, or exposed to the taunts or the gaze of the vulgar. Aesch. Theb. 958, *πρόκεισθαι κατακτάς*. Inf. v. 1059.

430. αἰαῖ. By a very common custom a play or pun on the name *Aias* is expressed, as if we were to say, 'Ah, yes! I see now why I was called *Aias*. Who ever would have thought that my name would so well agree with my misfortunes!' There are many examples of this even in Homer, as *διδύσασθαι* and *Ὀδυσσεὺς*, *Τυχίος κάμε τεύχων*, *πῆλαι Πηλιάδα μελίην*, *ἀλᾶσθαι πεδίον τὸ ἀλῆιον* &c., and many more in Euripides. By *ᾧδ' ἐπώνυμον ξυνοίσειν* he means *ᾧδε ξυνοῖσθαι*, or *ᾧδε ὁρθῶς*. Prof. Campbell calls *ἐπώνυμον* "a supplementary predicate."

434. πατήρ. The adventures of Telamon as the companion of Hercules, and the prizes and honours awarded him in the first expedition to Troy,—among others, Hesione as a wife,—were doubtless described in the *Cypria*.

438. Τροίας, i. e. of the region of Troy, the Troad. The tradition doubtless was

that the army had occupied the site of the same camp in the former expedition. Indeed, this is alluded to in Il. xx. 145.

439. ἀρκέσας, i. e. *πράξας βοηθῶν τοῖς φίλοις*. Cf. inf. 535.

443. κρίνειν, to award as *κριτῆς*, to adjudge.

445. αὐτ', i. e. *αὐτά*.—*ἔπραξαν*, 'contrived to secure them for,' the notion of intrigue and negotiation attaching to the word.—*παντουργῷ*, hardly to be distinguished from *πανούργω*, though Prof. Campbell would do this. One who would do anything is not in fact the same as he who does, or would do, everything. But did the poet intend this distinction?

446. κράτη, 'the valorous acts.' Elsewhere in the plural this word means 'commands.' See on Aesch. Suppl. 387.

447—9. *κεῖ μὴ κ.τ.λ.* 'And were it not this eye (saw things wrongly) and my mind was perverted and had lost the guidance of my judgment, they never would have decided a suit in this way

γνώμης ἀπῆξαν τῆς ἐμῆς, οὐκ ἂν ποτε
 δίκην κατ' ἄλλου φωτὸς ᾧδ' ἐψήφισαν.
 νῦν δ' ἡ Διὸς γοργώπιδι ἀδάματος θεᾷ 450
 ἤδη μ' ἐπ' αὐτοῖς χεῖρ' † ἐπεντύνοντ' ἐμὴν
 ἔσφηλεν ἐμβαλοῦσα λυσσώδη νόσον,
 ὥστ' ἐν τοιοῖσδε χεῖρας αἰμάξαι βοτοῖς·
 κεῖνοι δ' ἐπεγγελῶσιν ἐκπεφευγότες,
 ἐμοῦ μὲν οὐχ ἐκόντος· εἰ δέ τις θεῶν 455
 βλάπτοι, φύγοι τὰν χῶ κακὸς τὸν κρείσσονα.
 καὶ νῦν τί χρὴ δρᾶν; ὅστις ἐμφανῶς θεοῖς
 ἐχθαίρομαι, μισεῖ δέ μ' Ἑλλήνων στρατὸς,
 ἔχθει δὲ Τροία πᾶσα καὶ πεδία τάδε.
 πότερα πρὸς οἴκους, ναυλόχους λιπὼν ἔδρας 460
 μόνους τ' Ἀτρεΐδας, πέλαγος Αἰγαῖον περῶ;
 καὶ ποῖον ὄμμα πατρὶ δηλώσω φανείς
 Τελαμῶνι; πῶς με τλήσεταιί ποτ' εἰσιδεῖν
 γυμνὸν φανέντα τῶν ἀριστείων ἄτερ,
 ᾧν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν; 465
 οὐκ ἔστι τοῦργον τλητόν. ἀλλὰ δῆτ' ἰὼν
 πρὸς ἔρυμα Τρώων, ξυμπεσὼν μόνος μόνοις

against another man,' i. e. they would not have lived to do so. Mr. Blaydes reads τό τ' ὄμμα χαί φρένες διάστροφοι γνώμης μ' ἀπεῖρξαν τῆς ἐμῆς, which would give a good sense, 'had precluded me from judging rightly.' The Schol. explains the verb by both ἐξέπεσον and ἀπῆγαγον.—The active ψηφίζειν, 'to give a vote by ballot,' here used for δικάζειν, is remarkable. Wunder incorrectly translates, 'they would never have passed such a sentence upon another man.'

451. ἐπεντύνοντ' is said to be the first reading in MS. Laur., and it is adopted by several editors, though inferior in sense. Mr. Palmer reads ἐπεντείνοντ', with some MSS., 'in the very act of stretching out my hand.' Translate, 'just as I was getting my hand ready to seize them.'—λυσσώδη, cf. Quint. Smyrn. v. 360, εἰ μή οἱ Τριτωνὶς ἀάσχετον ἐμβαλε λύσσαν, and *ib.* 405, Αἶας—φοῖτα ἐνὶ στέρνοισιν ἔχων ἀλοόφρονα λύσσαν.—ἔσφηλεν, 'crossed me in my path,' 'caused me to fail in my intention.'

453. Perhaps βοτοῖς is added by epexegetis, 'so as to imbrue my hands in creatures like these,—sheep and cattle.' Prof. Jebb translates 'these poor cattle.' "He turns a remorseful eye on the slain animals lying round him," Prof. Campbell.

456. βλάπτοι. For the sense of this word, 'to impede in a course,' see *New Cratylus*, § 454, and *El.* 696.

459. Prof. Campbell calls attention to the resolved foot. I have shown reasons for thinking that πεδία and similar forms were pronounced like *ya*. See on Aesch. *Eum.* 764.

461. μόνους is somewhat proudly said, 'left alone in their glory,' without my aid.

465. ᾧν — εὐκλείας. "Literally, 'of which he had [himself] a great glory-crown,' both genitives depending on στέφανον, but εὐκλείας more closely." Prof. Jebb. Cf. v. 435. Linwood cites the same combination from Eur. *Suppl.* 315, and *Frag.* 219.

καὶ δρῶν τι χρηστὸν, εἴτα λοίσθιον θάνω ;
 ἀλλ' ὧδέ γ' Ἀτρείδας ἂν εὐφράναίμινι που.
 οὐκ ἔστι ταῦτα. πείρά τις ζητητέα 470
 τοιάδ' ἀφ' ἧς γέροντι δηλώσω πατρὶ
 μή τοι φύσιν γ' ἄσπλαγχνος ἐκ κείνου γεγώς.
 αἰσχρὸν γὰρ ἄνδρα τοῦ μακροῦ χρηΐζειν βίου,
 κακοῖσιν ὅστις μηδὲν ἐξαλλάσσεται.
 τί γὰρ παρ' ἡμᾶρ ἡμέρα τέρπειν ἔχει 475
 προσθεῖσα κἀναθεῖσα τοῦ γε κατθανεῖν ;
 οὐκ ἂν πριαίμην οὐδενὸς λόγου βροτὸν
 ὅστις κεναῖσιν ἐλπίσιν θερμαίνεται.
 ἀλλ' ἡ καλῶς ζῆν, ἡ καλῶς τεθνηκέναι
 τὸν εὐγενῇ χρηΐ. πάντ' ἀκήκοας λόγον. 480

469. *δε*. If I died so, they would be glad, since they would escape the invasions charge of having caused my death.

472. *μή γεγώς*. He should have said either *ὅτι οὐ γέγονα*, or *μή με γεγονέναι ἄσπλαγχνον*. As it stands, the use of *μή* is anomalous. Hesych. *ἄσπλαγχνος*· *δειλός*.—*μή γεγώς*, = *ὅτι οὐ γέγονα*.

474. *μηδὲν ἐξαλλάσσεται* means *μηδεμίαν ἐξαλλαγὴν ἔχει*, 'who has no alteration in respect of misfortunes.' Prof. Campbell, "who being in evils finds no respite therefrom." In the Scholia we should read [*ἀλλ'*] *ἀεὶ ἐν κακοῖς ἐξετάζεται*, sc. *ὢν*. Mr. Palmer thinks the sense is, "it is base for a man to desire a long life, because he happens to be one who is in no way cut off from it by calamities." To me this seems far-fetched and unnecessary. The argument goes on to show that life has no pleasure worth the living for, if one is weighed down by his woes. 'For what has one day alternating with another day, to please us by, when it does but bring us nearer to, or puts us further back from, that which must come at last, even death?' Thus a man seriously ill might be better one day and worse the next, and this alternation is the only change that his sufferings receive. Prof. Jebb's version is this: "For what power to please hath day by day, with its doom-ing, or delaying,—just of death?" Prof. Campbell, "what pleasure can day following day afford,—at least by adding or subtracting what from death?"

Linwood, "adding to the account of life, and taking off from (h. e. deferring) death." He thinks the metaphor is from calculating, but doubts if 475—8 are genuine. Wunder, "for why can the day delight men, giving them up to, and rescuing them from death at alternate times?" Mr. Blaydes says "no satisfactory correction or explanation of it has yet been given." With *προσθεῖναι* and *ἀναθεῖναι* compare the Homeric phrase for closing and opening, *ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἡδ' ἐπιθεῖναι*, II. v. 751. The Schol. explains *προσθεῖσα τὸ ζῆν καὶ ἀναβαλλομένη τοῦ θανεῖν*. For the *γε* in v. 476 we might compare the lines of Sir W. Scott, "For come he slow, or come he fast, It is but death that comes at last." Aesch. Cho. 410, *τί δ' ἂν πάντες τύχοιμεν ἢ τάπερ πάθοιμεν ἔχοντες πρός γε τῶν τεκομένων*; ('parents, indeed!')

477. Mr. Palmer may perhaps be right in reading *βροτῶν* for *βροτῶν*. He says the word occurs more than sixty times in Sophocles, but always, except here, in the plural. For *βροτῶν ὅστις* he well compares Oed. T. 427. 1194, and Oed. Col. 252. Thus the meaning is, 'I would not buy at (i. e. for) any consideration that one among mortals who allows himself to be cheered by empty hopes.' On the other hand, *βροτῶν* would be naturally the genitive after *λόγον*. Schol. *χλιδαίνεται, θάλλεται· τὸ γὰρ τοιοῦτον* (i. *τοιοῦτου γὰρ τὸ*) *ἐξαπατᾷ ἑαυτὸν ἐν ψευδολογίᾳ διάγοντα*.

- ΧΟ. οὔδεις ἐρεῖ ποθ' ὡς ὑπόβλητον λόγον,
 Αἴας, ἔλεξας, ἀλλὰ τῆς σαντοῦ φρενός.
 παῦσαι γε μέντοι καὶ δὸς ἀνδράσιν φίλοις
 γνώμης κρατῆσαι τάσδε φροντίδας μεθείς.
- ΤΕ. ὦ δέσποτ' Αἴας, τῆς ἀναγκαίας τύχης 485
 οὐκ ἔστιν οὐδὲν μείζον ἀνθρώποις κακόν.
 ἐγὼ δ' ἔλευθέρου μὲν ἐξέφυν πατρός,
 εἴπερ τιwὸς σθένοντος ἐν πλούτῳ Φρυγῶν
 νῦν δ' εἰμὶ δούλη. θεοῖς γὰρ ὦδ' ἔδοξέ που 490
 καὶ σῇ μάλιστα χειρί. τοιγαροῦν, ἐπεὶ
 τὸ σὸν λέχος ξυνῆλθον, εὖ φρονῶ τὰ σὰ,
 καὶ σ' ἀντιάζω πρὸς τ' ἐφ'esτίου Διὸς
 εὐνῆς τε τῆς σῆς, ἣ συνηλλάχθης ἐμοί,
 μή μ' ἀξιώσης βάξιν ἀλγεινὴν λαβεῖν
 τῶν σῶν ὑπ' ἐχθρῶν, χειρίαν ἐφείς τινί. 495
 εἰ γὰρ θάνης σὺ καὶ τελευτήσας ἀφῆς,
 ταύτη νόμιζε καμὲ τῇ τόθ' ἡμέρα

481. ὑπόβλητον, suggested by another, not your own genuine sentiments. See sup. 189. Schol. οἰκεία σαντῷ εἶπας· ὁμως γε μὴν παῦσαι, τὸ πᾶν ἀναθεῖς ἡμῖν.

485. Tecmessa, in a speech of great pathos, bewails her unhappy state as a captive; she is wholly dependent now on her lord, and she loves him; let him not therefore leave her and her infant destitute and at the mercy of the enemy. Compare the speech of Andromache over the dead Hector in Il. xxii. 477 seqq., and also that in vi. 407 seqq.

Ibid. ἀναγκαίας τύχης. Mr. Palmer, "than the doom of an unavoidable calamity." Prof. Campbell, "than helpless fortune," i.e. the lot of the helpless. Prof. Jebb, "than the fate-doomed lot." A better rendering is, 'than the condition of slavish constraint.' Hermann rightly renders it by *captivitas*. Similarly the fate of captivity is called by the chorus in Aesch. Cho. 66 ἀνάγκα ἀμφιπτολῖς. See inf. 803, πρόστητ' ἀναγκαίας τύχης, 'stand up for a poor slave.'

488. εἴπερ τιwὸς. A singular instance of Attic attraction. See Oed. Col. 734. The separation of Φρυγῶν from τιwὸς shows that the whole sentence was

regarded as one clause.

490. Hesych. τοιγαροῦν· ὅθεν δὴ· ἢ οὐκοῦν.

491. λέχος ξυνῆλθον. So Trach. 27, λέχος Ἡρακλεῖ κριτὸν ξυστάσα.

492. πρὸς τε. The τε is not 'misplaced,' but follows a general rule, that it is attached to the preposition. See sup. 53. We should rather expect, νῦν δ' ἀντιάζω πρὸς σ' ἐφ'esτίου Διὸς.—συνηλλάχθης, 'the marriage by which you were united to me.' Prof. Campbell, "where thou wast reconciled with me" (Ajax till then being her enemy as the destroyer of her home). Schol. γάμῳ συνεζεύχθης, συνηνυμύσθης.

495. ἐφείς, making me over to, putting me in the power of another to treat me as his slave (χειρίαν). Mr. Palmer says there is no instance of this use of ἐφείναι, and reads ἀφείς. It is probable that the poet purposely avoided the compound he uses in the very next line. The word is common in Homer, and properly means 'to let go at,' from which the notion of allowing some thing or person to leave one, is but a small change. Cf. inf. 1297.

497. ταύτη κ.τ.λ. So Trach. 719, καίτοι δέδοκται, κείνος εἰ σφαλήσεται,

βία ξυναρπασθεῖσαν Ἀργείων ὑπο
 ξύν παιδί τῷ σῷ δουλίαν ἔξειν τροφήν.
 καί τις πικρὸν πρόσφθεγμα δεσποτῶν ἐρεῖ 500
 λόγοις ἰάπτων, ἴδετε τὴν ὁμευνέτιν
 Αἴαντος, ὃς μέγιστον ἴσχυσε στρατοῦ,
 οἷας λατρείας ἀνθ' ὅσου ζήλου τρέφει.
 τοιαῦτ' ἐρεῖ τις. καμὲ μὲν δαίμων ἐλά,
 σοὶ δ' αἰσχροῦ τᾶπη ταῦτα καὶ τῷ σῷ γένει. 505
 ἀλλ' αἰδεσθαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ
 γῆρα προλείπων, αἰδεσθαι δὲ μητέρα
 πολλῶν ἐτῶν κληροῦχον, ἧ σε πολλάκις
 θεοὺς ἀράται ζῶντα πρὸς δόμους μολεῖν
 οἴκτειρε δ', ὦναξ, παῖδα τὸν σὸν, εἰ νέας 510

ταύτη σὸν ὁμη καμὲ συνθανεῖν ἄμα. With Linwood, Mr. Palmer, and Prof. Campbell, I have retained εἰ against the inferior MS. reading ἦν and Bothe's conjecture ῥ, adopted by Wunder. For εἰ with the subjunctive see Oed. Col. 1443. Aesch. Eum. 225. Mr. Palmer contends that the syntax ῥ—ταύτη τῇ ἡμέρᾳ, where the preceding relative occupies a separate clause, is "novel and strange, and has certainly nothing at all like it in Sophocles." Possibly the poet wrote εἰ γὰρ θανεῖ σὸν καὶ ἀφῆς, the future and the aorist subjunctive being, from their close affinity, not unfrequently combined. See on Aesch. Cho. 80. Linwood proposes ταύτῃ.—δουλίαν, cf. Quint. Smyrn. v. 553, οὐ σέο κοιρανίης ἐπιβήσεται, ἀλλὰ μιν ἄλλοι δμῶα λυγρὸν τεύξουσιν.

501. τὴν ὁμευνέτιν. 'This bed-fellow,'—a taunting expression in place of τὴν ἀλοχόν. Thus πικρὸν πρόσφθεγμα is 'a harsh name to describe a person by.' ('Will name me in bitter phrase,' Jebb.)

503. ὅσου ζήλου. 'In place of how envied a lot,' viz. as the partner τοῦ μέγιστον ἰσχύσαντος.—τρέφει, Schol. ἀβζει, ἔχει.

504. ἐλά, 'will persecute,' cf. 275. 756.—σοὶ αἰσχροῦ, 'Ajax believed that he had guarded against the consequences which she fears. See v. 560.' Prof. Jebb.

510—13. οἴκτειρε παῖδα, εἰ διοίσεται, ἔσον κακὸν νεμεῖς, is a condensed phrase. 'Think with pity on your son, if his

property shall be plundered by unfriendly guardians, without you to protect him, what harm you will do both to him and to me.' I incline to agree with Lobeck and Donaldson (New Crat. § 180) that διοίσεται here means διασπασθήσεται. Hesych. διοίσεται διακριθήσεται ἢ διάξει, καὶ βιώσεται ἢ διαλελέσεται (διασπαράσσεται?). The ὀρφανισταὶ here are the χηρωσταὶ in Il. v. 158, who are said to divide the property of a youth killed in war. It is objected that διαφέρειν, not διαφέρειν, is used in this sense; e.g. Bacch. 739, ἄλλαι δὲ δαμάλας διεφόρουσιν σπαράγματος. In Aesch. Cho. 60 the Schol. explains διαφέρειν by διασπαράσσει, and the word often has the sense of carrying to and fro, as in Eur. Suppl. 382. 715. Most of the commentators however, with the Schol. διάξει καὶ βιώσεται, understand τὸν βίον. I cannot persuade myself that διαφέρειν ὑπὸ τίνος could possibly mean 'to live under (subject to) a person.' More probably a verse may have dropped out, like κλῆρον πατρῶν δυστυχῶς ἀφαιρεθεῖς ὑπ' ὀρφανιστῶν. Mr. Palmer would supply τὴν τροφήν, 'if he shall have to pass through the period of his young nurture under unfeeling guardians.' Wrongly, as I think, because it is against the pause or caesura of the verse, he construes νέας τροφῆς σου, 'the young nurture he is receiving from you;' and the genitive could not be so used, 'to live through.' The Schol. indeed has εἰ τῆς νέας τροφῆς σου χωρὶς

- τροφῆς στερηθεὶς σοῦ διοίσεται μόνος
 ὑπ' ὀρφανιστῶν μὴ φίλων, ὅσον κακὸν
 κείνῳ τε κἀμοὶ τοῦθ', ὅταν θάνῃς, νεμεῖς.
 ἐμοὶ γὰρ οὐκ ἔτ' ἐστὶν εἰς ὃ τι βλέπω
 πλὴν σοῦ. σὺ γάρ μοι πατρίδ' ἤστωσας δόρει, 515
 καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε
 καθεῖλεν Ἄιδου θανασίμους οἰκήτορας.
 τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς ;
 τίς πλούτος ; ἐν σοὶ πᾶς ἔγωγε σώζομαι.
 ἀλλ' ἴσχε κἀμοῦ μνήστιν. ἀνδρί τοι χρεῶν 520
 μνήμην προσεῖναι, τερπνὸν εἴ τί που πάθοι.
 χάρις χάριν γάρ ἐστιν ἢ τίκτους' αἰεὶ
 ὅτου δ' ἀπορρεῖ μνήστις εὖ πεπονθότος,
 οὐκ ἂν γένοιτ' ἔθ' οὗτος εὐγενὴς ἀνὴρ.
 XO. Αἴας, ἔχειν σ' ἂν οἴκτον ὡς κἀγὼ φρενὶ 525
 θέλομ' ἄν· αἰνοίης γὰρ ἂν τὰ τῆσδ' ἔπη.
 AI. καὶ κάρτ' ἐπαίνου τεύξεται πρὸς γοῦν ἐμοῦ,
 ἔαν μόνον τὸ ταχθὲν εὖ τολμᾷ τελεῖν.
 TE. ἀλλ', ὦ φίλ' Αἴας, πάντ' ἔγωγε πείσομαι.
 AI. κόμιζέ νῦν μοι παῖδα τὸν ἐμὸν, ὡς ἴδω. 530

διδέει, but I think some participle representing *στερηθεὶς* has dropped out, and that he intended to explain σοῦ μόνος by σοῦ χωρίς. Prof. Campbell, though he translates "shall live out his life," adds "Hermann's interpretation, 'will be pulled to pieces by,' is perhaps worth considering."

515. Hesych. *ἤστωσας* ἀφανῆ ἐποίησας.

516. ἄλλη μοῖρα. Not, perhaps, 'another doom' (Prof. Campbell), i. e. 'a different fate,' but 'fate carried off besides my mother' &c. So Linwood, *praeterea*. According to the view we take, Ajax was or was not responsible for their deaths.—*καθαίρειν* is often used in the sense of destroying, perhaps by a metaphor from the wrestling-school.

521. εἴ τί που πάθοι. Mr. Palmer, in a good note, points out the peculiarity of the optative where there is only a condition and no apodosis. He refers to Ant. 1031, Trach. 93, and 1344 inf. But Laur. has *πάθῃ*, which Wunder re-

tains. Cf. 496.

522. *χάρις γάρ*. 'For it is a favour done that originates a favour received in every instance.'

523—4. Prof. Jebb thinks this distich alludes to the concluding lines in the speech of Ajax, 479—80. Since precisely the same was said in v. 520, that 'a man, if he deserves the name, is bound to remember a service done to him,' it is rather feeble here to add, 'if he does not, he loses his claim to good birth.' Linwood regards 523—4 as interpolated, and doubts if 523 is even good Greek.

527. There is a strong irony here. 'Praise her! Certainly, she shall have praise from me,—if only she condescends to do as she is bid.' The Schol. refers this to Tecmessa's reluctance to bring the child.—The εὖ belongs to τελεῖν. Possibly μόνον τὸ ταχθὲν should be construed in the sense of εἰ μὴ πολυπραγμονῇ. Cf. 586.

- TE. καὶ μὴν φόβοισί γ' αὐτὸν ἐξελευσάμην.
 AI. ἐν τοῖσδε τοῖς κακοῖσιν, ἧ τί μοι λέγεις ;
 TE. μὴ σοί γέ που δύστηνος ἀντήσας θάνοι.
 AI. πρέπον γέ τᾶν ἦν δαίμονος τοῦμοῦ τόδε.
 TE. ἀλλ' οὖν ἐγὼ 'φύλαξα τοῦτό γ' ἀρκέσαι. 535
 AI. ἐπήνεσ' ἔργον καὶ πρόνοιαν ἦν ἔθου.
 TE. τί δῆτ' ἂν ὡς ἐκ τῶνδ' ἂν ὠφελοίμῃ σε ;
 AI. δός μοι προσειπεῖν αὐτὸν ἐμφανῆ τ' ἰδεῖν.
 TE. καὶ μὴν πέλας γε προσπόλοις φυλάσσεται.
 AI. τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν ; 540
 TE. ὦ παῖ, πατήρ καλεῖ σε. δεῦρο προσπόλων
 ἄγ' αὐτὸν ὅσπερ χερσὶν εὐθύνων κυρεῖς.
 AI. ἔρποντι φωνεῖς, ἧ λελειμμένῳ λόγων ;
 TE. καὶ δὴ κομίζει προσπόλων ὅδ' ἐγγύθεν.
 AI. αἶρ' αὐτὸν, αἶρε δεῦρο. ταρβήσει γὰρ οὐ 545

531. καὶ μὴν—γε. See inf. 539. In this formula γε is a part of the expression, and does not (as Prof. Jebb contends) affect the sense of φόβοισι, 'in my poor fears.' Cf. Aesch. Cho. 197, καὶ μὴν στίβοι γε—ποδῶν ὁμοιοί. The simple sense is, 'well but, in (or through) my fears I let him leave me and go where he pleased.' Prof. Campbell, "Indeed in my fears I have put him out of the way of harm." Mr. Palmer, "In truth I only sent him away through absolute fear." Mr. Blaydes reads φόβῳ σφ' γ'. The plural occurs also Oed. R. 917. The Schol. probably read ἐξελευσάμην, and these words are sometimes confounded. See Prom. V. 243.—In Q. Smyrn. v. 528 Eurysaces is said to have been left by Tecmessa as an infant in the tent, ἀλλ' ὁ μὲν οὖν ἔτι τυτθὸς ἐν λεχέεσσι λείπειτο.

534. δαίμονος. Sophocles is very fond of the use of the genitive, and sometimes (as inf. 1274) employs it in a very anomalous manner. The reply seems intended purposely to vex and distress Tecmessa, whose compliant character is brought out by contrast with his short and stern answers.

535. ἀλλ' οὖν κ.τ.λ. 'Well, but I took care of him, so far as to prevent that happening.' There is a kind of play in ἐκλύσασθαι and φυλάξαι. She let him out just by way of keeping him

safe; 'I had him in my keeping by allowing him to depart.' This is explained at v. 539.—ἀρκέσαι, Schol. ἀποσοβῆσαι τὸ θανεῖν.—'I thank you for the act,' Ajax replies, 'and for the foresight which you displayed.'

537. ὡς ἐκ τῶνδε, 'now that the matter is so,' viz. that he is at present away.

539. καὶ μὴν — γε. The sense is, 'Well, he is not far off, if you really want him.'

541. προσπόλων — ὅσπερ. Compare βροτῶν ὅστις sup. 477.—κυρεῖς has the usual meaning of 'at this time,' 'just now.'

543. ἔρποντι. 'Do you speak to him as going, or as having failed to hear you?' Supply προσπόλων τινί. There seems however no reason why παιδί may not be meant, since Tecmessa had said ὦ παῖ as well as προσπόλων τις. So perhaps the Schol. understood it, ἐγγὺς ὄντι, ἢ ἀπολιμπανομένη τῆς κλήσεως. Mr. Blaydes' conjecture εὐδοντι is rather ingenious. 'Are they all asleep?' He should have confirmed it by Aesch. Cho. 867, κωφοῖς αὐτῶ καὶ καθεύδουσιν μάτην ἄκραντα βάζω.

545. αἶρε. Schol. πρόσφερε. A common Attic use, as in Ar. Pac. 1, αἶρ' αἶρε μᾶζαν ὡς τάχιστα κανθάρω. So also μή μοι οἶνον ἄειρε, Il. vi. 264.—που, i. e. οὐ γάρ που, 'for, of course, he will not be afraid at seeing' &c. Linwood, with

νεοσφαγῇ που τόνδε προσλεύσσω φόνον,
 εἵπερ δικάως ἔστ' ἐμὸς τὰ πατρώθεν.
 ἀλλ' αὐτίκ' ὠμοῖς αὐτὸν ἐν νόμοις πατρὸς
 δεῖ πωλοδαμνεῖν κάξομοιοῦσθαι φύσιν.
 ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, 550
 τὰ δ' ἄλλ' ὅμοιος καὶ γένοι' ἂν οὐ κακός.
 καίτοι σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω,
 ὁθούνεκ' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν.
 ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος.
 τὸ μὴ φρονεῖν γὰρ κάρτ' ἀνώδυνον κακόν,
 ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης. 555
 ὅταν δ' ἴκη πρὸς τοῦτο, δεῖ σ' ὅπως πατρὸς
 δείξεις ἐν ἐχθροῖς οἷος ἐξ οἴου τράφης.
 τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν
 ψυχὴν ἀτάλλων, μητρὶ τῇδε χαρμονήν.
 οὗτοι σ' Ἀχαιῶν, οἶδα, μὴ τις ὑβρίσῃ 560
 στυνγαῖσι λώβαις, οὐδὲ χωρὶς ὄντ' ἐμοῦ.
 τοῖον πυλωρὸν φύλακα Τεῦκρον ἀμφί σοι

Dindorf, encloses v. 546 as an interpolation.

547. δικάως, i. e. ἀληθῶς.

548. ὠμοῖς. See v. 205. Schol. νῦν τὸ ὠμοῖς ὡς κατὰ τῶν καρπῶν.—νόμοις, poetically for τρόποις. Prof. Jebb gives the sense "habits of hardy indifference" to the sight of what would unnerve others.—αὐτὸν, the object to πωλοδαμνεῖν, is the subject to ἐξομοιοῦσθαι. *Id.*—Hesych. πωλοδαμνεῖν πῶλον δαμάζειν.

551. τὰ δ' ἄλλ' ὅμοιος. Q. Smyrn. v. 527. (Τέκμησσα) Εὐρυσάκην τέκεθ' υἱόν, εὐκότα πάντα τοκῇ.

552. καίτοι κ.τ.λ. 'Become more lucky, did I say? Why, even now I have to envy you for this, that you are already happy in your unconsciousness of these evils. Happy, I say, for it is in the absence of feeling and emotion that the chief pleasure of life consists. Yes! if the want of φρόνησις is an evil, it is one at least that is wholly free from pain; it is only when you attain the knowledge of what joy and sorrow are, that you understand how much better it is φρονεῖν μηδὲν, to be without understanding.' Most of the editors omit 554 as an interpolation. But the Schol.

found it, and well explains it; ἐν τῷ νηπίῳ κακὸν μὲν τὸ μὴ φρονεῖν, κακὸν δὲ ὅμως ἀνώδυνον. Compare Trach. 144. Oed. R. 1390. The poet is, no doubt, alluding to a philosophical dogma. So at the present day some doubt if the education of the lower classes is a greater benefit than evil.

556. δεῖ σε (σκοπεῖν) ὅπως δείξεις is, in effect, δέήσει σε δεῖξαι, 'you will have to show.' See Philoct. 55.—ἐν ἐχθροῖς, "in dealing with your enemies," Prof. Campbell.

558. τέως, 'meanwhile,' viz. till you have attained to that knowledge.—βόσκου, grow, like a tender plant, by the light airs of heaven. See on Trach. 146.—χαρμονήν, 'a joy to thy mother,' the accusative in apposition to the sentence.

562. πυλωρόν. 'Such a warder for a guardian.'—ἀμφί σοι, circa te versatum, 'to protect you.' See inf. 990.—τροφῆς ἄοκνον, i. e. ἄοκνον οὐκ ἔχοντα, neither indolent nor indifferent in educating you.—ἐμπα, Schol. ὅμως. The passage may have been tampered with; a natural reading would be τοῖον πυλωρὸν Τεῦκρον ἀμφί σοι, τέκνον, λείψω τροφῆς ἄοκνον φύλακα κ.τ.λ. Possibly, ἐμπὰς εἰ τανύν

λείψω τροφῆς ἄοκνον ἔμπα, κεῖ τανῦν
 τηλωπὸς οἰχνεῖ δυσμενῶν θήραν ἔχων.
 ἀλλ', ἄνδρες ἀσπιστῆρες, ἐνάλιος λεῶς, 565
 ὑμῖν τε κοινὴν τήνδ' ἐπισκῆπτω χάριν,
 κείνῳ τ' ἐμὴν ἀγγείλατ' ἐντολήν, ὅπως
 τὸν παῖδα τόνδε πρὸς δόμους ἐμοὺς ἄγων
 Τελαμῶνι δείξει μητρί τ', Ἐρίβοιαν λέγω,
 ὣς σφιν γένηται γηροβοσκὸς εἰσαεῖ 570
 [μέχρις οὐ μυχὸς κίχῳσι τοῦ κάτω θεοῦ],
 καὶ τὰμὰ τεύχη μήτ' ἀγωνάρχαι τινὲς
 θήσουσ' Ἀχαιοῖς μήθ' ὁ λυμεὼν ἐμοί.
 ἀλλ' αὐτό μοι σὺν, παῖ, λαβὼν ἐπώνυμον,

κ.τ.λ. For in Pind. Nem. iv. 36, *ἔμπα καίπερ ἔχει* should be *ἔμπας εἴπερ ἔχει*, because *καίπερ* does not take a finite verb, but only a participle. Compare *ἐντυπᾶς, ἀνδρακάς*. A more remarkable example of the termination made short for metrical convenience is *ὕπ' αἰγᾶς* in Ar. Thesm. 500. Compare sup. 121. Aeschylus uses *ἔμπας* Prom. 48. Eum. 220.

564. *θήραν ἔχων*. See sup. 343.

566—7. *ὅμιν τε—κείνῳ τε*. 'As on my part I charge you in common to do me this favour, so do you report to him (Teucer) this command of mine' &c.—*κοινήν*, viz. to you, the chorus, and to Teucer. The Schol. well explains the sense, 'I shall be equally obliged to him for his compliance, and to you for giving to him my commands.'

569. *μητρὶ, viz. τῇ ἐμῇ*. See Pind. Isthm. v. 65. Diod. Sic. iv. 72, *Τελαμῶν δὲ φυγὼν ἐξ Αἰγίνης—ἐξημεν ἐξ Ἀθηνῶν Ἐρίβοιαν τὴν Ἀλκάθου, ἐξ ἧς ἐγέννησεν Αἴαντα τὸν ἐπὶ Τροίαν στρατεύσαντα*.

571. *μέχρις οὐ*. This might be regarded as one word, as *ἐπὶ τοῖσδε* forms an initial anapaest. But most critics regard the verse as an interpolation, though the Schol. explains it by *ἔως τελευτήσωσι*.

573. The syntax is continued from 567, *καὶ ὅπως—μή θήσουσι κ.τ.λ.* The young Eurysaces is to be presented to his grandfather Telamon, that he may prevent his father's renowned arms being, like those of Achilles, proposed as a prize to be contended for, and perhaps again to be got possession of by Ulysses,

who is called *ὁ λυμεὼν ἐμός*.—His mind, the Schol. observes, so rankles on the defeat that he cannot help predicting a similar miscarriage of justice after his own decease.—*ἀγωνάρχαι*, Schol. *ἀγωνοθέται*.—For the article see on Trach. 936, *ὁ παῖς δούστηνος*. Homer often has *τὰ τεύχεα καλά* and the like; e.g. *ὁ μοχλὸς ἐλάϊνος* in Od. ix. 378; *τὰ μῆλα ταναίποδα*, ib. 464; and *ὁ γεννήτωρ ἐμός* occurs in Hippol. 683; yet it is probable that (as suggested in *New Cratylus*, § 304) *ἐμοὶ* should be read for *ἐμός*. Others propose to omit *ὁ*, which however seems essential to the proper emphasis, 'that destroyer of my peace.'

574. *αὐτό*. There is some difficulty in this. 'As for the shield itself, after which you had your name, take it and hold it, turning it this way and that by the leather thong stitched to it with much sewing.' In contrast with the shield stand *τὰ ἄλλα τεύχη*, which are to be buried with him. Perhaps however for *σὺν* we should read *σοῦ*, 'the shield that itself has your own name,' *ἐντὸν σάκος*. It is very possible the poet meant to represent the compound *αὐτεπώνυμον*, Eur. Phoen. 769. The *πύργας* was a ring of leather stitched down at intervals on the under side of the shield, so that the hand could grasp any loop of it. When these loops were cut, the shield became quite useless; see Ar. Equit. 849. Il. xii. 296, *ἐντοσθεν δὲ βοείας ῥάψε θαμείας*. The shield hung on the arm and shoulder by two bars called *κανόες*. It was bandished and turned round, and the wearer was said

- Εὐρύσακες, ἴσχε διὰ πολυρράφου στρέφων 575
 πόρπακος ἐπτάβοιον ἄρρηκτον σάκος·
 τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται.
 ἀλλ' ὡς τάχος τὸν παῖδα τόνδ' ἤδη δέχου,
 καὶ δῶμα πάκτου, μῆδ' ἐπισκῆνους γόους
 δάκρυε. κάρτα τοι φιλοίκτιστον γυνή. 580
 πύκαζε θάσσον. οὐ πρὸς ἱατροῦ σοφοῦ
 θρηνεῖν ἐπωδὰς πρὸς τομῶντι πῆματι.
 ΧΟ. δέδοικ' ἀκούων τήνδε τὴν προθυμίαν.
 οὐ γάρ μ' ἀρέσκει γλῶσσά σου τεθηγμένη.
 ΤΕ. ὦ δέσποτ' Αἴας, τί ποτε δρασεῖς φρενί; 585
 ΑΙ. μὴ κρίνε, μὴ ᾔεταζε. σωφρονεῖν καλόν.
 ΤΕ. οἴμ' ὡς ἀθυμῶ· καί σε πρὸς τοῦ σοῦ τέκνου
 καὶ θεῶν ἰκνοῦμαι μὴ προδοὺς ἡμᾶς γένῃ.
 ΑΙ. ἄγαν γε λυπεῖς. οὐ κάτοισθ' ἐγὼ θεοῖς
 ὡς οὐδὲν ἄρκεῖν εἴμ' ὀφειλέτης ἔτι; 590
 ΤΕ. εὐφήμα φώνει.
 ΑΙ. τοῖς ἀκούουσιν λέγε.
 ΤΕ. σὺ δ' οὐχὶ πείσεις;
 ΑΙ. πόλλ' ἄγαν ἤδη θροεῖς.

στρέφειν and δινεῖν, Aesch. Theb. 485. Prof. Jebb's version, "wielding it by the bulky armlet," does not give the right meaning.

579. πάκτου, 'fasten,' 'shut close.'—γόους δάκρυε, like κείρειν φόρον, v. 55, αἴμ' ἔδευσα, 375, ἔργα ἀρκέσας, 439, &c. By ἐπισκῆνους, 'at the tents,' a hint is given that a woman's grief should not reach the ears of soldiers.—φιλοίκτιστον, 'a complaining thing,' one to whom τὸ οἰκτίζεσθαι φίλον ἐστί. Hermann explains, "lamentis mulierum facile hominum miseratio commovetur."

581. Hesych. πύκαζε· κάλυπτε· στεφάνου, πύκνου.

582. τομᾶν is one of those verbs which, like λημᾶν, φονᾶν, λοφᾶν, ποδαγρᾶν, imply a disposition to some affection. Here a malady is said 'to want the knife,' by which Ajax means the stab of his own sword; cf. v. 815. He virtually says, 'And now I must go and do the deed, since the evil has gone beyond the power of words (charms) to heal.' And

he says it with a bitterness and an emphasis which the chorus calls γλῶσσα τεθηγμένη.

586. μὴ κρίνε, 'question me not.' Cf. Trach. 195. Another of the short and stern replies of Ajax.—σωφρονεῖν, 'to be discreet;' Schol. νῦν τὸ μὴ περιεργεῖν, 'not to be inquisitive.'

588. προδοὺς γένῃ. Compare μὴ κτείνas γένῃ Phil. 773. Oed. T. 957.

589. On γε following ἄγαν see Ant. 573, and on Aesch. Suppl. 698.—Ajax, now quite determined to die, but evading the direct expression of his resolve, says (in reference to πρὸς θεῶν) that he owes the gods nothing now, i. e. after that they seem to have deserted him, and therefore he does not care whether they approve or disapprove of the act. "Do you not know that I am now no longer a debtor to the gods to render them any duty or service?" Mr. Palmer. The remark shocks the gentle Tecmessa, as bordering on impiety, and she bids him use good words.

TE. ταρβῶ γὰρ, ὧναξ.

AI. οὐ ξυνέρξεθ' ὡς τάχος ;

TE. πρὸς θεῶν, μαλάσσου.

AI. μῶρά μοι δοκεῖς φρονεῖν,
εἰ τοῦμὸν ἦθος ἄρτι παιδεύειν νοεῖς. 595

XO. ὦ κλεινὰ Σαλαμῖς, σὺ μέν που στρ. α.

ναίεις ἀλίπλακτος, εὐδαίμων,

πᾶσιw περίφαντος ἀεΐ

ἐγὼ δ' ὁ τλάμων παλαιὸς ἀφ' οὗ χρόνος 600

593. οὐ ξυνέρξεθ'. 'Shut up the house, I say, directly!' Schol. τοῖς θεράπουσι κελεύει αὐτὴν ἀποκλείειν. He may be right in supposing Tecmessa is meant. Yet it seems a repetition of the command in 579. 581, and shutting the house would mean the keeping her in.

595. μῶρα κ.τ.λ. 'You are a fool in my opinion, if you think to read *my* disposition a lesson *now*.' Matters have gone too far, and his temper is too much soured, to think of becoming *μαλθακός* at a woman's request.

596. Ajax has retired to his tent, and Tecmessa with the child to the woman's apartment. The theme of the chorus is the pining for their native island, and the anticipation of the great grief that will prevail when the news arrives there of the madness of Ajax. They contrast the immovable island home, beaten by the waves, prosperous, ever conspicuous to all under the bright suns of Greece, with their own long wanderings and discomforts in the region of the Troad.

597. ἀλίπλακτος, 'sea-beaten,' is adopted by most editors for ἀλίπλαγκτος. But inf. 695 Pan is rightly called ἀλίπλαγκτος as a wanderer on the seashore (Aesch. Pers. 451).—*ναίεις*, cf. II. ii. 626. In *περίφαντος* there may be an allusion to historical events.

600. *παλαιὸς ἀφ' οὗ* κ.τ.λ. See Phil. 493. The passage following is difficult, and probably corrupt. Mr. Palmer is the only one of the editors who defends the MSS. reading, 'ἰδαῖα μὲνw λειμωνία ποίε, μήλων ἀνήριθμος, αἶεν εὐνόμα, which he translates, (in connexion with *ποιμένων*, v. 360,) not indeed in very elegant English, 'For I the wretched one, it is a long time dating back from an early period (of our coming hither), having the charge of a countless number of

sheep, have been dwelling in the grassy meadows of Ida, that at all seasons of the year afford good pasture.' (The metre, which thus differs from the antistrophe, v. 614, he defends as a licence, at p. 113 seqq.) To my mind, the separation of αἶεν εὐνόμα (which he wrongly says is Doric for εὐνόμω) from ποίε, by the intervening words μήλων ἀνήριθμος, is a fatal objection. Again, εὐνόμα does not metrically correspond with ἤθηται in v. 615. Most of the editors acquiesce in the far-fetched conjectures λειμώνι ἄποινα, μνηῶν ἀνήριθμος, and εὐνόμα χρόνῳ. Prof. Jebb gives this version of the reading thus emended, 'But I, sufferer, 'tis long time that I wait my reward for camping under Ida,—through endless months ever worn by the steady march of time.' He regards εὐνόμας χρόνος = ἐκίνητος, the word by which the Schol. explains the corrupt εὐνόμα. Mr. Blaydes reads 'ἰδαῖα ναίων λειμώνι' ἔπαυλα—εὐνώμαι (from εὐνώσθαι), after Bergk and Lobeck. Accepting ἔπαυλα as not widely differing from ποίε, especially as it restores both sense and metre perfectly, I have ventured to read ἐνναίων for εὐνόμα. 'It is long since I have been waiting here, living all the time in the homesteads on Ida amidst countless sheep.' There may have been two causes of the corruption; the first was, the notion that ἐνναίων would require ἐπαύλοισ, and the other was, the idea that some epithet was wanted either to χρόνῳ or to ποίε (when altered from ἔπαυλα). I seem to discover a vestige of a various reading λειμωνίοις ἐπαύλοισ in the scholium τοῖς χλοεροῖς καὶ λειμῶνας ἔχουσι, which, as the gloss now stands, is quite unintelligible. My conjecture ἐνναίων is further confirmed by the scholium διδάγων.

Ἰδαῖα μίνυν λειμώνι ἔπαυλα μήλων
 ἀνήριθμος αἰὲν ἐνναίων,
 χρόνῳ τρυχόμενος, 605
 κακὰν ἐλπίδ' ἔχων
 ἔτι μέ ποτ' ἀνύσειν
 τὸν ἀπότροπον αἰδήλον Ἰαίδαν.
 καὶ μοι δυσθεράπευτος Αἴας ἀντ. ἀ.
 ξύνεστιν ἔφεδρος, ὥμοι μοι, 610
 θεία μανία ξύναυλος
 ὃν ἐξεπέμψω πρὶν δὴ ποτε θουρίῳ
 κρατοῦντ' ἐν Ἀρεῖ· νῦν δ' αὖ φρενὸς οἰοβάτας
 φίλοις μέγα πένθος ἡῦρηται. 615
 τὰ πρὶν δ' ἔργα χεροῖν
 μεγίστας ἀρετὰς
 ἄφιλα παρ' ἀφίλοις 620
 ἔπεσ' ἔπεσε μελέοις Ἀτρεΐδαις.
 ἧ που παλαιᾷ μὲν ἔντροφος ἀμέρᾳ, στρ. β'. 622
 λευκῷ δὲ γήρᾳ μάτηρ νιν ὅταν νοσοῦντα 625
 φρενομόρως ἀκούσῃ,

607. ἀνύσειν (ἀνύσειν Dind.), see on El. 1452. 1451

608. Unless ἀνυπότροπον is the true reading, 'from which there is no return,' we must understand 'hateful.' Cf. Oed. R. 1313.

609. καὶ μοι κ.τ.λ. 'Then (as a further grievance) there is Ajax with his obstinate malady whom I have to deal with as with a foe in reserve, afflicted (lit. residing, σύγχροτος, ξύνοικος) with a heaven-sent malady.' Linwood, "malis jam commemoratis accessit nunc tanquam gravius malum Ajax morbo correptus."

612. ἐξεπέμψω. 'Whom you (Salamis) erst did send forth as your champion.' Cf. El. 1130, δόμων δέ σ', ὦ παῖ, λαμπρὸν ἐξέπεμψ' ἐγὼ, and for the middle, Pers. 140, ἐκάστα—θοῦρον εὐνατήρα προπεμφαμένα.

614. Ἀρεῖ. Here, as in Trach. 653, Aesch. Theb. 233, the first syllable is long.—οἰοβάτας, 'a feeder on his own thoughts.' Schol. αὐθαίρετος, ὡς ἂν εἴποι τις, αὐτὸς ἐαυτοῦ διάνοιαν βόσκων, καὶ μηδενὶ πειθόμενος. Ajax "turns his mind away from all others, like a herds-

man driving a single heifer apart from the herd," Prof. Campbell. The Schol. offers many explanations of this singular phrase. The doubt is, whether οἷς or οἶος, solus, is the first part of the word. 'A solitary feeder' is appropriate to an animal which through illness separates itself from the rest. Aeschylus has οἰοβουκόλος, Suppl. 299.—ἡῦρηται seems to be passive, 'he is proved to be a great grief to his friends.'

620. παρὰ, 'in the judgment of.' See v. 924.

626. φρενομόρως. Schol. εἰς τὴν μοῖραν τῶν φρενῶν νοσοῦντα, ὃ ἐστὶ, φρενοβλαβῶς, μανικῶς. Either φρενοβόρως or φρενομανῶς (Agam. 1140) are probable conjectures of Mr. Blaydes.—αἶλινον, Schol. οὐκ αἶλινον, οὐδ' οἰκτρᾶς γόον ἀηδοῦς ἦσει. See on Aesch. Cho. 286. And so Mr. Palmer; while Profs. Jebb and Campbell understand that she will sing the song of Linus, but not that of the nightingale. The sense seems to me to be, she will utter a shrill scream, and not a low mourning note.

αἰλινον αἰλινον
οὐδ' οἰκτρᾶς γόον ὄρνιθος ἀηδοῦς
ἦσει δύσμορος, ἀλλ' ὄξυτόνους μὲν ὦδ'ας 630
θρηνήσει, χερόπληκτοι δ'
ἐν στέρνοισι πεσοῦνται
δοῦποι καὶ πολιᾶς ἄμνυμα χαίτας.
κρείσσω γὰρ Ἰδα κεύθων ὁ νοσῶν μάταν, ἀντ. β'.
ὃς ἐκ πατρώας ἦκων γενεᾶς * ἄριστος 636
πολυπόνων Ἀχαιῶν,
οὐκ ἔτι συντρόφοις
ὄργαις ἔμπεδος, ἀλλ' ἐκτὸς ὁμιλεῖ. 640
ὦ τλᾶμον πάτερ, οἶαν σε μένει πνέσθαι
παιδὸς δύσφορον ἄταν,
ἂν οὐπω τις ἔθρεψεν
αἰὼν Αἰακιδᾶν ἄτερθε τοῦδε. 645

AI. ἄπανθ' ὁ μακρὸς κἀναριθμητος χρόνος

635. ὁ νοσῶν μάταν, 'one who is ailing from delusion.' ("The distempered foolishly," "the idly vext," Prof. Jebb.) "Sensus est; qui tali in statu est, is magis lugendus est quam si mortuus esset," Linwood. There is no English equivalent for μάτην, which is often added when an act is itself the result of some failure. So Ar. Pac. 95, τί μάτην οὐχ ὑγιαίνει; Aesch. Cho. 831, λόγοι—θνήσκοντες μάτην. *Ibid.* 866, καθεύδουσιν μάτην ἀκραντα βάζω. The MSS. have ἡ νοσῶν μάτην, 'a man is better dead than mad.' This gives good sense, but the antistrophic verse is in favour of the correction. Mr. Palmer defends ἡ, comparing the similar verse Oed. R. 1368.

636. ἦκων κ.τ.λ. This seems a mixed construction between ἦκων ἐκ γενεᾶς ἄριστος and ἄριστος ὦν γενεᾶς. The best MSS. and Schol. omit ἄριστος. The Schol. seems to have found ἄριστος.

640. οὐκέτι — ὁμιλεῖ. 'No longer remains in the temper in which he was brought up, but lives outside of it.' It is hard to render ὁμιλεῖν exactly, which means that all his thoughts and conversation are distraught, and have left the limits of his usual habits. "Consorts with them so as to be outside them, i. e. does not consort with them, an oxy-

moron," Prof. Campbell.

645. αἰὼν, here for γενεά, or βίος. None of the Aeacid family, except this man Ajax, ever yet in their life-time fostered (have been the prey of) such a malady as this.—Mr. Blaydes, with Wunder, admits *διωρ*, i. e. *διογενῶν*, the conjecture of Reiske and Bergk.

646. Returning from his tent, in which for a time he had shut himself up, Ajax delivers a grand soliloquy, replete with reflections and philosophic maxims. How far the studied ambiguity of his language in reference to the suicide he has resolved upon is for the purpose of concealment, or the result of the subtle irony of which Sophocles is such a master, is a question not very easily answered. The spectators, of course, know what is coming; but his immediate friends should not be so clearly apprised of it as to prevent him from executing his purpose. He pretends, as the Schol. observes, to have been dissuaded from it by Tecmessa, and to have altered his mind in compassion to her and the boy.

646—9. The point of the remark is, 'Time only shows what is in store for us. Who would have thought that Ajax the stern would be melted by a woman's words?' But this is put into a philo-

φύει τ' ἄδηλα καὶ φανέντα κρύπτεται·
 οὐκ ἔστ' ἀελπτον οὐδὲν, ἀλλ' ἀλίσκεται
 χῶ δεινὸς ὄρκος χαὶ περισκελεῖς φρένες.
 καγὼ γάρ, ὅς τὰ δειν' ἐκαρτέρουν τότε 650
 βαφῇ σίδηρος ὧς, ἐθελύνθην στόμα
 πρὸς τῇσδε τῆς γυναικός· οἰκτείρω δέ νιν
 χήραν παρ' ἐχθροῖς παῖδά τ' ὀρφανὸν λιπεῖν.
 ἀλλ' εἰμι πρὸς τε λουτρὰ καὶ παρακτίους
 λειμῶνας, ὡς ἂν λύμαθ' ἀγνίσας ἐμὰ 655
 μῆνιν βαρεῖαν ἐξαλύξωμαι θεᾶς·
 μολῶν τε χῶρον ἐνθ' ἂν ἀστιβῇ κίχῳ
 κρύψω τόδ' ἔγχος τοῦμόν, ἔχθιστον βελῶν,

sophic form: 'All things does long and countless time give birth to when yet unseen (hidden in its womb), and has them (in turn) put away when they have come to light.' The metaphor is from the hiding of a birth, which a mother would be said κρύπτεσθαι, 'to get concealed from sight.' Cf. Trach. 474, πᾶν σοι φράσω τάληθες, οὐδὲ κρύψομαι.

648. ἀλίσκεται. 'Even the solemn oath is no proof against time, nor the stubborn resolve.' He means, that even an oath to kill himself (such as that virtually made at v. 416) is not able to stand firm against the assaults of time, which may bring a change of intention. —περισκελεῖς, Schol. αἱ ἔγαν σκληραὶ ψυχαί.

650—2. καγὼ γάρ. 'For I too (viz. as a further and special instance of a general statement), who formerly was so terribly stiff and stark, like iron hardened by dipping, am now made by this woman to talk like her own softer sex.' The Schol. rightly understands ἐκαρτέρουν ὡς σίδηρος, though he gives another explanation, which many commentators adopt, 'have been softened like iron dipped in oil.' A little knowledge of metallurgy would have saved them from this mistake. It is obvious too that the simile must be καρτερός ὡς σίδηρος, not θήλυς ὡς σίδηρος. Lobeck thinks 'softening' iron may refer to its general manipulation and treatment for making it serviceable. Compare Plat. Resp. iii. p. 411, B, ὅταν τις μουσικῇ παρέχῃ, — οὗτος τὸ μὲν πρῶτον, εἴ τι θυμοειδὲς εἶχεν,

ὥσπερ σίδηρον ἔμαλαξε καὶ χρήσιμον ἐξ ἀχρήστου καὶ σκληροῦ ἐποίησεν. On the other hand, in Od. ix. 392 the dipping of iron in water is called 'the hardening' or 'hardness' of it, τὸ γὰρ αὐτὴ σίδηρον γε κράτος ἐστίν. See also Antig. 474—6. A variant is recorded by the Schol. ὅς τὰ δειν' ἐπηλείησ' ἔπη.—στόμα, which some interpret 'edge,' may just as well be taken for 'language.' Prof. Campbell thinks the double sense is intended.

652. οἰκτείρω, i. e. δι' οἶκτον ὀκνῶ λιπεῖν. But λιπὼν, si reliquero, is an obvious suggestion.

655. λύματα, viz. the gore from the slaughter of the cattle. This, as the Schol. observes, is a plausible excuse for withdrawing himself in order to carry out his intention without interruption. Prof. Jebb supposes there is a further allusion to the atonement of his own death; but I rather doubt this. Undoubtedly however there is such double meaning in what he proceeds to describe, the burying and hiding of the sword; cf. v. 821.

656. ἐξαλύξωμαι is restored from Hesychius, who cites this play, for ἐξαλείψωμαι.

657. ἐνθ' ἂν, = ὅπου ἂν, occurs Ant. 773, ἔρημος ἐνθ' ἂν ἦ βροτῶν στιβός. There is an allusion to the custom of carrying away and concealing any polluted thing, καθάρματα ἐκπέμψαι, Aesch. Cho. 90, and perhaps to the burying of the μάχαιρα of Acastus, Apollodor. iii. 13, 3.—γάλας, dependent on ἐνθα following.

γαίας ὀρύξας ἔνθα μή τις ὄψεται·
 ἀλλ' αὐτὸ νύξ' Αἰδης τε σωζόντων κάτω. 660
 ἐγὼ γὰρ ἐξ οὗ χειρὶ τοῦτ' ἐδεξάμην
 παρ' Ἑκτορος δώρημα δυσμενεστάτου,
 οὐπω τι κεδνὸν ἔσχον Ἀργείων πάρα.
 ἀλλ' ἔστ' ἀληθὴς ἡ βροτῶν παροιμία,
 ἐχθρῶν ἄδωρα δῶρα κοῦκ ὀνήσιμα. 665
 τοιγὰρ τὸ λοιπὸν εἰσόμεσθα μὲν θεοῖς
 εἵκειν, μαθησόμεσθα δ' Ἀτρεΐδας σέβειν.
 ἄρχοντές εἰσιν, ὥσθ' ὑπεικτέον. τί μή;
 καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα
 τιμαῖς ὑπείκει· τοῦτο μὲν νιφοστιβεῖς 670
 χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει·
 ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος
 τῇ λευκοπώλῳ φέγγος ἡμέρᾳ φλέγειν·
 δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε
 στένοντα πόντον· ἐν δ' ὁ παγκρατὴς ὕπνος 675
 λυεῖ πεδήσας, οὐδ' αἰὲ λαβὼν ἔχει.
 ἡμεῖς δὲ πῶς οὐ γνωσόμεσθα σωφρονεῖν;

659. *ἔνθα μή, ubi non possit &c.* See El. 380. 436. Oed. R. 1412.—*γαίας*, as if he had said *ἐν τόπῳ τινὶ γαίας* κ.τ.λ.

662. *παρ' Ἑκτορος.* See Il. vii. 305. inf. 1032.

666. *τοιγὰρ.* 'Well, then' &c. His proud unbending spirit has in fact come to the very opposite conclusion. But he says, with intense irony, that now he will obey, because those in authority, divine and human, *ought* to be obeyed, even as day and night, and the seasons, obey a general natural law.

668. *τί μή;* 'Why should we *not* obey them? For even (καὶ γὰρ) things that are of awful power and things that are strongest give way to authority.' By *τιμαῖς* natural laws of alternation and distribution are meant; Schol. *ταῖς ἀλλήλων διανεμέσσειν ἐκ γὰρ ἐναντιότητος τὸ πᾶν συνέστηκε.* For the article repeated, as with a distinct category of things, cf. Aesch. Suppl. 962, *τὰ λῦστα καὶ τὰ θυμηδέστατα.*—Hesych. *ὑπείκει* ὑπακούει, ὑποχωρεῖ, ὑποτάσσεται.

670—2. *τοῦτο μὲν — δέ.* 'Here the

winters with their paths of snow make way for the fruitful summer; there the eternal round of night retires before the coming of the day with its white steeds to light up its full splendour. Even the blowing of fierce gales allows a lull to the roaring sea; and like everything else (*ἐν δέ*), all-subduing sleep binds fast and then unties, and does not always hold in thrall those whom it has taken captive.' In this highly poetical passage the law of succession and alternation is enunciated; illustrating the pretended change of sentiment which has come to the speaker.—For *αἰανῆς* (Laur. and Schol.) many of the editors adopt *αἰανῆς*, which is said to mean 'dark.' The other word occurs in Aesch. Eum. 542, *εἰς τὸν αἰανῆ χρόνον*, and the Schol. read *αἰανῆς* (for *διαλγῆς*) in Cho. 60, with the explanation *ἡ δαιωνίζουσα.* As for *κύκλος*, which some interpret 'the orb,' i. e. the moon, Prof. Jebb "the vault of weary night," cf. Trach. 131. El. 1365.

674. *ἐκοίμισε, cessando quiescere sinit.*—*ἐν δέ*, see Oed. R. 27. Trach. 202.

ἐγὼ δ', ἐπίσταμαι γὰρ ἀρτίως ὅτι
 ὃ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος,
 ὡς καὶ φιλήσων αὖθις, ἔς τε τὸν φίλον 680
 τοσαῦθ' ὑπουργῶν ὠφελεῖν βουλήσομαι,
 ὡς αἰὲν οὐ μενοῦντα. τοῖς πολλοῖσι γὰρ
 βροτῶν ἄπιστός ἐσθ' ἐταιρείας λιμήν.
 ἀλλ' ἀμφὶ μὲν τούτοισιν εὖ σχήσει· σὺ δὲ
 ἔσω θεοῖς ἐλθοῦσα διὰ †τέλους, γύναι, 685
 εὖχου τελείσθαι τοῦμὸν ὦν ἐρᾷ κέαρ.
 ὑμεῖς θ' ἐταῖροι ταῦτ' ἀτὰρ μοι τάδε
 τιμᾶτε, Τεύκρω τ', ἣν μόλῃ, σημῆνατε
 μέλειν μὲν ἡμῶν, εὐνοεῖν δ' ὑμῖν ἅμα.
 ἐγὼ γὰρ εἴμ' ἐκέῖσ' ὅποι πορευτέον· 690
 ὑμεῖς δ' ἂ φράζω δρᾶτε, καὶ τάχ' ἂν μ' ἴσως
 πύθοισθε, κεῖ νῦν δυστυχῶ, σεσωσμένον.

678. ἐγὼ, which is the subject to *βουλήσομαι*, is irregular in syntax from the insertion of a clause that was intended to be parenthetic. Perhaps, after all, there is aposiopesis; 'But I,—ah well! I have learnt how treacherous is friendship,' &c. Mr. Palmer thinks he intended to say, 'But I *have* learnt wisdom,' viz. from bitter experience. Prof. Jebb would supply *ἐγὼ γινώσσομαι σωφρονεῖν*, and so Mr. Blaydes, who gives *ἐγὼ* with a colon. Linwood supposes the sense intended was *ἐγὼ τοῦτο ποιήσω*. The sentiment seems somewhat abrupt, but perhaps the emotion of Ajax and his sense of the injustice done him by those who should have been his friends, make him dwell on the topic. The Schol. traces the connexion thus: 'as all things go by contraries, perhaps the Atreidae may turn round and become friends again; so both friends and enemies should be treated as if change were possible.' The well-known comment of Cicero, *De Amicit.* § 16, is referred to by the editors, where Laelius says Scipio condemned the doctrine that one ought so to love as to be prepared some day to hate. Compare also Eur. *Hipp.* 253. Aesch. *Ag.* 812.

681. *ὑπουργῶν ὠφελεῖν*, 'to do him a service at his request.'

683. *λιμήν*. The 'harbour of friendship' is that mutual feeling of security

and good faith in which friends seek a refuge in their troubles.

684. *ἀμφὶ τούτοισιν*, Schol. *περὶ τούτων*. By saying *εὖ σχήσει*, 'all shall be duly attended to,' he disarms suspicion of immediate harm. "All that he meant was, that he would cease henceforth from any further contention with them, by destroying himself." Mr. Palmer. No doubt, the words are, as he observes, ambiguously said; but, if they are heard by the chorus and Tecmessa, they would not convey to them any such suspicion. The joyous expressions in the following chorus are elicited by the confident hope of better things in store.

685. *διὰ τέλους* cannot be relied upon. Mr. Blaydes adopts *διὰ τάχους* from the Schol., who perhaps intended to quote a various reading. Prof. Campbell, "to be accomplished to the end."

687. *ταῦτ' ἀτὰρ κ.τ.λ.* 'Pay the same regard to my behests as she will do,' viz. 565 seqq. The alliteration in this distich has been remarked by others.

689. *μέλειν*. Here, as in *El.* 342 and elsewhere, perhaps = *μέλεσθαι*.

691. *ἂ φράζω*, what I point out to you is to be done; cf. 577.—*τάχ' ἂν ἴσως*, a combination elsewhere found, so that it is doubtful if *τάχα* here means 'soon,' though it gives a most appropriate sense.—*σεσωσμένον*, meaning, of course, *θανάτῳ*.

- ΧΟ. ἔφριξ' ἔρωτι, περιχαρὴς δ' ἀνεπτόμαν. στρ.
 ἰὼ ἰὼ Πὰν Πὰν,
 ὦ Πὰν Πὰν ἀλίπλαγκτε, Κυλλανίας χιονοκτύπου
 πετραίας ἀπὸ δειράδος φάνηθ', ὦ 696
 θεῶν χοροποῖ' ἄναξ, ὅπως μοι
 Νύσια Κνώσι' ὀρχήματ' αὐτοδαῆ ξυνὼν ἰάψης. 700
 νῦν γὰρ ἐμοὶ μέλει χορεῦσαι.
 Ἰκαρίων δ' ὑπὲρ πελαγέων μολὼν ἄναξ Ἀπόλλων
 ὁ Δάλιος, εὐγνωστος
 ἐμοὶ ξυνεΐη διὰ παντὸς εὐφρων. 705
 ἔλυσεν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης. ἀντ.
 ἰὼ ἰώ. νῦν αὔ,
 νῦν, ὦ Ζεῦ, πάρα λευκὸν εὐάμερον πελάσαι φάος
 βοᾶν ὠκνάων νεῶν, ὅτ' Αἴας 710

693. The short ode following, accompanied with a rapid dance, and containing expressions of ecstatic joy at the supposed change of sentiment in their leader, much resembles that in Trach. 205, welcoming the unlooked-for return of Hercules. It is clear from 735 inf. that the chorus fully believed Ajax had come to a better state of mind. The metre is peculiar, being mainly forms of glyconic, the details of which are given by Wunder, p. 146.

Idid. ἔρωτι, Schol. τῇ ἡδονῇ.—ἀνεπτόμαν, ἀνεπτερώθην. The phrase is borrowed from the thrill of joy and desire felt by those who are admitted to the higher mysteries, τὰ ἐποπτικά. Cf. Aesch. frag. 373, ἔφριξ' ἔρωτι τοῦδε μυστικοῦ τέλους. Linwood and Wunder read ἀνεπτόμαν, with Laur.; see Porson on Med. 1. The form πτάμενος was perhaps preferred to πτόμενος, but πτάσθαι occurs, as both ἀρέσθαι and ἀρασθαι.

694. ἰὼ Πάν. He was the god of any sudden ecstatic pleasure or fear (panic).—ἀλίπλαγκτε, perhaps worshipped as a θεὸς φαιάκτος or sea-god at Salamis, where he was supposed to have aided the Greeks against the Persians; see Aesch. Pers. 445. Since he is associated with the ecstatic worship of Dionysus, and the dance was commenced, the 'Cretan dance' or dance of the Curetes, is compared to a dance in a κύκλιος χορὸς, αὐτοδαῆ, 'self-learned,' as if in-

spired votaries needed no training. Schol. ὅπως μοι συνάψης ὀρχήσιν ποιουμένων παντοίαν, τὴν οὐκ ἐκ διδασχῆς σοι γενόμενον, ἀλλ' ἐκ φύσεως· οὐδεὶς γὰρ ἐδίδαξεν τὸν Πάνα. According to Donaldson (New Crat. § 317), ἰάψης is used in the sense of χορὸν ἄπτειν, Eumen. 297.

702. Apollo has ever a close relation with Dionysus. See Trach. 207. 220. He is called εὐγνωστος, i.e. ἐναργής, φανερός, as in Trach. 223, τὰδ' ἀντίπρῳρα δὴ σοι βλέπειν πάρεστ' ἐναργῆ, and the prayer is, that he may so appear to the chorus as his friends.

706. Ἄρης. See Trach. 653, νῦν δ' Ἄρης οἰστροθεὶς ἐξέλυσ' ἐπίπονον ἡμέραν. In both passages he is regarded as the god of dangerous adventure and fatal impulse. Here 'he has relieved our eyes of a terrible grief,' the seeing the mad doings of our master. Cf. 674.

709. πάρα. Schol. νῦν πάρεστιν ἡμέρα λαμπρὰ ἡμῖν, ὥστε ἐγγίσει τῶν νεῶν. There is a doubt as to the subject of πελάσαι,—'for it,' or 'for us' to come near the ships. The night of grief has passed, and the day-spring has come to the sailors, the friends of Ajax. The antithesis is very common, e.g. Aesch. Ag. 22. Pers. 301, καὶ λευκὸν ἡμαρ νυκτὸς ἐκ μελαγχχίμου. The notion, that a light has dawned on the fleet, is suggestive of a safe return to Hellas.—For the genitive with πελάζειν see Trach. 17. Phil. 1327.

λαθίπονος πάλιν, θεῶν δ' αὖ
 πάνθ' ὅς μιν θέσμι' ἐξήνυσ' εὐνομία σέβων μέγιστα.
 πάνθ' ὃ μέγας χρόνος μαραίνει,
 κούδεν ἀναύδατον φατίσαιμ' ἄν, εὐτέ γ' ἐξ ἀέλπτων
 Αἴας μετανεγνώσθη 716
 θυμοῦ τ' Ἀτρείδαις μεγάλων τε νεικέων.

ΑΓΓΕΛΟΣ.

ἄνδρες φίλοι, τὸ πρῶτον ἀγγεῖλαι θέλω,
 Τεῦκρος πάρεστιν ἄρτι Μυσίων ἀπὸ 720
 κρημνῶν· μέσον δὲ προσμολὼν στρατήγιον

711. λαθίπονος. See Trach. 1021. For πάρεστιν ἐκ μετανοίας ἐπὶ τὸ σέβειν τοὺς θεοὺς, in the scholia, we should read *περιέστη*.

712. θέσμια. The allusion is to the καθαρμοὶ performed sup. 655.

713. μαραίνει. 'There is nothing (not even blood-guiltiness) that does not fade and become enfeebled by the mighty hand of time.' Cf. Aesch. Eum. 270, βρίζει γὰρ αἷμα καὶ μαραίνεται χερός. The MSS. have *μαραίνει τε καὶ φλέγει*, possibly a corruption of *καὶ φύει*, from the idea of an interpolator that this passage referred (as indeed the Schol. thinks) to sup. 647.

715. κούδεν κ.τ.λ. 'And there is nothing that I would say ought not to be affirmed, now that unexpectedly Ajax has changed to a better mind from his anger against the Atridae and his terrible quarrel with them.' Cf. Aesch. Suppl. 351, μηδ' ἐξ ἀέλπτων κἀπρομηθήτων πόλει νείκος γένηται.—Hesych. ἀναύδακτον (sic) ἀνεξήγητον, ἄλεκτον. From this gloss the Doricism has been restored by Lobeck for ἀναύδακτον.—*μετανεγνώσθη* has here the sense of *μετεπίσθη*, and the construction of *μετέστη*, 'has changed from.' Herodotus uses *ἀναγνώσθηναι* in several places for *πεισθῆναι*. Hesychius explains both *μεταγνώσθη* and *μετανεγνώσθη* by *μεταπεπίσθη*. The best MSS. give *θυμὸν Ἀτρείδαις*, and the Schol. explains *μετεπίσθη* καὶ *μετεβλήθη τὴν ψυχὴν τοῖς Ἀτρείδαις ἀπὸ τῆς ἔχθρας*. In another gloss he gives *πέπναιται τοῦ θυμοῦ*. Between *θυμῶν* and *θυμοῦ τ'* it is difficult to choose, but one or the other is required by both sense and metre. Linwood, "quoniam ex insperato

Ajax illud a se impetravit, ut mutato consilio iram suam in Atridas et jurgium deponeret."

719. The Schol. remarks on the art with which a messenger is introduced to inform the chorus and Tecmessa of what was really happening contrary to their fondest hopes, and to induce them to go forth in quest of Ajax, as Teucer's warning, founded on the prediction of Calchas (750), indicated that there was danger of some mishap. The principal point of the message is the return of Teucer from a raid beyond the Troad. The inquiry for Ajax, to put a stop to the insults which are being offered to his relative, is made secondary, though really of the greatest importance to the plot of the play.

Ibid. τὸ πρῶτον. 'The first thing I wish to tell you is, Teucer has just arrived.' He might have said *ἤκοντα Τεῦκρον*. But he has in view, perhaps, the reward expected for *first* news. The two propositions are really different, but they may, as is the manner of Sophocles, be combined under one formula.—*Μυσίων*, Schol. ἀντὶ τοῦ Θρακικῶν. The ancient Mysia seems to have comprised a considerable region lying to the north of the Troad. Teucer's absence from the camp was alluded to v. 564.—*κρημνῶν*, the precipitous hills and cliffs of Ida.

721. στρατήγιον. A very rare word, meaning the general's head-quarters, *praetorium* (τὸ στρατόπεδον, Schol., less correctly). See sup. 49.—*κυδάζεται*, 'he is being reviled,' *λοιδορεῖται*, ὑβρίζεται ὑπὸ πάντων, Schol., who cites *κυδάζειν* from Epicharmus, and *κυδάζεσθαι* from Aeschylus. Mr. Blaydes adds *κακῶ ἐκυνάσσαι*

κυδάζεται τοῖς πᾶσιν Ἀργείοις ὁμοῦ.
 στείχοντα γὰρ πρόσωθεν αὐτὸν ἐν κύκλῳ
 μαθόντες ἀμφέστησαν, εἴτ' ὀνειδέσιν
 ἤρασσον ἐνθεν κᾶνθεν οὔτις ἔσθ' ὃς οὐ, 725
 τὸν τοῦ μανέντος κάπιβουλευτοῦ στρατοῦ
 ξύναιμον ἀποκαλοῦντες, ὥς οὐκ ἀρκέσοι
 τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν.
 ὥστ' ἐς τοσοῦτον ἦλθον ὥστε καὶ χεροῖν
 κολεῶν ἐρυστὰ διεπεραιώθη ξίφη. 730
 λήγει δ' ἔρις δραμούσα τοῦ προσωτάτω
 ἀνδρῶν γερόντων ἐν ξυναλλαγῇ λόγου.
 ἀλλ' ἡμῖν Αἴας ποῦ ὅτι, ὥς φράσω τάδε;
 τοῖς κυρίοις γὰρ πάντα χρὴ δηλοῦν λόγον.
 XO. οὐκ ἔνδον, ἀλλὰ φροῦδος ἀρτίως, νέας 735

μύθο from Ap. Rhod. i. 1337. Hesych.
 κυδάζεσθαι· λοιδορεῖσθαι.—κυδαζόμενα·
 λοιδορησόμενα (i. κυδασσόμενα).—κῦδος·
 δόξα, ἀρετή,—λοιδορία, κακολογία. Pho-
 tius; κῦδος· λοιδορία ἀρσενικῶς.—κῦδος,
 δόξα, φήμη.

725. ἐν κύκλῳ. See Trach. 194.
 "The Argives having learned that Teu-
 cer was coming from afar, were prepared
 for his approach, and as soon as he
 came, they stood around him in a circle."
 Mr. Palmer.

725. ἤρασσον, cf. Phil. 374.

727. ἀποκαλοῦντες. 'Calling him in
 contempt.' See on this word *New*
Cratylus, § 184, and compare Eur. Iph.
 A. 1354, οἱ με τὸν γάμων ἀπεκάλουν
 ἤσσαν, where (as here, and frequently
 with verbs of calling or naming) the
 article is used with the predicate. See
 Trach. 541. They called him *that relation*
of the madman and of the plotter
against the army. Ajax was so described
 because his mad acts were maliciously
 interpreted as indirectly favouring the
 enemy's cause.—ὥς οὐκ ἀρκέσοι, i. e.
 ἐπιλέγοντες ὥς, '(adding) that he should
 not save (help) himself from being
 knocked to pieces with stones, and dying
 a traitor's death.' Schol. ὥς οὐκ ἐπαρ-
 κέσοι ἐαυτῷ τὸ μὴ λιθόλευστος γενέσθαι.
 Mr. Blaydes needlessly reads ὥς τ' οὐκ
 ἀρκέσοι, which might mean 'that it
 would not be enough for him to die,'
 or 'that he should not save himself from
 being killed,' but could not mean 'to

prevent him from it,' which would have
 required the accusative of the subject,
 τὸ μὴ θανεῖν Αἴαντα. He also has ἔστ'
 for ὥστ' at the beginning of the verse.
 Linwood, after Seyffert, cites Xen. Anab.
 ii. 1, 17, κραυγὴν πολλὴν ἐποιοῦν καλοῦν-
 τες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους
 ἀκοῦειν· ὥστε οἱ μὲν ἐγγυτάτω τῶν πολε-
 μίων καὶ ἔφυγον ἐκ τῶν σκηνημάτων.

730. διεπεραιώθη. This may mean
 'were crossed,' i. e. each side made a
 lunge at his enemy quite close to him.
 The Schol., probably to avoid constru-
 ing κολεῶν ἐρυστὰ, explains διειλκύσθη,
 διήλθεν, and so Prof. Jebb.

731. τοῦ προσωτάτω. The Schol.
 perhaps read καὶ τοῦ, since he takes
 no notice of the genitive. Similar
 phrases, *λέναι* and *πορεύεσθαι τοῦ πρόσω*,
 are cited from Xenophon; but the so-
 called "partitive" genitive is difficult
 to explain. The sense is, 'after having
 gone to the extreme length (short of
 actual slaughter), it was stopped by the
 intervention (reconciliation) of older men
 with their advice.'

733. ὥς φράσω, that I may make him
 clearly understand the danger to which
 his relative is exposed, and the necessity
 for his interference.

735. νέας κ.τ.λ. He has fitted or
 adapted a new plan to a new and better
 disposition. See sup. 123. The mes-
 senger, on hearing that Ajax is abroad,
 and knowing the forebodings of the seer
 respecting him, exclaims, 'Dear, dear!'

- βουλὰς νέοισιν ἐγκαταζεύξας τρόποις.
 ΑΓ. ἰὸν ἰού.
 βραδεῖαν ἡμᾶς ἄρ' ὁ τήνδε τὴν ὁδὸν
 πέμπων ἔπεμψεν, ἥ' φάνην ἐγὼ βραδύς.
 ΧΟ. τί δ' ἐστὶ χρείας τῆσδ' ὑπεσπανισμένον ; 740
 ΑΓ. τὸν ἄνδρ' ἀπηύδα Τεύκρος ἔνδοθεν στέγης
 μὴ ἕω παρήκειν, πρὶν παρὼν αὐτὸς τύχοι.
 ΧΟ. ἀλλ' οἴχεται τοι, πρὸς τὸ κέρδιστον τραπεῖς
 γνώμης, θεοῖσιν ὡς καταλλαχθῇ χόλου.
 ΑΓ. ταῦτ' ἐστὶ τᾶπρ μωρίας πολλῆς πλέα, 745
 εἵπερ τι Κάλχας εὖ φρονῶν μαντεύεται.
 ΧΟ. ποῖον ; τί δ' εἰδὼς τοῦδε πράγματος πέρι ;
 ΑΓ. τοσοῦτον οἶδα καὶ παρὼν ἐτύγχανον.
 ἐκ γὰρ ξυνέδρου καὶ τυραννικοῦ κύκλου
 Κάλχας μεταστὰς οἶος Ἀτρειδῶν δίχα 750
 ἐς χεῖρα Τεύκρου δεξιᾶν φιλοφρόνως
 θεὸς εἶπε κάπεςκηψε παντοῖα τέχνη
 εἶρξαι κατ' ἡμαρ τοῦμφανὲς τὸ νῦν τόδε
 Αἴανθ' ὑπὸ σκηναῖσι μῆδ' ἀφέντ' ἔαν,
 εἰ ζῶντ' ἐκείνον εἰσιδεῖν θέλοι ποτέ. 755
 ἐλᾷ γὰρ αὐτὸν τῇδε θῆμέρα μόνῃ
 δίας Ἀθάνας μῆνις, ὡς ἔφη λέγων.

then either I was sent too late (to stop him), or I have lost time in the coming.'

740. *ὑπεσπανισμένον*. 'Why, what is there wanting in (deficient in satisfying) this need?' Aeschylus uses this participle twice, Pers. 491, Cho. 568.

742. *παρήκειν*. *Prohibuit ne prius exiret quam ipse adesset*. As *παριέναι* is 'to let in,' 'allow to go past you,' and *παρελθεῖν δόμον* 'to enter a house,' so the idea of getting past a custodian and escaping is expressed by the same preposition. (The idea in *παρεσδέγεμαι*, Trach. 537, compared by Prof. Campbell, is different.)

744. *καταλλαχθῇ*. Schol. *ὅπως τὴν ἔχθραν κατάρθῃ καὶ διαλλαχθῇ τοῖς θεοῖς ἀπὸ τοῦ χόλου*.

745. *ταῦτα τᾶπρ*, this talk about his good intentions.

747. We might expect *τί δ' οἶσθα*, for

the next line shows the messenger's knowledge is meant, besides that it would be an unlikely question to ask, 'And what does Calchas know about it?' Hence *τί δ' εἰδὼς λέγεις* must be the sense intended.—*παρὼν ἐτύγχανον*, 'I was myself present at the time.'

749. *κύκλου*, viz. from the circle of chiefs seated in the *βουλή*. It was a private and friendly communication, and so made apart from the rest.

753. *εἶρξαι*, 'to keep in,' is preferred by Hermann, Lobeck, and Jebb.

756. *τῇδε—μόνῃ*. This was why *ἡμαρ τοῦμφανὲς τὸ νῦν τόδε* was so elaborately specified.—*ἐλᾷ*, cf. v. 504. The particular cause of the threatened anger now is the boast uttered by Ajax when he first left his father's home in Salamis. Compare the boast of Agamemnon, El. 569, and of Capaneus, Aesch. Theb. 422.

τὰ γὰρ περισσὰ κἀνόνητα σώματα
 πίπτειν βαρείαις πρὸς θεῶν δυσπραξίαις
 ἔφασχ' ὁ μάντις, ὅστις ἀνθρώπου φύσιν 760
 βλαστὼν ἔπειτα μὴ κατ' ἀνθρώπον φρονῇ.
 κεῖνος δ' ἀπ' οἴκων εὐθὺς ἐξορμώμενος
 ἄνους καλῶς λέγοντος ἡγρέθη πατρός.
 ὁ μὲν γὰρ αὐτὸν ἐννέπει, τέκνον, δόρει
 βούλου κρατεῖν μὲν, σὺν θεῷ δ' αἰεὶ κρατεῖν. 765
 ὁ δ' ὑψικόμπως κάφρόνως ἡμεύσατο,
 πάτερ, θεοῖς μὲν κἂν ὁ μηδὲν ὦν ὁμοῦ
 κράτος κατακτήσται· ἐγὼ δὲ καὶ δίχρα
 κείνων πέποιθα τοῦτ' ἐπισπάσειν κλέος.
 τοσονδ' ἐκόμπει μῦθον. εἴτα δεύτερον 770
 δίας Ἀθάνας, ἥνικ' ὀτρύνονσά νιν
 ἡγδᾶτ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν,
 τότ' ἀντιφωνεῖ δεινὸν ἄρρητόν τ' ἔπος·
 ἄνασσα, τοῖς ἄλλοισιν Ἀργείων πέλας
 ἴστω, καθ' ἡμᾶς δ' οὐποτ' ἐκρήξει μάχη. 775

758. *περισσὰ*, 'extraordinary,' above the average in bulk, as was that of Ajax. The addition of *ἀνόνητα*, suggestive of a heavy lout, *βουγῆδιος*, ἀνωφελὲς, implies intellectual deficiency in counsel &c. Or perhaps, 'your too huge and (therefore) unserviceable bodies.' From *ἄνους* inf. 763 it might be inferred that *ἀνόνητα*, the reading given by Suidas, is the right one, and so Mr. Blaydes and Wunder have edited, 'mere bodies without any mind.' The meaning however is not materially different. The epithets are very differently rendered; "overgrown and burdensome" (Campbell); "luxuriant and unprofitable" (Jebb); "overbearing and worthless" (Mr. Palmer); "cumbersome and senseless" (Mr. Blaydes). Schol. τὰ παρέλκοντα καὶ ἀχρήσιμα.—πίπτειν, see Trach. 597, and for *δυσπραξίαι*, Aesch. Eum. 739.

760. *ὅστις κ.τ.λ.* 'When one has the form and the strength of a man, but yet thoughts too proud for a mortal,' i. e. too great confidence in his own prowess.—*ἔπειτα*, *ἔμτας*, *tamen*,—a not uncommon use. The omission of *ἀν* with *ὅστις* has also many examples.

763. *καλῶς λέγοντος*, 'though his

father spoke to him wisely and well.' The point of his advice was *σὺν θεῷ*, 'if it be heaven's will;' the boast was, 'whether heaven wills it or not.'

764. *ἐννέπει*, here irregularly used for *προσεννέπει*, 'addressed him thus.'

770. *εἴτα δεύτερον*. A further aggravation of his offence, and in this case, one that more directly provoked the special anger of the goddess.

771. *δίας Ἀθάνας*. The intended construction was *ὀργὴν ἐκτίσασα* (777), but the syntax is interrupted by the intervening words, in which *τότ' ἀντιφωνεῖ* represents *ἀντιφωνῶν*. Prof. Jebb supposes the intended sense was *ἡτίμασε τὴν παραίνεσιν*. Hermann, *δίας Ἀθάνας αὐδωμένης*. There are several other theories, and some suggested emendations, one of which is Mr. Blaydes' *διὰν Ἀθάναν*, governed by *ἀντιφωνεῖ* (Phil. 1065). Of course, this irregular construction cannot well be rendered in English. We must say, 'Then, with regard to the divine Athena,' &c. See inf. 798 seqq.

775. *καθ' ἡμᾶς*. 'In the part where we stand' (lit. 'opposite to us'). So *τύμβον κατ' αὐτὸν*, 'opposite the very

τοιιοῖσδέ τοι λόγοισιν ἀστεργῇ θεᾶς
ἐκτῆσατ' ὀργήν, οὐ κατ' ἀνθρωπον φρονῶν.
ἀλλ' εἶπερ ἔστι τῇδε θῆμέρα, τάχ' ἂν
γενοίμεθ' αὐτοῦ σὺν θεῷ σωτήριοι.

τοσαῦθ' ὁ μάντις εἶφ'· ὁ δ' εὐθὺς ἐξ ἔδρας 780
πέμπει με σοὶ φέροντα τάσδ' ἐπιστολάς
Τεύκρος φυλάσσειν. εἰ δ' ἀπεστερήμεθα,
οὐκ ἔστιν ἀνὴρ κείνος, εἰ Κάλχας σοφός.

XO. ὦ δαῖτα Τέκμησσα, δύσμορον γένος,
ὄρα μολοῦσα τόνδ' ὅποι' ἔπη θροεῖ. 785
ξυρεῖ γὰρ ἐν χρῶ τοῦτο μὴ χαίρειν τινά.

TE. τί μ' αὖ τάλαιναν, ἀρτίως πεπαυμένην
κακῶν ἀτρύτων, ἐξ ἔδρας ἀνίστατε ;

XO. τοῦδ' εἰσάκουε τάνδρὸς, ὡς ἤκει φέρων

spot where Amphion's tomb is,' Aesch. Theb. 523.—ἐκτῆξει, "the idea of bursting forth implies a restraining barrier which must first be overcome." Mr. Palmer.—This boast is not mentioned in the Iliad; here, as in the play generally, the poet follows other epics.

776. τοι for τοῖς Hermann and Dobree. The article is here indefensible. In Agam. 596, τοιοῦδ' ὁ κόμπος τῆς ἀληθείας γέμων, τοιοῦδ' is the predicate.—ἀστεργῇ, 'intolerant,' or 'not to be endured;' cf. Oed. R. 228, πείσεται γὰρ ἔλλο μὲν ἀστεργὲς οὐδέν.

778. τῇδε θῆμέρα. Schol. εἰ παρέλθοι ταύτην τὴν ἡμέραν, σωθείη (ἂν)· μέχρι γὰρ τῆς σήμερον παρατείνειν τὴν ὀργὴν τῆς θεοῦ.

780. ἐξ ἔδρας, from (or after) the session of the royal council, sup. 749.

782. φυλάσσειν. Either 'Teucer's commands that you should keep Ajax safe' (v. 753), or 'commands for you to keep,' and strictly observe. In this sense cf. Aesch. Suppl. 175, αἰνῶ φυλάξαι τᾶμ' ἔπη δελτουμένας.—For ὁ δὲ—Τεύκρος see on Phil. 371, ὁ δ' εἶπ' Ὀδυσσεύς.—ἀπεστερήμεθα, 'if we have lost him from our keeping,' 'if we have not got what we wish.' Mr. Blaydes adopts ἀφυστερήμεθα from Wakefield's conjecture. But it is an ugly-looking word, which nowhere occurs in this form. Prof. Campbell however calls it "a probable emendation."

784. δαῖτα. Here for δύστηνε, as the

Schol. explains, though he gives the less probable sense, or rather senses, 'cut up' (as we use the phrase), κατακεκομμένη, and 'the victim of hostile (adverse) events,' καταπεπολεμημένη. He adds, καὶ Αἰσχύλος ἀντὶ τοῦ ἀθλῖα κέχρηται τῇ λέξει, alluding perhaps to Cho. 421, ἰὼ δαῖτα πάντολμε μάτερ. Hesychius, perhaps referring here, explains σεμνή, φοβερὰ, and also ἐμπειρος, as if = δαήμων.—γένος, 'one of an unfortunate class,' viz. captive concubines. Prof. Campbell translates 'child of misery,' remarking that γένος applied to one person is uncommon.—Tecmessa, the Schol. observes, has not been invited by the messenger to join in the search for Ajax, because she had been ordered by Ajax to retire into the house and keep herself quiet, v. 579. She is only asked to come out and hear the purport of the message; unless indeed the words may be rendered 'go and see what it is that this man is talking about.'

786. ξυρεῖ γάρ. 'For this cuts (shaves) so close to the skin (affects us so nearly) that one cannot be glad at it.' The Schol. says τινὰ is superfluous (παρέλειπται). Mr. Palmer thinks Tecmessa herself is meant.

788. ἀτρύτων, 'unwearied,' unceasing, never worn out or exhausted. Similarly the sons of Oedipus are themselves κακῶν ἀτρύμωτες, never coming to the end of their woes, Aesch. Theb. 870.

789. ὡς ἤκει κ.τ.λ. 'Hear from this

Αἴαντος ἡμῶν πράξιν ἦν ἡλγησ' ἐγώ.

790

TE. οἴμοι, τί φῆς, ὠνθρωπε; μὼν ὀλώλαμεν;

AI. οὐκ οἶδα τὴν σὴν πράξιν, Αἴαντος δ' ὅτι,
θυραῖος εἶπερ ἐστίν, οὐ θαρσῶ περὶ.

TE. καὶ μὴν θυραῖος, ὥστε μ' ὠδίνειν τί φῆς.

AI. ἐκεῖνον εἶργειν Τεῦκρος ἐξεφίεται

795

σκηνῆς ὑπαυλον μὴδ' ἀφιέναι μόνον.

TE. ποῦ δ' ἐστὶ Τεῦκρος, καπὶ τῷ λέγει τάδε;

AI. πάρεστί ἐκεῖνος ἄρτι· τήνδε δ' ἐξοδον

ὀλεθρίαν Αἴαντος † ἐλπίζει φέρειν—

TE. οἴμοι τάλαινα, τοῦ ποτ' ἀνθρώπων μαθών;

800

man (the cause of my disturbing you); for he has come reporting to us the state in which Ajax is, and which I am grieved at (if you are unconcerned).' Prof. Campbell renders *ὥς* 'how,' i.e. 'hear how' &c.

791. *ὀλώλαμεν*. Tecmessa at once identifies her own fortunes with those of Ajax; but the messenger replies, that he knows nothing about *her* faring well or ill, but only that he feels great distrust about Ajax if, as is now said, he is abroad.—*Αἴαντος*, depending on *περὶ*, "is put first in the sentence to sharpen the contrast with *σὴν*" (Prof. Campbell). Prof. Jebb thinks the poet meant to say *Αἴαντος δὲ πράξιν οἶδα, ὅτι κακὴ ἐσται*. Prof. Kennedy (*Studia Sophoclea*, p. xix), 'I know nothing about your case, but (I know) that about Ajax I am not easy.'

794. *ὠδίνειν*, 'so that I feel a pang at what you say.' Schol. *ὀδυνᾶσθαι, ἀλγεῖν*. Mr. Blaydes, "so that I am in anxiety (suspense to know) what you mean." Prof. Jebb, "so that thy dark words rack me."

795. *ἐκεῖνον*. 'Why, *he* is the very man Teucer urges you to keep within the shelter of his tent, and not to let him go off alone.' The remark, of course, increases the fear of Tecmessa, while it prepares the audience for the worst. As below, *ἐκεῖνος* ('*he* is here, if Ajax is not'), there is emphasis on the pronoun.

797. *ἐπὶ τῷ*. 'With a view to what does he, Teucer, say this?' i.e. to prevent what mischief. Schol. *ἐπὶ τίνι, διὰ τί*. The reply is, 'he expects this going forth of Ajax is bringing him a fatal misadventure.' He should have added *τύχην*, but the sentence is interrupted

by the anxious inquiry of Tecmessa, 'Who told you that?' This is Mr. Palmer's view of a very obscure passage, and on the whole it is perhaps the simplest. So far Mr. Blaydes agrees in saying "what the sense requires appears to be something like this, *he apprehends this excursion of Ajax is fatal*." The Schol. takes *φέρειν* for *εἶναι*, which in itself is clearly impossible. We might perhaps read *ἐλπίζω*, 'I expect I am bringing news that this departure is his death.' In this case we should further correct *καπὶ τῷ λέγει τάδε*; Prof. Campbell inclines to *ὀλεθρίαν μ' Αἴαντος κ.τ.λ.*, but neither this nor his proposed rendering of the vulgate (after Lobeck), 'he hopes to bring news that going out is fatal to Ajax, (and so to stop him from doing so),' is satisfactory. Mr. Blaydes reads *ὀλεθρον εἰς Αἴαντος*, 'tends to the death of Ajax.' Linwood, 'metuit ne si hodie exierit Ajax, exitus iste de quo nuncius adest, illi funestus sit futurus.' Similarly Prof. Jebb, "he forebodes that this going forth is of fatal tendency for Ajax." Either *ἐλπίζειν φέρει* or *ἐλπίζειν φέρω* gives some meaning, but it is impossible to arrive at any safe or certain conclusion. Perhaps, after all, it is either a short way of saying 'Teucer fears this going forth of Ajax which I bring you information about is fatal to him,' or a confused way of expressing the whole proposition *Τεῦκρος, μαθὼν Κάλχαντος, ἐλπίζει τὴν νῦν ἡμέραν (v. 801) φέρειν ὀλεθρίαν ἐξοδον καὶ θάνατον Αἴαντος*. The Schol., in taking *φέρειν* for *εἶναι*, may have felt that the word was in fact an anticipation of *φέρειν* in 802.

800. Perhaps *τοῦ ποτ'*, 'from whom

- ΑΓ. τοῦ Θεστορείου μάντεως, καθ' ἡμέραν
τὴν νῦν, ὅτ' αὐτῷ θάνατον ἢ βίον φέρει.
- ΤΕ. οἱ γὰρ, φίλοι, πρόστητ' ἀναγκαίας τύχης,
καὶ σπεύσαθ', οἱ μὲν Τεῦκρον ἐν τάχει μολεῖν,
οἱ δ' ἐσπέρους ἀγκῶνας, οἱ δ' ἀντηλίους 805
ζητεῖτ' ἰόντες τὰνδρὸς ἔξοδον κακὴν.
ἔγνωκα γὰρ δὴ φωτὸς ἡπατημένη
καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη.
οἴμοι, τί δράσω, τέκνον; οὐχ ἰδρυτέον.
ἀλλ' εἶμι κἀγὼ κείσ' ὅποιπερ ἂν σθένω. 810
χωρῶμεν, ἐκγονῶμεν, οὐχ ἔδρας ἀκμῇ,
σώζειν θέλοντες ἄνδρα γ' ὃς σπεύδει θανεῖν.
- ΧΟ. χωρεῖν ἔτοιμος, κοῦ λόγῳ δείξω μόνον.
τάχος γὰρ ἔργου καὶ ποδῶν ἅμ' ἔψεται.
- ΑΙ. ὁ μὲν σφαγεὺς ἔστηκεν ἢ τομώτατος 815

and when? 'answered by τοῦ Θ. μάντεως τῇ νῦν ἡμέρᾳ, ὅτε τὸ ἐξιέναι φέρει κ.τ.λ.

801. Θεστορείου. Calchas was the son of Thestor the seer, Il. i. 69. Mr. Palmer says that ὅτ' for ὅτε is inexplicable; and most editors adopt ὅς with Wunder and Dindorf. Linwood makes the subject ὁ μάντις, but inclines to ὅς. Perhaps ὁ δ' αὐτῷ, 'but he' &c. Mr. Blaydes, besides twelve guesses propounded in the note, reads in his text on his own conjecture, ὃς—θροεῖ, comparing inf. 864, Oed. Col. 1425.

803. πρόστητε, 'stand by me,' 'help me in an urgent strait.' Or perhaps, 'be the patrons of a poor captive.' Schol. ἐπίκουροι γίγνεσθε. See on El. 980. It is the same as the Latin *praestare officium* &c., where the accusative of the object depends on the sense of standing before and rendering service to another.

804. Τεῦκρον. Supply μετερχόμενοι. —ἐσπέρους, cf. Prom. V. 356, ὃς πρὸς ἐσπέρους τόπους ἔστηκε. The general direction, 'go off at once on the search, both to the east and the west,' was a natural one under the excitement, without special geographical considerations. Schol. ἀγκῶνας, τὰς ἀκρας τῶν ὁρῶν τὰς πρὸς δύσιν. See inf. on 866. The accusative depends on ἰόντες, as in *λέναι δδόν*.

807. ἔγνωκα γάρ. 'For now I know to my cost that I have been deceived by

my lord, and am an outcast from his former love.' For the genitive Prof. Campbell compares Trach. 267, ἀνδρὸς ὡς ἐλευθέρου βαλοῖτο.

812. The γέ belongs to θέλοντες, which itself refers to χωρῶμεν, 'Let us hasten, if, that is, we wish to save' &c. Mr. Palmer wrongly says "the particle γέ points to a peculiarity in the man," i.e. as one actually hastening to death. Dindorf omits the verse, in which he is followed by Prof. Jebb and Mr. Blaydes. Prof. Campbell reads σώζειν θέλοντας ἄνδρα γ' ὃς σπεύδει, after the readings of Laur. by the first hand. He thinks the accusative depends on the implied sense οὐ δεῖ καθέζεσθαι τοὺς θέλοντας κ.τ.λ., and this is probable.

813. ἔτοιμος. The ellipse of εἶμι is usual with this word. The consent is given in reply to the appeal at v. 803. —τάχος κ.τ.λ., 'with my words shall go promptness in act and in speed.'

815. "The scene is changed from the tents and sea-shore to an unfrequented thicket, not far off.—The suicide of Ajax is allowed to take place upon the stage in order to produce a scene which shall contrast with the former picture of Ajax sitting among the slain oxen and sheep. The perfect deliberation of his last act could not otherwise be impressed on the spectators, nor would they follow equally the changes of his mood to the

γένουσι' ἄν, εἴ τῃ καὶ λογίζεσθαι σχολή,
 δῶρον μὲν ἀνδρὸς Ἑκτορος ξένων ἐμοὶ
 μάλιστα μισηθέντος, ἐχθίστου θ' ὄραν.
 πέπηγε δ' ἐν γῇ πολεμία τῇ Τρωάδι,
 σιδηροβρῶτι θηγάτῃ νεακονῆς 820
 ἔπηξα δ' αὐτὸν εὖ περιστεύλας ἐγὼ,
 εὐνούστατον τῷδ' ἀνδρὶ διὰ τάχους θανεῖν.
 οὕτω μὲν εὐσκευοῦμεν' ἐκ δὲ τῶνδ' ἐμοὶ
 σὺ πρῶτος, ὦ Ζεῦ, καὶ γὰρ εἰκὸς, ἄρκεσον.
 αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν. 825
 πέμψον τιν' ἡμῖν ἄγγελον, κακὴν φάτιν
 Τεύκρῳ φέροντα, πρῶτος ὥς με βαστάσῃ
 πεπτῶτα τῷδε περὶ νεορράντῳ ξίφει,
 καὶ μὴ πρὸς ἐχθρῶν του κατοπτευθεὶς πάρος
 ρίφθῳ κυσὶν πρόβλητος οἰωνοῖς θ' ἔλωρ. 830
 τοσαυτά σ', ὦ Ζεῦ, προστρέπω, καλῶ θ' ἅμα
 πομπαῖον Ἑρμῆν χθόνιον εὖ με κοιμίσαι,

critical point." Prof. Campbell, who adds some good remarks on the reasons why this event could not, after the usual tragic manner, be reported by an ἄγγελος.

Ibid. ὁ σφαγεύς. From Eur. Andr. 1134 it may be inferred that this was a term for the knife used in cutting a victim's throat.—ἵστηκεν, 'is set erect in the position in which it will best give a death-wound,—if (at a time like this) one has leisure for such considerations.' Prof. Campbell is hardly right, "seeing one has leisure for thought also," viz. as well as for all this preparation.—τομώτατος, cf. v. 582. What these words directly refer to is the convenient position of the sword, what follows being a further reflection, that the gift of an enemy planted in a hostile soil is an appropriate instrument for such a deed.

820. Hesych. νεκρονέ' ἡκουμένον νεωστί.

821. περιστεύλας, 'after well securing it with trodden earth, so that it may prove my best friend for a speedy death.' The gift was to perform a kindly office, though it came from the hands of an enemy.—ξένων, see Il. vii. 302. His cynical temper and gloomy mood make

him add, 'the gift of a man, Hector, of all strangers once the most hated by me and the most odious to look upon.' If the sword is 'most friendly,' it is only for the dismal service he requires of it.

823. οὕτω μὲν. 'So far indeed (viz. as to the preparations made) we are well provided; it is for thee, O Zeus, to lend thy further aid.'—εὐσκευεύς, a singular compound representing εὖ παρεσκευάσμεθα.—εἰκὸς, viz. because Zeus was the founder of the family descended from Aeacus.—ἐκ δὲ τῶνδε, Schol. τὸ δὲ μετὰ ταῦτα.

826. ἡμῖν, 'for us,' i. e. at our earnest request. Ajax desires that Teucer should be the first to arrive and bear away his body, so that it may not previously be found by a Trojan enemy, and be flung to the dogs and vultures. To the averting of such a fate ἄρκεσον in v. 824 alludes.

831. προστρέπω, προστροπὴν (εὐχὴν) ποιοῦμαι.

832. κοιμίσαι. It was the office of Hermes with his wand ἀνδρῶν ὄμματα θέλγειν ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρειν, Od. v. 48.—ἀσφαδάστω, 'without a struggle'; see Agam. 1265.

ξὺν ἀσφαδάστω καὶ ταχεὶ πηδήματι
 πλευρὰν διαρρήξαντα τῷδε φασγάνῳ.
 835 καλῶ δ' ἄρωγους τὰς αἰεὶ τε παρθένουσ
 αἰεὶ θ' ὀρώσας πάντα τὰν βροτοῖς πάθη,
 σεμνὰς Ἑρινύς τανύποδας, μαθεῖν ἐμὲ
 πρὸς τῶν Ἀτρείδων ὡς διόλλυμαι τάλας.
 καὶ σφας κακοὺς κάκιστα καὶ πανωλέθρους
 840 ξυναρπάσειαν, † χῶσπερ εἰσορώσ' ἐμὲ
 αὐτοσφαγῇ πίπτοντα, τὼς αὐτοσφαγεῖς
 πρὸς τῶν φιλίστων ἐγγόνων ὀλοίατο.
 ἴτ', ὦ ταχεῖαι ποίνιμοί τ' Ἑρινύες,
 γεύεσθε, μὴ φείδεσθε πανδήμου στρατοῦ.
 σὺ δ', ὦ τὸν αἰπὺν οὐρανὸν διφρηλατῶν 845

On πηδήματι Prof. Campbell observes, "the leap upon the sword is also the bound with which he will pass out of life." The Schol. preserves some curious traditions about the difficulty of Ajax in finding a mortal part, since he, like Achilles, in what we call the non-Homeric epics of old, was ἄτρωτος. See Pind. Isthm. iii. 18. There seems a special meaning in the compound aorist διαρρήξαντα, not merely by puncturing, but by tearing and rending right through.

837. τανύποδας. Schol. τὰς πανταχοῦ τεινούσας τοὺς πόδας, τὰς ἀκοπιάστω ἐπιούσας. Hesych. τανύποδας Ἑρινύς· ταχύποδας, ἐν τάχει τιμαυρουμένας. Id. ἀνύποδας· ταχύποδας, ἀπὸ τοῦ τοῖς ποσὶν ἀνύειν. The long unwearying pursuit in the chase is described, as in Eum. 349 by σφαλερὰ τανυδρόμοις κῶλα.—ἐμὲ is here the object, 'to learn about me how' &c. There is some emphasis on the pronoun: as they see all the sufferings on earth, so may they regard the wrong done to me by the Atridae.

840. The MSS. reading ὥσπερ is the more indefensible, because the subject is changed from the Erinyes to the Atridae, who are substituted from σφας immediately preceding. For the crasis cf. Trach. 715, χῶσπερ ἂν θίγγῃ. There are doubts as to the genuineness of 839—42, which most editors enclose in brackets. The Schol. on τὼς αὐτοσφαγεῖς remarks τὰτα νοθεύεσθαι φασιν, ὑποβληθέντα πρὸς σαφήνειαν τῶν λεγομένων. In this he

records the opinion of some critics, but does not add his own. The word τὼς occurs only in Aeschylus (Theb. 479). Prof. Campbell entirely omits the lines; and certainly φιλίστων for φιλάτων has no tragic authority, though the name Φίλιστος is cited in its defence. Hermann thinks the two first lines are genuine, in which case ὥσπερ εἰσορώσ' ἐμὲ will mean πανώλεθρον [πίπτοντα], the participle being implied from ξυναρπάσειαν. As for εἰσορώσι, the subject must be Ἑρινύες if the two last lines are rejected; otherwise Ἀτρεΐδαι would rather seem meant, who may be said to see Ajax fall if they are made aware of the event. Mr. Palmer regards the arguments for rejecting 841—2 as "abundantly sufficient," but he maintains the genuineness of the preceding distich. The objection raised by many critics undoubtedly has weight, that the legendary death of the Atridae was not in accordance with this imprecation; for if Agamemnon died ὑπὸ τῶν φιλάτων (Schol.), he did not die ὑπ' ἐγγόνων.

843. The sense seems to be ἵτε, ὦ Ἑρινύες, ταχεῖαι ποίνιμοί τε, 'quick in step, and bringing retribution on them and on the whole army.' So deeply does the supposed wrong rankle in the mind of Ajax, that he includes the whole Greek host in his imprecation. The genitive may depend both on γεύεσθε and φείδεσθε. Some (Prof. Campbell and the Schol.) take μὴ φείδεσθε as διὰ μέσου.

Ἦλκε, πατρίαν τὴν ἐμὴν ὅταν χθόνα
 ἴδῃς, ἐπισχῶν χρυσόνωντος ἥριαν
 ἀγγελίαν ἅτας τὰς ἐμὰς μόρον τ' ἐμὸν
 γέροντι πατρὶ τῇ τε δυστήνῃ τροφῇ.
 ἦ τον ταλαινα, τήνδ' ὅταν κλῆν φάτιν, 850
 ἦσει μέγαν κυκτὺν ἐν πάσῃ πόλει.
 ἀλλ' οὐδὲν ἔργον ταῦτα θρηνεῖσθαι μάτην,
 ἀλλ' ἀρκτέον τὸ πρᾶγμα σὺν τάχει τινί.
 ὦ θάνατε θάνατε, νῦν μ' ἐπίσκεψαι μολών
 [καίτοι σὲ μὲν κάκει προσανδήσω ξυνών.] 855
 σὲ δ', ὦ φαεινῆς ἡμέρας τὸ νῦν σέλας,
 καὶ τὸν διφρευτήν Ἥλιον προσενέπῃς,
 πανύστατον δὴ κοῦποτ' αὖθις ὕστερον.
 ὦ φέγγος, ὦ γῆς ἱερὸν οἰκείας πέδον
 Σαλαμῖνος, ὦ πατρῶον ἐστίας βάθρον, 860
 κλειναί τ' Ἀθῆναι, καὶ τὸ σύντροφον γένος,
 κρήναί τε ποταμοί θ' οἶδε, καὶ τὰ Τρωϊκὰ
 πεδία προσανδῶ, χαίρειτ', ὦ τροφῆς ἐμοί.
 τοῦθ' ὑμῖν Αἴας τοῦπος ὕστατον θροεῖ
 τὰ δ' ἄλλ' ἐν Ἀιδον τοῖς κάτω μυθήσομαι. 865

ΗΜΙΧΟΡΙΟΝ.

πόνος πόνῳ πόνον φέρει.

848. ἅτας—μόρον τ'. 'The desperate acts I have done, and the fate that has befallen me.'

849. τροφῇ, viz. to my mother Eriboea.

851. μέγαν, 'loud'; see Eur. Med. 1176.

852. θρηνεῖσθαι, in the medial sense, occurs Prom. V. 43.

853. σὺν τάχει τινί. We say, 'with all speed'; but the Greeks use ἐλπίς τις, 'there is good hope,' Aesch. Ag. 662, τυχή τις, 'good luck' &c., perhaps to avoid the φθόνος of a boast. Mr. Palmer feebly renders it, 'with a little haste,' remarking that the action of Ajax is deliberate and reflective.

854. ὦ θάνατε. See on Phil. 796.—ἐπίσκεψαι, respice, 'regard me with favour.' The next verse, the sense of which is repeated in 865, reads here like an interpolation.—For ἐκεῖ, 'in the other

world,' cf. Ant. 76, ἐκεῖ γὰρ αἰεὶ κείσομαι, and El. 356.

860. βάθρον. The notion of a family hearth being firmly placed, and not like furniture, easily removed, suggested the pleonasm. Cf. v. 135.

861. τὸ σύντροφον γένος. Schol. οἱ δημῆλικες. To the elements and all the objects in sight, Ajax bids a parting farewell, as if to depart from life ὑπ' εὐφημίας. Even the plain of a hostile land is included, since it has furnished him with food, and so has been his τροφεὺς not less than Salamis. Compare Phil. 1452 seqq. Schol. ἔστιν εὐσεβοὺς ἀνδρὺς ἐξευμενίζειν πρὸ τοῦ θανάτου θεοὺς, τόπους, χώραν, πατρίδα, ἀδελφὸν (Θάνατον?), ὥστε μετ' εὐμενείας ἀποθανεῖν.

864. Hesych. θροεῖ λαλεῖ, φοφεῖ, θορυβεῖ, ἡχεῖ.

866. The chorus, who had hastily left

πα πα

πα γάρ οὐκ ἔβαν ἐγώ;

κούδεις ἐπίσταταί με συμμαθεῖν τόπος.

ἰδοῦ,

870

δοῦπον αὖ κλύω τινά.

HM. ἡμῶν γε ναὸς κοινόπλουν ὁμιλίαν.

HM. τί οὖν δή;

HM. πᾶν ἐστίβηται πλευρὸν ἔσπερον νεῶν.

HM. ἔχεις οὖν;

875

HM. πόνου γε πλήθος, κούδεν εἰς ὄψιν πλέον.

HM. ἀλλ' οὐδὲ μὲν δὴ τὴν ἀφ' ἡλίου βολῶν
κέλευθον ἀνὴρ οὐδαμοῦ δηλοῖ φαεῖς.

XO. τίς ἂν δητά μοι, τίς ἂν φιλοπόνων στρ. 879
ἄλιαδᾶν ἔχων ἀμφ' αὐπνοὺς ἄγρας,

the stage in search of Ajax at v. 812, now return in two parties from two opposite directions (v. 805). They have sought everywhere, and have got nothing but toil and trouble for their pains.

869. There may be some intentional (not to say, rather forced) antithesis between ἐπίσταται and μαθεῖν, 'no place knows of him, so that I can share with it in the knowledge.' (So Wunder.) Mr. Palmer compares the expression in Psalm 103, where man is likened to the flower of the field which vanishes, "and the place thereof shall know it no more." Prof. Campbell reads ἐφίσταται, from Trach. 339, "and no place cries *halt!* to me that I might share its secret." Most editors regard the passage as corrupt; but none of the many guesses made carry much probability. The context points to this sense, 'and no one knows how (or where) to inform me of the exact spot,' e.g. κούδεις ἐπίσταταί γε σημαίνειν τόπον. Linwood thinks τόπος a corruption of ὄπον. Schol. οὐδεὶς οἶδὲ με τόπος συμμαθεῖν ὄλον, μεμαθηκότα τὸ γεγονός οὐδεὶς με οἶδεν τόπος, ἀλλὰ μάτην περιήλθον. Perhaps he read συμμαθῶν, and wrote ὄλον, μεμαθηκός τὸ γεγονός &c. Yet this gives no better meaning. Were ἐφίσταται certainly right, we might conjecture σκοπὸς for τόπος, 'no scout stops me, possessing the like knowledge with myself.'

870. ἰδοῦ. 'Hark! I hear a heavy foot-fall.'—Yes, you hear us, your com-

rades in the same voyage from Salamis.' Schol. ἡ συνναῦται, ἐπὶ τῆς αὐτῆς νεῶς πλεύσαντες, ἢ τροπικῶς, τὸν αὐτὸν ἡμῶν πλοῦν ἐσταλμένοι πρὸς τὴν ζήτησιν. See El. 1104. Cf. Aesch. Theb. 100, κτύπον δέδορκα.

873. τί οὖν δὴ, sc. φέρεις, ἀγγέλλεις, 'Well! and what news do you bring?'

874. ἐστίβηται. The present ἔστιβεν is nowhere found.

876. οὐδὲν πλέον. 'Nothing more, no gain, in respect of sight,' i. e. of seeing the man we are in search of.

877. ἀλλ' οὐδὲ μὲν δὴ. See Trach. 1128.—κέλευθον depends on φανεῖς, 'but neither does the man (Ajax) afford us any proof that he has been seen on the road leading from the east.' Editors compare El. 1274, φιλτάταν ὁδὸν ἐπαξιώσας ὡδέ μοι φανῆναι. Linwood thinks the present passage different, and renders it *in parte orientali*. We might translate, 'shows us the western route (was taken) by appearing there.'

879. Schol. ὁλος ὁ χορὸς εἰς ἓν ξυνελθὼν ταῦτα φησίν.

880. ἔχων, 'who of industrious seamen engaged in the work of fishing by night, who of the mountain nymphs, or which of the rivers that run into the Bosphorus, can tell us of that stern-minded man, if anywhere they have seen him wandering?' The construction is oddly confused between τίς ἂν — ἀπύοι, εἰ ἔλευσσε, and τίς ἂν ἀπύοι, εἰ ἐνταυθα πού πλάζεται, or perhaps, εἴθε γένοιτο ὅστις

- ἦ τίς Ὀλυμπιάδων θεᾶν, ἦ ῥντῶν
 Βοσπορίων ποταμῶν, τὸν ὠμόθυμον 885
 εἴ ποθι πλαζόμενον λεύσσω
 ἀπύοι ; σχέτλια γὰρ
 ἐμέ γε τὸν μακρῶν ἀλάταν πόνων
 οὐρίῳ μὴ πελάσαι δρόμῳ,
 ἀλλ' ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὅπου. 890
- TE. ἰὼ μοί μοι.
 XO. τίνος βοή πάραυλος ἐξέβη νάπους ;
 TE. ἰὼ τλάμων.
 XO. τὴν δουρίληπτον δύσμορον νύμφην ὀρῶ
 Τέκμησσαν, οἴκτῳ τῷδε συγκεκραμένην. 895
 TE. ὧχωκ', ὄλωλα, διαπεπόρθημαι, φίλοι.
 XO. τί δ' ἔστιν ;
 TE. Αἴας ὃδ' ἡμῶν ἀρτίως νεοσφαγὴς
 κεῖται, κρυφαίῳ φασγάνῳ περιπτυχής.
 XO. ὦμοι ἐμῶν νόστων· 900
 ὦμοι, κατέπεφνες, ὧναξ,
 τόνδε συνναύταν, ὦ τάλας·

ἀπύοι. To suit more accurately the corresponding dochmiac (v. 926), Herm. and Dind. insert ἀμφ' before ἀπύους ἄγρας. For ἔχειν ἀμφί τι, *versari in aliqua re*, see on Aesch. Theb. 99.

884. Ὀλυμπιάδων. The nymphs of the Thracian (Mysian) Mount Olympus appear to be meant.

885. After ποταμῶν the MSS. add Ἰδρις, probably an interpolation, as the river-god is identified with the river.

887. σχέτλια γὰρ κ.τ.λ. Schol. δεινὰ γὰρ πράγματα, ἐμὲ τὸν ἐπιπόνως πλανηθέντα μὴ εὐθυδρομῆσαι εἰς τὸ τῆς ζητήσεως μέρος,—ἀλλ' ἡσθηκέναι με τῇ ζητήσει. They speak, Prof. Campbell observes, as mariners, and with a nautical metaphor.—οὐρίῳ δρόμῳ seems to be a dative of the mode.

890. ἀμενηνὸν ἄνδρα. The chorus is meant, according to the Schol.; but the commentators prefer to understand Ajax, either as 'lifeless' or as enfeebled by his madness. Prof. Campbell thinks a word is purposely used which places Ajax already in the world of spirits. See Donaldson, New Crat. § 335.

892. πάραυλος. Schol. ἐγγὺς, παρὰ

τὴν αὐλήν. The word is improperly used, as the scene is a grove at some distance from the tent. Teemessa, who had joined in the search, v. 810, is the first to find the body, and she rushes in with wild gestures and loud exclamations to announce the discovery. The word παρατεταμένη in the Scholia should probably be παρατεταμένην, 'crushed,' 'laid low,' in explanation of συγκεκραμένην. See Ant. 1311.

896. ὧχωκα. This word, in the sense of οἴχομαι, occurs Pers. 13.

899. περιπτυχής. She should have said περιπεσών, but the body is represented as the case or covering in which the weapon is concealed, so that Ajax is, as it were, wrapped round his own sword. Cf. 915.

900 seqq. This passage is a *commos*, where the chorus and an actor take part in expressing alternately their griefs. 'Alack! that I should ever have come here! (Or, 'for my return without thee,' Schol.) Thou hast slain, my lord and king, thy fellow-voyager (myself along with thyself).'-ὧναξ Bergk, for ἄναξ.

ὦ ταλαῖφρον γύναι.

ΤΕ. ὡς ὦδε τοῦδ' ἔχοντος αἰάζειν πάρα.

ΧΟ. τίνος ποτ' ἄρ' ἔπραξε χειρὶ δύσμορος ; 905

ΤΕ. αὐτὸς πρὸς αὐτοῦ· δῆλον. ἐν γάρ οἱ χθονὶ
πηκτὸν τόδ' ἔγχος περιπετεὺς κατηγορεῖ.

ΧΟ. ὦμοι ἐμᾶς ἄτας, οἷος ἄρ' αἰμάχθης, ἄφαρκτος φίλων·
ἐγὼ δ' ὅ πάντα κωφὸς, ὁ πάντ' αἰδρις, κατημέλησα.

πᾶ πᾶ 911

κεῖται ὁ δυστράπελος, δυσώνυμος Αἴας ;

ΤΕ. οὔτοι θεατός· ἀλλὰ νιν περιπτυχεῖ 915

φάρει καλύψω τῷδε παμπήδην, ἐπεὶ

οὐδείς ἄν, ὅστις καὶ φίλος, τλαίῃ βλέπειν

φυσῶντ' ἄνω πρὸς ῥίνας, ἔκ τε φοινίας

904. αἰάζειν. From vv. 430 and 914 this word may perhaps mean 'to lament for Ajax,' 'to call on the name of Ajax.'

905. ἔπραξε. See on v. 951. Hermann reads ἔρξε, but the four verses are more probably regular iambics. There is difficulty in ἄρα, and perhaps ἐξέπραξε should be restored. Mr. Blaydes renders ἔπραξε 'did he fare thus?' For Tecmessa's reply cf. Trach. 891, αὐτὴ πρὸς αὐτῆς χειροποιεῖται τάδε.

906. ἐν γὰρ οἱ κ.τ.λ. *Nam terra fixus ab ipso gladius id indicat.*—περιπετεὺς, Schol. ᾧ περιέπεσεν. Mr. Palmer would render it "the sword which has run into him." But words of this kind, like περιβάλλειν and circumdo, have a tendency to a double use. See also v. 899. Mr. Palmer wrongly joins οἱ with περιπετεὺς. The Schol. has περιπεπηγὸς αὐτῷ,—unless indeed this gloss was intended to explain περιπετεὺς. Dr. Donaldson, New Crat. § 178, contends that περι here has the sense of 'piercing,' as in περεῖν.

910. οἷος ἄρα. 'Alone, then, and shut out from the aid of your friends, you met with this bloody death.' Schol. ἀφύλακτος, οὐ πεφραγμένος καὶ τετειχισμένος τοῖς φίλοις, διὰ τὸ ἀπατηθέντας καταλιπεῖν σε. Hesych. ἀφρακτος· ἀφύλακτος· Σοφ. Αἰ. μαστ. Cf. Aesch. Cho. 438, μυχῶ ἀφερκτος (ἀφαρκτος Dind.). The MSS. here give ἀφρακτος, corrected by Wunder. Hesych. ἀφαρκτος· ἀφύλακτος. This, like ναύφρακτος, may come from

φράσσειν, itself a form of φάργνυμι, and allied to εἶργω, εἴργω, ἔργω, and the Latin *arctus*.

911. ὁ πάντα κωφὸς κ.τ.λ. In self-reproach the chorus say they ought to have heard and known what was going on.

912. δυστράπελος. Schol. ὁ δύσκολος. Hesych. δυσμετάθετος. Another explanation is δυσκίνητος, 'hard to move,' 'obstinate.' Rather, 'surly,' 'morose,' 'moody' ('froward,' Jebb; 'ungovernable,' Campbell).—δυσώνυμος, see v. 430. Hesych. κακόνυμος, χαλεπός.

916. παμπήδην. Schol. παντελῶς, ὅλον τὸ σῶμα. Hesych. ὁλοσχερῶς, παντελῶς.—ὅστις καὶ φίλος, 'who at least has any regard for him,' and who could not behold a wound with the indifference of a surgeon, or with the exultation of an enemy. The καὶ can hardly be rendered in our idiom ("who is also a friend, as well as an eye-witness," Mr. Blaydes). Mr. Palmer, in a long note, combats Lobeck's version, adopted by Jebb, "though he should be a friend." He compares, with other passages, Trach. 726, οὐδ' ἐλπίς, ἥτις καὶ θράσος τι προξενεῖ.

918. φυσῶντα. Cf. Agam. 1360, ἐκφυσιῶν ὀξεῖαν αἵματος σφαγὴν. The effect, Prof. Campbell observes, of piercing the lungs. We may translate, 'spouting up bubbles of dark (venous) blood at (lit. towards the vent of) the nostrils, and from the gory gash made by the self-inflicted blow.' Cf. v. 1412.

πληγῆς μελανθὲν αἶμ' ἀπ' οἰκείας σφαγῆς.
οἶμοι, τί δράσω ; τίς σε βαστάσει φίλων ; 920
ποῦ Τεῦκρος ; ὥς ἀκμαῖος, εἰ βαίῃ, μόλοι,
πεπτῶτ' ἀδελφὸν τόνδε συγκαθαρμόσαι.
ὦ δύσμορ' Αἴας, οἷος ὦν οἴως ἔχεις,
ὥς καὶ παρ' ἐχθροῖς ἄξιος θρήνων τυχεῖν.

ΧΟ. ἔμελλες, τάλας, ἔμελλες χρόνῳ ἀντ. 925
στερεόφρων ἄρ' * ὦδ' ἐξανύσειν κακὰν
μοῖραν ἀπειρεσίων πόνων. τοῖά μοι
πάννυχα καὶ φαέθοντ' ἀνεστέναζες 930
ὠμόφρων ἐχθοδόπ' Ἀτρείδαις
οὐλίῳ σὺν πάθει.
μέγας ἄρ' ἦν ἐκείνος ἄρχων χρόνος
πημάτων, ἦμος ἀριστόχειρ 935

921. ἀκμαῖος. Schol. καίριος, κατὰ καιρὸν. 'How opportunely would he arrive, if he came now, to help in laying out the corpse of his brother here lying dead!' Some take ὥς to mean 'since,' others to express a wish. Wunder, "I hope he may come in time, if he come at all;" but he thinks the passage "may be in some way corrupt." Dindorf, followed by Jebb, reads ἀκμαῖ' ἂν on Porson's conjecture; but there seems sufficient authority for the omission of ἂν with the optative. See on Aesch. Ag. 535, Cho. 585. (In v. 156 of the latter play I now edit τίς—μόλοι, in place of βέλη.) Linwood suggests ὥς ἀκμαῖος ἂν βαίῃ μολών.

924. ἄξιος. There is the ellipse of εἰ, usual with this word and with ἔτοιμος. 'How, even in the sight of your enemies, do you deserve to be lamented!' One or two MSS. give παρ' ἐχθρῶν, which Prof. Campbell doubtless intended to adopt, in translating "even from enemies." But ἐν or παρά τινι mean 'in the judgment,' i.e. before the moral tribunal, of some other. See sup. 620. The Schol. on 1339 cites the verse with ὥς καὶ παρ' ἐχθρῶν.

926. The ἀρα belongs to ἔμελλες, with which, as with ἦν and ἦσθα (inf. 934), it is often combined. Cf. Ar. Ach. 347, ἐμέλλετ' ἄρ' ἅπαντες ἀνασελεῖν βοήν. Od. ix. 475, Κύκλωψ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς ἑταίρους ἔδμεναι. Ib. x. 26, οὐδ' ἄρ' ἔμελλεν ἐκτελέειν, and in

many other passages.—The ὦδ' was added by Erfurdt. 'It seems then that it was destined you should thus bring to an end in the course of time your wretched life (or lot) of boundless troubles by your stern resolve to die.' Schol. στερεόφρων οἶον, ἐφ' οἷς ἐνόησας καὶ ἡλγεις περιυβρισμένος ὑπὸ τῶν Ἀτρείδων, ἔμελλες πληρώσειν κατὰ τὰς φρένας τὴν μοῖραν. He understood 'to fill up your destiny,' not 'to end your fate.' The words κατὰ τὰς φρένας perhaps belong to ἡλγεις. On ἐξανύσειν the Schol. has τοῦ καίνισειν. Perhaps, τῷ καίνειν σε, 'by killing yourself.'

931. ἐχθοδοπά. A rare word, occurring Il. i. 518, and Ar. Ach. 227. The passage is obscure; 'Ατρείδαις is perhaps the dative of reference, 'such hostile words you used to utter in tones of grief both by day and by night (all night and in the day) against the Atridae, with emotion that boded evil.' Prof. Jebb renders πάθει 'passion;' the feeling or resentment caused by suffering may fairly be so called. Prof. Campbell, 'under that cruel blow.' Mr. Blaydes, 'with that fatal occurrence,' viz. the loss of the arms.

935. ἀριστόχειρ ἀγών (or ἀγών, as the metre of 890 suggests) is the contest τῶν ἀρίστων χεῖρα, of the bravest in prowess. 'Wherein the noblest strove,' Prof. Campbell. Some epithet of the quantity of χρυσοδέτων has dropped out.

* * * * ὄπλων ἔκειτ' ἀγὼν πέρι.

TE. ἰὼ μοί μοι.

XO. χωρεῖ πρὸς ἡπαρ, οἶδα, γενναία δύη.

TE. ἰὼ μοί μοι.

XO. οὐδέν σ' ἀπιστῶ καὶ δις οἰμῶξαι, γύναι, 940
τοιούδ' ἀποβλαφθεῖσαν † ἀρτίως φίλου.

TE. σοὶ μὲν δοκεῖν ταύτ' ἔστ', ἐμοὶ δ' ἄγαν φρονεῖν.

XO. ξυναυδῶ.

TE. οἶμοι, τέκνον, πρὸς οἷα δουλείας ζυγὰ 945
χωροῦμεν, οἷοι νῶν ἐφεστᾶσι σκοποί.

XO. ὦμοι, ἀναλγήτων
δισσῶν ἐθρόησας ἄναυδον
ἔργον Ἀτρειδᾶν τῶδ' ἄχει.
ἀλλ' ἀπείργοι θεός.

TE. οὐκ ἂν τάδ' ἔστη τῇδε, μὴ θεῶν μέτα. 950

XO. ἄγαν ὑπερβριθὲς * γὰρ ἄχθος ἦνυσαν.

938. γενναία. Schol. ἰσχυρά. Like *ingens* (New Cratylus, § 323), the word may express any kind of greatness. But *dolor generosus*, grief worthy of one free-born, and above that of a slavish mind, gives a good meaning.

941. ἀποβλαφθεῖσαν. The poet, as is his wont, uses a word less trite than the obvious one, such as ἀποστρεφῖσσαν. See on v. 456. The passive aorist occurs in Il. vi. 39, ὅζω ἐνὶ βλαφθέντε κυρικίνῳ. The Schol. seems to have read ἀρτίου φίλου, which he explains by γνησίῳ. He adds, οὐ γὰρ ἐστὶ χρονικόν, from which we infer that some took it as a synonym of ἀρτίως, and that the gloss has superseded the true reading in the text.

942. δοκεῖν, 'to have an opinion about, whereas it is mine but too truly to feel them.' Schol. σοὶ μὲν ταῦτα ἐν δόξῃ καταλαμβάνεται, ἐγὼ δὲ σαφῶς ἐπίσταμαι.

945. οἷοι, *cum tales nobis praesint custodes*. Schol. οἱ Ἀτρεῖδαι. Tecmessa seems to complain that her acts and expressions towards Ajax are watched, and that her sympathy with an open enemy of the Atridae may bring her into trouble.

946. ἀναλγήτων, 'heartless,' 'insensate,' δυσάλητος Oed. R. 12. Schol. ἀσυνπαθῶν, εἰ τοῦτο πράξειαν ἢ τῶν

μηδ' ὅλως ἀλγούντων ἐπὶ ταῖς συμφοραῖς τῶν Ἑλλήνων. Prof. Jebb thinks the allusion is to v. 496 seqq., and that Tecmessa is in fear lest she and her child should be sold as slaves. It is by no means clear to what ἄναυδον ἔργον really refers. Perhaps she alludes to some aggravation of their lot through the jealous watchfulness of the Atridae. Or may we suppose the words are extorted by the sight of some persons set to observe her? As for ἀναλγήτων being a predicate (Jebb), there is nothing in the context to make such an interpretation necessary, though Prof. Campbell follows it, 'heartless are the Atridae, whose deed' &c. If one epithet is a predicate, so should be the other, 'heartless are the men, and unspeakable would be the deed.' In τῶδ' ἄχει, which the Schol. explains by τῇ παρούσῃ συμφορᾷ, 'in our present grief,' it is hard to say what syntax was intended. 'By this utterance of sorrow,' Prof. Campbell, and so Linwood, *hoc malum commemorando*.

950. τάδε—τῇδε. Cf. Prom. V. 519, οὐ ταῦτα ταύτῃ. Schol. οὐκ ἂν ταῦτα ἐπράχθη οὕτω, μὴ θεῶν βουλομένων, ὥστε καὶ ταῦτά ἐστι προσδοκᾶν περὶ (παρὰ ?) τῶν Ἀτρειδῶν.

951. I have inserted γὰρ, which both sense and metre seem to require. See

- TE. τιμῶνδε μέντοι Ζηρὸς ἢ δευρὴ θεὸς
Παλλὰς φασκίει τῆμ' Ὀδυσσεύς χάριον.
- ΣΟ. ἢ ῥα κελαινῶτων θυμῶν ἔρρυβρίζει πολὺντλας ἀνὴρ,
γελᾷ δὲ τιμῶνδε μαυνομένους ἄχισιν πολὺν γέλωτα,
φεῦ φεῦ,
ξύν τε διπλοῦ βασιλῆς κλίσουτες Ἀτρεΐδαι. 960
- TE. οἱ δ' οὖν γελῶντων κῆρυχαίροδων κακοῖς
τοῖς τυσῶν. ὥσως τοι, κὲ βλέποντα μὴ 'πόθουν,
θανόντ' ἂν εὐμαΐζειν ἐν χρεῖα δορός.
οἱ γὰρ κακοὶ γυνάμαισι τᾶγαθόν χεροῖν
ἔχοντες οὐκ ὥσασι, πρὶν τις ἐκβάλῃ. 965
[ἐμοὶ πικρὸς τέθηκεν ἢ κείνοις γλυκύς,

τ. 965. Schol. μέγα καὶ βαρὺ θύσαν οἱ πρῶτοντες τὰ καὶ τὸν Ἀλκίον, ἡ δὲ τὸν, οἱ αὖτις τούτων. Prof. Campbell thinks Tecmessa has in memory some utterances of Ajax which may have brought upon him the wrath of the goddess.

962. Perhaps, Ζηρὸς ἢ δευρὴ κήρυ. Linwood compares Διὸς Ἀρτεμίδος sup. 172, also 401 and 450.—μέντοι (μέντοι?), here in assent; 'Yes! it was to oblige Ὀδυσσεύς (forsooth) that this evil was done to Ajax.'

964. In place of ἔρρυβρίζει the poet adopts a variant of the cognate accusative, θυμῶν ἔρρυβρίζει. 'No doubt the all-daring (much-enduring) man, Ulysses, is exulting over us in his darkly-brooding heart ('exults in his saturnine soul,' Jebb), and laughs a hearty laugh at the woes caused by this madness, and so will the two royal sons of Atreus when they hear of them.' Mr. Blaydes reads κελαινῶν ἂν (i.e. ἀπὸ) θυμῶν, but the Schol., who supplies κατὰ, had the vulgar reading. Hesych. κελαινῶτα θυμῶν τὸ (τὸν) μὴ φανερόν· τὸ δόλιον· καὶ τῇ ψυχῇ δόσαν·—πολύτλας, the Homeric epithet, here virtually means πανούργος, ὁ πάντα πολῶν, Oed. Col. 761.—μαυνομένοις, Schol. τοῖς διὰ τὴν μαλιν συμβεβηκόσιν. 'By reason of these wild sorrows,' Prof. Campbell.

960. ξύν τε. See El. 300. Ant. 85.

961. οἱ δ' οὖν κ.τ.λ. 'And let them laugh.' Ar. Ach. 185, οἱ δ' οὖν βοῶντων. See Trach. 329.

962. καὶ εἰ μὴ ἐπόθουν, 'even if they did not feel the want of him when he

was alive.'—ἐν χρεῖα δορός, 'when they have need of his spear.' So ἐν χρεῖα τέχνης, Aesch. Theb. 501. 'In the stress of war,' Prof. Campbell.

965. πρὶν τις ἐκβάλῃ, 'till one has lost it.' See Cobet, Var. Lect. p. 15.

968—8. These lines, though recognized by the Schol., are probably interpolated, as Dindorf and others have perceived. For the speech of Tecmessa should contain ten lines here as sup. 915—24. Yet it is difficult to eject these three only, for the sense is continued in what follows, as the Schol. perceived, μᾶλλον ἐμοὶ πικρὸς τέθηκεν, ἔπειτα ἐκείνοις γλυκύς, ἐπεὶ ἂν ἐπεθέμει ἔτυχεν. οὐκ ἂν οὖν ἐπεγγελλῆν αὐτῷ οἱ ἐχθροί, ὥς αὐτοὶ τῆς ἀπωλείας αὐτοῦ γινόμενοι. It may be said with truth that the whole passage is unlike the style of Sophocles, and is probably due to another hand. The phrases θεοῖς τέθηκεν (Schol. θεῶν βουλομένων), ἐμοὶ πικρὸς (μᾶλλον) ἢ, ἐπεγγελλῆν κατὰ τινας, and ἐν κείνοις ὑβρίζειν, 'to taunt in vain,' are peculiar, (though οὐκ ἐν ἀργοῖς—ἐπράξαμεν occurs Oed. R. 287, and κατ' ἐμοῦ ἐπεμβάσει El. 836,) and the metre of 969 may be justly suspected. The general argument seems to be this: 'His enemies may exult if they please, but they will find they have suffered a loss when need comes; and they may be assured that the triumph is not theirs, for the gods were the real cause of his death. They have not wreaked their spite on him, for he has found the death of his own choice and pleasure.'

αὐτῷ δὲ τερπνός. ὦν γὰρ ἡράσθη τυχεῖν
 ἐκτήσαθ' αὐτῷ, θάνατον, ὄνπερ ἤθελεν.
 τί δῆτα τοῦδ' ἐπεγγελῶεν ἂν κάτα ;
 θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὐ. 970
 πρὸς ταῦτ' Ὀδυσσεὺς ἐν κενοῖς ὑβρίζετω.]
 Αἴας γὰρ αὐτοῖς οὐκέτ' ἐστίν, ἀλλ' ἐμοὶ
 λιπὼν ἀνίας καὶ γόους διοίχεται.

ΤΕΥΚΡΟΣ.

ἰὼ μοί μοι.

ΧΟ. σίγησον. αὐδὴν γὰρ δοκῶ Τεύκρου κλύειν 975
 βοῶντος ἄτης τῆσδ' ἐπίσκοπον μέλος.

ΤΕΤ. ὦ φίλτατ' Αἴας, ὦ ξύναιμον ὄμμ' ἐμοὶ,
 ἄρ' ἡμπόληκας, ὥσπερ ἡ φάτις κρατεῖ;

ΧΟ. ὄλωλεν ἀνὴρ, Τεῦκρε, τοῦτ' ἐπίστασο.

ΤΕΤ. ὦμοι βαρείας ἄρα τῆς ἐμῆς τύχης. 980

ΧΟ. ὥς ὦδ' ἐχόντων

ΤΕΤ. ὦ τάλας ἐγὼ, τάλας.

ΧΟ. πάρα στενάζειν.

ΤΕΤ. ὦ περισπερχὲς πάθος.

ΧΟ. ἄγαν γε, Τεῦκρε.

ΤΕΤ. φεῦ τάλας. τί γὰρ τέκνον

972. The γὰρ, as Mr. Palmer observes, appears to refer to the former part of the speech; and if so, it is a further proof that the intermediate part is not genuine. 'Let his enemies exult, for Ajax indeed is dead; but, although they may some day feel the want of him, it is to me that he has bequeathed pain and sorrow,' viz. as they now feel only joy at the event.

976. ἐπίσκοπον. 'A strain which bears on (has reference to) the present calamity.' Schol. οὐχ ἡμαρτηκὸς τῆς συμφορᾶς, ἀλλ' ἐστοχασμένον. But he also explains it by ἔφορον, and it is uncertain whether here and in Eum. 863, δποῖα νίκης μὴ κακῆς ἐπίσκοπα, it is from σκοπὸς 'a mark,' or from ἐπισκοπεῖν 'to have in view.' Prof. Jebb thinks the former is a later use.

978. ἄρ' ἡμπόληκας. 'Have you fared even as report says?' i. e. have you sold away your own life? This is one of the

frequent metaphors from merchandise, and it virtually means, 'have you made such a bad bargain?' See Trach. 93. 537. Aesch. Eum. 601. Prof. Jebb reads ἄρ' ἡμπόληκά σ', a conjecture of Hermann's, but hardly a probable one, 'have I found thee in such a plight?' 'We might conjecture ἄρ' ἡπάτηκας, 'have you cheated (deceived or disappointed) me?' Linwood, "an adeptus es id quod optabas, et in lucro ponebas, sc. mortem?" Tencer speaks κατ' εὐφημίαν, but he means, 'Is it true that you committed suicide?' The chorus reply, 'He is dead, but be content to know that.'

982. περισπερχὲς. 'Most serious,' 'most deeply concerning us.' 'Fiercely hastened stroke,' Prof. Campbell.

983. τί γὰρ κ.τ.λ. 'But what about the boy?' sc. τί νῦν πράσσει, καὶ ποῦ ἄπεςτι;

τὸ τοῦδε ποῦ μοι γῆς κυρεῖ τῆς Τρωάδος ;

ΧΟ. μόνος παρὰ σκηναῖσιν.

985

ΤΕΤ. οὐχ ὅσον τάχος

δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις ὡς κενῆς
σκύμνον λεαίνης δυσμενῶν ἀναρπάσῃ ;
ἴθ', ἐγκόνει, σύγκαμνε. τοῖς θανούσι τοι
φιλοῦσι πάντες κειμένοις ἐπεγγελᾶν.

ΧΟ. καὶ μὴν ἔτι ζῶν, Τεῦκρε, τοῦδέ σοι μέλει
ἐφίεθ' ἀνὴρ κείνος, ὥσπερ οὖν μέλει.

990

ΤΕΤ. ὦ τῶν ἀπάντων δὴ θεαμάτων ἐμοὶ
ἄλγιστον ὦν προσεῖδον ὀφθαλμοῖς ἐγὼ,
[ὁδός θ' ὁδῶν πασῶν ἀνιάσασα δὴ
μάλιστα τοῦμὸν σπλάγχχον, ἣν δὴ νῦν ἔβην,] 995
ὦ φίλτατ' Αἴας, τὸν σὸν ὡς ἐπρησθόμην
μόρον διώκων κἀχιχνοσκοπούμενος.
ὀξεία γάρ σου βάξις ὡς θεοῦ τινὸς
διήλθ' Ἀχαιοὺς πάντας ὡς οἶχει θανόν.

986. δῆτ'. This word, as elsewhere (Phil. 264, Ant. 409) the article at the end of a verse, proves the continuity of recitation, i.e. that the sentence was regarded rather than the division of the verse. Linwood compares inf. 1090.—*κενῆς*, Schol. *κεκεναμένης, ἐστερημένης τῆς συζύγου*. Mr. Palmer also thinks, with Lobeck, the loss of the mate, not that of the young, is meant; and to this the context clearly points. The words are addressed to Tecmessa, whom others suppose to leave the stage at v. 973. Linwood says "*κενῆς* leaenae conditionem notat, postquam catulo orbata est," comparing after Hermann Oed. Col. 1200, *ἀδέρκτων ὁμμάτων τητῶμενος*.

989. *κειμένοις*, 'when they are down,' 'when their luck is low.' Aesch. Ag. 857, *ὥστε σύγγονον βροτοῖσι τὸν πεσόντα λακτίσαι πλέον*. Dindorf, followed by Mr. Blaydes, reads *τοῖς ἐχθροῖσι* for *τοῖς θανοῦσι*, from the not improbable conjecture of Herwerd.

991. *ὥσπερ οὖν*. 'As in fact you do show care for him.' So in Aesch. Cho. 88, *ἢ σίγ' ἀτίμως, ὥσπερ οὖν ἀπώλετο πατήρ*, κ.τ.λ. *Ibid.* 874. Ag. 1142.—*τοῦδε*, viz. *τοῦ κομίζεω*, the taking charge of the boy; cf. v. 562.—*μέλει* may be either impersonal or = *μέλεισθαι*.—*ἐφί-*

ετο, ἐκέλευε, see El. 51.

992. While Tecmessa departs to bring Eurysaces, Teucer delivers a fine *ῥῆσις*, a kind of *λόγος ἐπιτάφιος* over the body. —The *δὴ*, which occupies a very unusual place in a senarius (see on Phil. 285), belongs in fact to the superlative *ἄλγιστον*, as below to *μάλιστα*. The occurrence of a third *δὴ* in 995, and the verse without caesura (sup. 969), make it probable that the distich is interpolated. The sense is sufficient without it; 'O saddest sight this, now that I am a witness of your fate by following the traces of your steps.' Indeed, the speech might well commence with *ὦ φίλτατ' Αἴας*, *ὡς* being an exclamation.

998. *σοῦ βάξις*. 'A report concerning you that came quickly as from some god.' Schol. *ὡς ἀπὸ θεοῦ, ἢ ὥσπερ θεοῦ*. The latter genitive follows the idiom explained on Trach. 768; the former (*σοῦ*) is like *λόγοι τινὸς*, 'talk about' some person or thing, e.g. *τῶν παριστώτων κακῶν*, Eur. Ion 929. Cf. sup. 221. Ant. 11. The notion was that *φήμη*, *ὁμφή*, *ὕσσα*, *κληρδῶν*, &c. were supernatural warnings, 'aery tongues' that brought tidings of any sudden and important event.

- ἀγὼ κλύων δείλαιος ἐκποδὼν μὲν ὦν 1000
 ὑπεστέναζον, νῦν δ' ὀρώων ἀπόλλυμαι.
 οἶμοι.
 ἴθ' ἐκκάλυψον, ὥς ἴδω τὸ πᾶν κακόν.
 ὦ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς,
 ὅσας ἀνίας μοι κατασπείρας φθίνεις. 1005
 ποῖ γὰρ μολεῖν μοι δυνατὸν, ἐς ποίους βροτοὺς,
 τοῖς σοῖς ἀρήξαντ' ἐν πόνοισι μηδαμοῦ ;
 ἦ πού με Τελαμὼν, σὸς πατὴρ ἐμός θ' ἄμα,
 δέξεται ἂν εὐπρόσωπος ἱλεώς τ' ἴσως
 χωροῦντ' ἄνευ σοῦ. πῶς γὰρ οὔχ ; ὅτ' ἄρα 1010
 μηδ' εὐτυχοῦντι μηδὲν ἥδιον γελᾶν.
 οὔτος τί κρύψει ; ποῖον οὐκ ἔρεϊ κακὸν,
 τὸν ἐκ δορὸς γεγῶτα πολεμίου νόθον,
 τὸν δειλία προδόντα καὶ κακανδρία
 σέ, φίλτατ' Αἴας, ἣ δόλοισιν, ὥς τὰ σὰ 1015
 κράτη θανόντος καὶ δόμους νέμοιμι σους.

1002. ἐκκάλυψον. This is addressed to an attendant. Tecmessa had thrown a covering over the body, v. 916.

1003. τόλμης πικρᾶς, 'one telling of fatal daring.' Literally, 'a deed proceeding from daring.' Wunder needlessly reads τόλμῃσιν πικραῖς on his own conjecture.

1005. From its position in the verse, μοι should rather be ἐμοί.

1007. μηδαμοῦ, 'in no case,' 'in nothing,' either in danger from an enemy or from your own rash act. Cf. Aesch. Eum. 401, ὅπου τὸ χαίρειν μηδαμοῦ νομίζεται.—ἀρήξαντα, the usual syntax of the accusative, agreeing with the implied subject (ἐμε) to the infinitive.—These words, as the Schol. remarks, have reference to the story of Teucer being banished from home by his father, *Teucer Salamina patremque eum fugeret*, Hor. Carm. i. 7, 25. Cf. v. 1019.

1009. Perhaps some pause should be made at εὐπρόσωπος. 'No doubt, Telamon our father will receive me with a friendly look,—good-naturedly, I daresay,—when I return without you. Of course he will,—when his wont is not even when in luck to smile the more pleasantly for it!' For ἴσως Mr. Blaydes has ἴδων with Hermann. It is likely that the

true reading is ἐμός τ' ἴσως and ἱλεώς θ' ἄμα, both words occurring as variants in good MSS. Mr. Palmer takes ἴσως ἱλεώς to mean 'with an equally kind feeling as if I were to return with you.'

1010. Schol. πῶς γὰρ οὗτός με ἠδέως δέξεται, ἥ καὶ εὐτυχοῦντι τὸ προσηγὸς ἄπεστι καὶ ἱλαρόν.—μηδὲν ἥδιον, i. e. than when things go ill with him (Mr. Palmer). Prof. Campbell thinks the sense is, 'whose lot it is henceforth' &c. For πάρεστι Prof. Jebb well cites Eur. Med. 658.

1012. τί κρύψει. 'What feeling will he conceal?'—τὸν κ.τ.λ., sc. ἀποκαλῶν με. Cf. v. 726. The accusative may depend directly on ἔρεϊ, as in λέγειν τινὰ κακῶς &c.

1013. ἐκ δορὸς, i. e. ἐκ δοριλήπτου, αἰχμαλωτῆδος 'Ησιόνης.

1015. ἣ δόλοισιν ὥς κ.τ.λ. 'Or perhaps (as having got rid of you) by treachery in order that I might (succeed to) your authority when you were dead, and have the control and management of your house.' For κράτη νέμειν, 'to wield (direct) mighty powers,' see Oed. R. 201. 579. Here we should expect νεμοίμην, 'that I might inherit,' and perhaps some such sense is implied with the former accusative.

τοιαῦτ' ἀνὴρ δύσσοργος, ἐν γήρᾳ βαρὺς,
 ἐρεῖ, πρὸς οὐδὲν εἰς ἔριν θυμούμενος.
 τέλος δ' ἀπωστὸς γῆς ἀπορριφθήσομαι,
 δούλος λόγοισιν ἀντ' ἐλευθέρου φανείς. 1020
 τοιαῦτα μὲν κατ' οἶκον· ἐν Τροίᾳ δέ μοι
 πολλοὶ μὲν ἐχθροὶ, παῦρα δ' ὠφελήσιμα.
 καὶ ταῦτα πάντα σοῦ θανόντος ἡρόμην.
 οἴμοι, τί δράσω; πῶς σ' ἀποσπάσω πικροῦ
 τοῦδ' αἰόλου κνώδοντος, ὃ τάλας, ὑφ' οὗ 1025
 φονέως ἄρ' ἐξέπνευσας; εἶδες ὡς χρόνῳ
 ἔμελλέ σ' Ἐκτωρ καὶ θανὼν ἀποφθίσειν;
 σκέψασθε, πρὸς θεῶν, τὴν τύχην δυοῖν βροτοῖν.
 Ἐκτωρ μὲν, ᾧ δὴ τοῦδ' ἐδωρήθη πάρα,
 ζωστήρι πισθεῖς ἱππικῶν ἐξ ἀντύγων 1030

1017. ἐν γήρᾳ. In old age his natural temper would be aggravated, and he would become βαρὺς, unbearable.

1018. πρὸς οὐδὲν, 'excited to anger and strife at nothing,' i.e. at the most trifling cause.

1019. Hesych. ἀπωστὸς φυγάς. — Aesch. Cho. 900, οὔτοι σ' ἀπέρριψ' εἰς δόμους δορυμένους.

1020. φανείς, 'made out to be.' See inf. 1241. 1362. Agam. 576, λόγοις τοιούτοις πλαγκτὸς οὐσ' ἐφαινόμην. — λόγους, Schol. ταῖς τοῦ πατρὸς λοιδορίαις.

1022. ὠφελήσιμα, 'disposed to lend me help.' The MSS. give ὠφελήσιμοι, and some παῦροι. Schol. ὀλίγοι δὲ ὠφελήσιμοι Ἑλληνες. This is a case in which a scholiast's gloss has crept into the text.

1023. ἡρόμην, 'I have gained by your death.' Cf. Eumen. 110, καὶ πάντα ταῦτα λαβὲ ὀρώ πατούμενα.

1025. The exact meaning of αἰόλος κνώδων is uncertain. The epithet means both 'wavy' or 'pliant,' and 'flashing,' 'varying in brightness' or colour. We have διπλοῦς κνώδοντας, the double cutting edge, in Ant. 1233. Hesych. κνώδων ἡ ἀκμὴ τοῦ ξίφους καὶ τοῦ δόρατος. Perhaps 'the bright piercing edge' is here the safest version. For πικροῦ see New Cratylus, § 266; for αἰόλος ib. § 97. — ὑφ' οὗ, perhaps an exclamation, ὑφ' οἴου, 'by how cruel a slayer, it now seems

(ἀρα), have you expired!' Cf. Oed. R. 946, ὃ θεῶν μαντεύματα, ἧ' ἐστέ! As a mere relative, 'by which' &c., it is rather tame.

1027. ἀποφθίσειν. See on Phil. 1427. Most critics adopt the correction ἀποφθιείν.

1029. ᾧ δὴ κ.τ.λ., 'lacerated by means of the belt, with which he had been presented by this man.' Others, as Mr. Blaydes, understand, 'Hector, to whom the belt was given by this man.' The exchange of gifts is contained in the Iliad, vii. 305; but it was not from the Iliad that Sophocles took the incidents of this play. Here he makes Hector dragged *alive* at the car of Achilles, and mangled and killed by it. In the Iliad (xxii. 397) it is the corpse that is tied by a leather thong. For πισθεῖς, 'mangled,' 'sawn into pieces,' see Eur. Hel. 389, where Pelops is said to have made a feast for the gods by his flesh being chopped up, πισθεῖς, and Pind. Ol. i. 49. It is impossible that the word could mean ἐξαφθεῖς, ἐκδυσμηθεῖς, as the Schol. explains. Nor is Prof. Jebb's version tenable, "gripped to the chariot-rail." Prof. Campbell thinks πισθεῖς expresses the eating of the ζωστήρ into the flesh. Some participle like δεθεῖς must be supplied from the context.—For ἀντύγες, the loops at the back of the car, see El. 746. Hesych. ἐξ ἀντύγων ἐκ τῶν περιφερειῶν τοῦ ἅρματος.

ἐκνάπτει' αἰέν, ἔς τ' ἀπέψυξεν βίον·
 οὗτος δ' ἐκείνου τήνδε δωρεὰν ἔχων
 πρὸς τοῦδ' ὄλωλε θανάσιμῳ πεσήματι.
 ἄρ' οὐκ Ἑρινὺς τοῦτ' ἐχάλκευσε ξίφος
 1035 κακείνῳ Ἀιδῆς, δημιουργὸς ἄγριος;
 ἐγὼ μὲν ἂν καὶ ταῦτα καὶ τὰ πάντ' αἰὲ
 φάσκοιμ' ἂν ἀνθρώποισι μηχανᾶν θεοῦς·
 ὅτῳ δὲ μὴ τάδ' ἐστὶν ἐν γνώμῃ φίλα,
 κείνός τ' ἐκείνα στεργέτω, καγὼ τάδε.

XO. μὴ τεῖνε μακρὰν, ἀλλ' ὅπως κρύψεις τάφῳ 1040
 φράζου τὸν ἄνδρα χῶ τι μυθήσει τάχα.
 βλέπω γὰρ ἐχθρὸν φῶτα, καὶ τάχ' ἂν κακοῖς
 γελῶν ἃ δὴ κακοῦργος ἐξίκοιτ' ἀνὴρ.

TET. τίς δ' ἐστὶν ὄντιν' ἄνδρα προσλεύσσεις στρατοῦ;

XO. Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν. 1045

TET. ὁρῶ· μαθεῖν γὰρ ἐγγὺς ὦν οὐ δυσπετής.

MENEΛΑΟΣ.

οὗτος, σὲ φωνῶ τόνδε τὸν νεκρὸν χεροῖν
 μὴ συγκομίζειν, ἀλλ' ἔαν ὅπως ἔχει.

1031. αἰέν. The act of mangling proceeded more and more, till at last he breathed out his life.

1033. πρὸς τοῦδε, viz. ξίφους.

1034. ἐχάλκευσε. Aesch. Cho. 635, προχαλκεύει δ' Αἴσα φασγανουργός.—κακείνον, viz. Ἰωσπηρα, supply ἐποίησε. Hesych. δημιουργός· χειροτέχνης, κατασκευαστής.

1037. μηχανᾶν. The active is cited from Od. xviii. 143, μνηστῆρας ἀτάσθαλα μηχανώοντας.

1039. κείνός τ' κ.τ.λ. 'Let him be content with *his* (that other) view, as I am with mine.' The Schol. says this was proverbial, and there is a similar verse, σοὶ μὲν δοκέτω ταῦτ', ἐμοὶ δὲ θάτερα, Eur. Suppl. 466.

1040. μακρὰν. Perhaps βῆσιν rather than ὁδὸν is implied in this phrase, which occurs Agam. 889. 1267. Cf. El. 1259, μὴ μακρὰν βούλου λέγειν.—ὅπως κρύψεις, consider the best means of burying this man, i. e. in spite of the opposition you are likely to meet with.

1043. ἃ δὴ κακοῦργος, sc. δράσειεν ἂν.

A prose writer would have said ἄτε κακοῦργος ὢν. The character of Menelaus, like that of Ulysses and Helen, is depreciated by the tragics. Here Menelaus is distinctly called 'a villain.' The Atridae however had taken part against Ajax, so there was some soreness of feeling against them.—γελῶν, according to Prof. Campbell, is for γελάσων. For the dative cf. v. 956.

1044. ὄντινα, i. e. ὅστις ἐστὶν ὁ ὑπὸ σου ὁρώμενος. 'What is he (king, herald, or messenger), whoever, viz. in whatever character, he appears to you in the distance as coming from (belonging to) the army?'

1047. σὲ φωνῶ. Cf. v. 73. These words are imperiously said, and Teucer answers them perty, 'For what cause have you wasted so much talk?' i. e. was it with the hope of deterring me?—συγκομίζειν, 'to lend a hand in burying.' See v. 922. The technical word for removing and caring for a body was κομίζειν. So Eur. Suppl. 126, κομίσαι σε, Θησεῦ, παῖδας Ἀργείων θέλων.

- ΤΕΤ. τίνος χάριν τοσόνδ' ἀνάλωσας λόγον ;
 ΜΕ. δοκοῦντ' ἐμοί, δοκοῦντα δ' ὅς κραίνει στρατοῦ. 1050
 ΤΕΤ. οὐκ οὐκ ἂν εἴποις ἦντιν' αἰτίαν προθεῖς ;
 ΜΕ. ὁθούνεκ' αὐτὸν ἐλπίσαντες οἴκοθεν
 ἄγειν Ἀχαιοῖς ξύμμαχόν τε καὶ φίλον,
 ἐξηύρομεν ζητοῦντες ἐχθίῳ Φρυγῶν
 ὅστις στρατῷ ξύμπαντι βουλευσας φόνον 1055
 νύκτωρ ἐπεστράτευσεν, ὥς ἔλοι δόρει·
 κεῖ μὴ θεῶν τις τήνδε πείραν ἔσβεσεν,
 ἡμεῖς μὲν ἂν τήνδ', ἦν ὅδ' εἴληχεν τύχην,
 θανόντες ἂν προὔκείμεθ' αἰσχίστῳ μόρῳ,
 οὗτος δ' ἂν ἔζη. νῦν δ' ἐνήλλαξεν θεός 1060
 τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποιμένας πεσεῖν.
 ὦν οὐνεκ' αὐτὸν οὐτις ἔστ' ἀνὴρ σθένων
 τοσοῦτον ὥστε σῶμα τυμβεῦσαι τάφῳ,
 ἀλλ' ἀμφὶ χλωρὰν ψάμαθον ἐκβεβλημένος
 ὄρνισι φορβῇ παραλίῳις γενήσεται. 1065
 πρὸς ταῦτα μηδὲν δεινὸν ἐξάρης μένος.
 εἰ γὰρ βλέποντος μὴ ὀδυνήθημεν κρατεῖν
 πάντως θανόντος γ' ἄρξομεν, καὶ μὴ θέλῃς,
 χερσὶν παρρυθύνοντες. οὐ γὰρ ἔσθ' ὅπου
 λόγων ἀκοῦσαι ζῶν ποτ' ἠθέλησ' ἐμῶν. 1070
 καίτοι κακοῦ πρὸς ἀνδρὸς ἀνδρα δημότην

1051. προθεῖς, sc. ταῦτα κελεύεις, 'what reason you put forward for such an order.'

1054. ζητοῦντες, by observing and studying his real disposition towards us.

1056. ὡς ἐλοιδορεῖ was a variant which the Schol. seems to regard as of greater authority, ὡς λοιδορούμενος ἐπηγγέλατο.

1059. In place of λαχόντες, which is sufficiently implied in εἴληχεν, he uses θανόντες, from the familiar phrase κείσθαι θανάῳ.—τύχην, viz. death by the sword.—προὔκείμεθα, viz. δαπνται.

1060. ἐνήλλαξεν. Providence now has made a change in our relative positions, —we are alive and he is dead. Thus ὕβριν is the subject to πεσεῖν, not the object to ἐνήλλαξεν, though others translate 'hath turned (or diverted) the

outrage.'

1062—3. For αὐτὸν — σῶμα Prof. Campbell compares Oed. Col. 114, καὶ σὺ μ' ἐξ ὁδοῦ πόδα κρύψον.

1064. χλωρὰν. The Schol. explains 'the weedy shore.' Perhaps 'tawny,' 'pale yellow,' or some local appearance is described.—Hesych. φορβὴ βορά· τροφή· βοτάνη, βρώσις.

1066. ἐξάρης. See on Trach. 147. 'Do not encourage,' 'do not allow to grow up and increase in force, any strong feeling against those in command.'

1069. χερσὶν, 'directing by force of hand the course to be taken respecting him.' Schol. τιμωρούμενοι. 'Compelling to obedience,' Wunder. The metaphor perhaps is from ploughing with a yoke of oxen. Cf. χερσὶν εὐθύνων, v. 542.—οὐ γὰρ, referring to βλέποντος.

μηδὲν δικαιοῦν τῶν ἐφεστώτων κλύειν.
οὐ γάρ ποτ' οὐτ' ἂν ἐν πόλει νόμοι καλῶς
φέρουσιν ἂν, ἔνθα μὴ καθεστήκη δέος,
οὐτ' ἂν στρατός γε σωφρόνως ἄρχοιτ' ἔτι 1075
μηδὲν φόβου πρόβλημα μῆδ' αἰδοῦς ἔχων.
ἀλλ' ἄνδρα χρὴ, καὶ σῶμα γεννήσῃ μέγα,
δοκεῖν πεσεῖν ἂν καὶ ἀπὸ σμικροῦ κακοῦ.
δέος γὰρ ᾧ πρόσσεστιν αἰσχύνῃ θ' ὁμοῦ,
σωτηρίαν ἔχοντα τόνδ' ἐπίστασο· 1080
ὅπου δ' ὑβρίζειν δρᾶν θ' ἂ βούλεται παρῇ,
ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ
ἐξ οὐρίων δραμοῦσαν ἐς βυθὸν πεσεῖν.
ἀλλ' ἐστάτω μοι καὶ δέος τι καίριον,
καὶ μὴ δοκῶμεν δρῶντες ἂν ἡδόμεθα 1085
οὐκ ἀντιτίσειν αὐθις ἂν *λυποίμεθα.
ἔρπει παραλλὰξ ταῦτα. πρόσθεν οὗτος ἦν
αἰθων ὑβριστής· νῦν δ' ἐγὼ μέγ' αὖ φρονῶ.

1074. *φέρουσιν* ἂν. Laws cannot take their proper course in a state, where no penalty for violating them is established. The doctrine of αἰδῶς and δέος, respect arising from fear of consequences, is the moral of the *Eumenides*, c. g. v. 668, *μὴ τὸ δεινὸν πᾶν πόλεως ἔξω βαλεῖν*· τίς γὰρ δεδοικὼς μηδὲν ἐνδικὸς βροτῶν; There is a variant *καθεστήκοι*, preferred by Mr. Blaydes and Wunder, and it is fully as good, 'laws could not—where there was' &c. Cf. *ὅπου παρῇ* v. 1081.

1075. *οὐτ' ἂν στρατός γε*. 'No, nor could an army any more than a state' &c.—*φόβου πρόβλημα*, 'fear as a protection,' or safeguard, since *πειθαρχία* is the best security in battle.

1077. *γεννήσῃ, φύσῃ*, 'even if he hath grown him a great body.'

1079. *δέος γάρ*. ('But he will be less likely to fall if he obeys orders; for' &c.) The Schol. quotes Il. xv. 563, *αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἢ πέφανται*.

1083. *ἐξ οὐρίων*. 'From a favourable course.' Compare *ἐξ ἀέλπτων*, Aesch. Suppl. 351.—*ἐς βυθὸν*, viz. by getting among breakers or striking on a rock. For *πεσεῖν* we might expect *πεσεῖσθαι*, but the aorist infinitive seems capable of the future meaning which *ποτὲ* appears

to require. We might also read *ποτ' ἂν*. Wunder translates *puta cecidisse*.

1084. *ἐστάτω*. From *ἔσταθι*, imperative of *ἐστάνην*.

1085—6. *ἡδεσθαι, χαίρειν, λυπεῖσθαι* τι are the ordinary constructions, and even *χαίρειν πόλιν εὖ πράσσουσιν*, Aesch. Theb. 811. 'Let us not imagine that, when we do just what we please, we shall not have to pay for it afterwards by suffering what may give us pain.' Linwood would read *ἂν λυποίμεθα*, perhaps rightly; for the meaning is *ἂ λυποίμεθα ἂν*, not 'whatever we may be vexed at,' which is logically wrong. The old saw *δράσαντι παθεῖν* is alluded to.—*οὐκ* is somewhat anomalous with *μὴ δοκῶμεν*, although, as Prof. Jebb remarks, the Greeks say *οὐ χρὴ, οὐκ οἶμαι, οὐ δοκῶ*, as well as *χρὴ οὐκ, οἶμαι οὐκ*, &c.

1087. *παραλλὰξ*. These things go by the law of changes and alternations; 'every day has his day,' is our vulgar proverb. Before, Ajax was full of brag and fury, and we were to be the objects of his wrath; *now* it is my turn to hold my head high, and to forbid any honour being shown to him. To this verse Hesych. is supposed to refer in *παραλλὰξ· ἐνηλλαγμένως*.

- καί σοι προφωνῶ τόνδε μὴ θάπτειν, ὅπως
μὴ τόνδε θάπτων αὐτὸς ἐς ταφὰς πέσῃς. 1090
- ΧΟ. Μενέλαε, μὴ γνώμας ὑποστήσας σοφὰς
εἶτ' αὐτὸς ἐν θανούσιν ὑβριστῆς γένη.
- ΤΕΥ. οὐκ ἄν ποτ', ἄνδρες, ἄνδρα θαυμάσαιμ' ἔτι,
ὃς μηδὲν ὦν γοναῖσιν εἶθ' ἁμαρτάνει,
ὅθ' οἱ δοκοῦντες εὐγενεῖς πεφυκέναι 1095
τοιαῦθ' ἁμαρτάνουσιν ἐν λόγοις ἔπη.
ἄγ', εἶπ' ἀπ' ἀρχῆς αὖθις, ἥ σὺ φῆς ἄγειν
τὸν ἄνδρ' Ἀχαιοῖς δεῦρο σύμμαχον λαβών ;
οὐκ αὐτὸς ἐξέπλευσεν, ὥς αὐτοῦ κρατῶν ;
ποῦ σὺ στρατηγεῖς τοῦδε ; ποῦ δὲ σοὶ λεῶν 1100
ἔξεστ' ἀνάσσειν ὦν ὃδ' ἡγεῖτ' οἴκοθεν ;
Σπάρτης ἀνάσσων ἦλθες, οὐχ ἡμῶν κρατῶν.
οὐδ' ἔσθ' ὅπου σοὶ τόνδε κοσμήσαι πλέον
ἀρχῆς ἔκειτο θεσμὸς ἥ καὶ τῷδε σέ.
ὑπαρχος ἄλλων δεῦρ' ἐπλευσας, οὐχ ὅλων 1105

1090. ἐς ταφὰς. Into such a state and condition that ταφαί (obsequies) will be required in your own case. Of course, the sense is different from ἐς τάφον πεσεῖν. See v. 1109. Wunder thinks the 'place of burial' is meant.

1091. ὑποστήσας, 'after suggesting,' Aesch. Suppl. 455, εἰ μὴ τι πιστὸν τῷδ' ὑποστήσεις στόλῳ.—σοφὰς, in allusion to the sage remarks about obedience to law and authority, there being a moral law, viz. to bury the dead, which Menelaus himself is about to violate. The metre would be improved by the quasi-caesura μὴ γνώμας γ'.—ἐν θανούσιν, 'in the case of those dead;' as the Romans said *lenis in hoste* &c.

1094. εἶτα, viz. as a consequence of low birth and want of education.

1096. For ἐν λόγοις he should have said λέγοντες. This is one of the examples of implied syntax almost peculiar to the style of Sophocles. Men of birth, says Teucer, of whom Menelaus professes to be one, ought to show a clearer perception of what is right than the low-born and uneducated.

1097. ἥ σὺ φῆς. 'Do you say you got this man and brought him to Troy to help the Greeks? Did he not sail out on his own will, and as having con-

trol of his own actions?' The allusion is to v. 1052.

1100. ποῦ σὺ κ.τ.λ. 'Surely you are not his commander; you have no right to rule over the hosts which he led from home.' For this use of ποῦ see Phil. 451. Oed. R. 390, ἐπεὶ φέρ' εἶπεν, ποῦ σὺ μάντις εἰ σοφός; For the violation of the pause before the final cretic, see Phil. 22. Prof. Jebb and Mr. Blaydes adopt ἡγαγ', which has very slight MS. authority. Others have proposed ἡγεν and ἡγετ'. Probably the poet would have said οὐδ', as the ὦν depends on ἡγεῖτο, not on the attraction. Cf. 1106.

1104. ἀρχῆς θεσμός, 'any rule (regulation) of the service.' The chiefs, like Achilles and his Myrmidons, were so far independent that they had command of their own retainers.—κοσμήσαι, a military term, to marshal, or assign a place in the ranks. Wunder translates, 'to rule or restrain.'

1105. ἄλλων, viz. of Agamemnon as commander-in-chief. This distich is suspected, and not without reason, by Schneidewin and Dindorf, as a mere repetition of what has been said. The use of ὅλων, whether masculine or neuter, is very unusual for συμπάντων. Mr. Blaydes reads ὅλως, 'wholly.'

- στρατηγὸς, ὥστ' Αἴαντος ἡγείσθαι ποτε.
 ἀλλ' ὦν περ ἄρχεις ἄρχε, καὶ τὰ σέμν' ἔπη
 κόλαζ' ἐκείνους· τόνδε δ', εἴτε μὴ σὺ φῆς
 εἶθ' ἄτερος στρατηγὸς, ἐς ταφὰς ἐγὼ
 θήσω δικαίως, οὐ τὸ σὸν δείσας στόμα. 1110
 οὐ γάρ τι τῆς σῆς οὔνεκ' ἐστρατεύσατο
 γυναικὸς, ὥσπερ οἱ πόνου πολλοῦ πλέω,
 ἀλλ' οὔνεχ' ὅρκων οἷσιν ἦν ἐνώμοτος,
 σοῦ δ' οὐδέν· οὐ γὰρ ἡξίου τοὺς μηδένας.
 πρὸς ταῦτα πλείους δεῦρο κήρυκας λαβὼν 1115
 καὶ τὸν στρατηγὸν ἦκε. τοῦ δὲ σοῦ ψόφου
 οὐκ ἂν στραφείην, ἕως ἂν ᾗς οἶός περ εἶ.
 XO. οὐδ' αὖ τοιαύτην γλῶσσαν ἐν κακοῖς φιλῶ.
 τὰ σκληρὰ γάρ τοι, κὰν ὑπέρδικ' ᾗ, δάκνει.
 ME. ὁ τοξότης ἔοικεν οὐ σμικρὸν φρονεῖν. 1120
 TET. οὐ γὰρ βάνανσον τὴν τέχνην ἐκτησάμην.
 ME. μέγ' ἂν τι κομπάσεις, ἀσπίδ' εἰ λάβοις.

1107. ἀλλ' κ.τ.λ. 'No! go on ruling those over whom you have control, and keep *them* in order by your high and mighty words,' viz. λέγων ἔπη. Cf. Eumen. 544, ἄναξ Ἀπολλων, ὦν ἔχεις αὐτὸς κράτει.

1109. ἄτερος στρατηγός. A contemporaneous phrase for Agamemnon.—θήσω is for *προθήσω*, not 'I will lay in the tomb,' but 'I will lay out for burial.' See v. 1090.—σὺ, as in v. 1097, has its usual emphasis.—δικαίως, 'as in duty bound.'

1112. πλέω (πλέως), 'like those men of toil' (the mercenary troops, Schol.) who undertook the service on your behalf. "Loquitur de vulgo militum quorum unum Ajacem fuisse negat," Linwood.—ὅρκων, viz. because he was bound by honour, and by the oath taken by the suitors of Helen; see on Phil. 72. Thuc. i. 9.

1114. σοῦ δ' οὐδέν, viz. χάριν (ἐνεκα) ἔπραξε, or οὐδὲν φροντίζων σοῦ, or σὺ δ' οὐδὲν (ἦσθα).—τοὺς μηδένας, 'those who are mere nobodies,'—a disparagement of Menelaus as uxorious, and μαλθακὸς αἰχμητής. Cf. Eur. Ion 596, ὁ μηδὲν ὦν καὶ οὐδένων κεκλήσεται.—ἡξίου, Schol. εἶχεν ἐν ἀριθμῷ.

1116. ἦκε, 'return.'—στραφείην, for ἐντροποίμην, with a genitive as sup. 90.

Mr. Palmer translates, 'but I will not be turned (from my purpose) on account of your noise.'—ἕως ἂν, pronounced by *synizesis*, as in Phil. 1330. So Musgrave and Wunder corrected *ὥς ἂν ᾗς*. Profs. Jebb and Campbell retain this, with Linwood; but the renderings 'provided that you are,' 'so that you may be,' 'however much you may be,' 'as you continue to be' (Mr. Palmer), are clearly untenable.

1118. οὐδ' αὖ. Menelaus may be tyrannical, and I don't approve; but *on the other hand* even just reproaches (like yours) sting, and a time of misfortune is not a time for taunts.

1120. ὁ τοξότης, 'our archer.' The art, as appears from Eur. Herc. Fur. 160, was held in contempt as compared with that of the hoplite. The real reason was, that the *ψιλοὶ* were generally mercenaries. Teucer replies, that the art he possesses is not a common, a vulgar, or a mere tradesman's art, but an art of a soldier at least. See, for the Athenian idea of *βάνανσος*, New Cratylus, § 326.

1122. ἀσπίδα λαβεῖν, to be promoted to the ranks of the heavy-armed, was a technical phrase. See Ar. Pac. 438. The Schol. remarks that such retorts are alien from tragedy, and charges the poet with

- ΤΕΥ. κἄν ψιλὸς ἀρκέσαιμι σοί γ' ὀπλισμένῳ.
 ΜΕ. ἡ γλῶσσά σου τὸν θυμὸν ὥς δεινὸν τρέφει.
 ΤΕΥ. ξὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν. 1125
 ΜΕ. δίκαια γὰρ τόνδ' εὐτυχεῖν κτείναντά με ;
 ΤΕΥ. κτείναντα ; δεινόν γ' εἶπας, εἰ καὶ ζῆς θανών.
 ΜΕ. θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἴχομαι.
 ΤΕΥ. μὴ νυν ἀτίμα θεοὺς θεοῖς σεσωσμένος.
 ΜΕ. ἐγὼ γὰρ ἂν ψέξαιμι δαιμόνων νόμους ; 1130
 ΤΕΥ. εἰ τοὺς θανόντας οὐκ ἔῃς θάπτειν παρών.
 ΜΕ. τοὺς γ' αὐτὸς αὐτοῦ πολεμίους. οὐ γὰρ καλόν.
 ΤΕΥ. ἦ σοὶ γὰρ Αἴας πολέμιος προὔστη ποτέ ;
 ΜΕ. μισοῦντ' ἐμίσει· καὶ σὺ τοῦτ' ἠπίστασο.
 ΤΕΥ. κλέπτης γὰρ αὐτοῦ ψηφοποιὸς ἠϋρέθης. 1135
 ΜΕ. ἐν τοῖς δικασταῖς, κοῦκ ἐμοὶ, τόδ' ἐσφάλη.
 ΤΕΥ. πόλλ' ἂν καλῶς λάθρα σὺ κλέψειας κακά.

mere 'padding' to lengthen the play. Mr. Blaydes calls the criticism 'most just'; yet dialogues of this kind, in which the smartness of repartee is shown, are common in all the tragedies, and it was evidently popular with an Athenian audience, familiar with the proceedings of the law-courts.

1124. ἡ γλῶσσα. He taunts him with being brave in words only; 'how valiant is the spirit that tongue of yours maintains.'

1125. ξὺν τῷ δικαίῳ, 'with justice on one's side.' Cf. Phil. 1251.

1126. εὐτυχεῖν, 'to be buried.' See on Aesch. Pers. 327, κείται θανὼν δειλαῖος οὐ μάλ' εὐτυχῶς, i. e. ἄθραπτος.—κτείναντα, 'when he had slain me (as far as the will went).' 'Had slain you!' Teucer retorts; 'strange, in that case, that you are still alive!' There is the same use of the aorist, implying an attempt that has been already made, in Eur. Ion 1291.

1129. ἀτίμα. This verb, though contrary to analogy, is Homeric. Elmsley proposed ἀτίμου. 'If,' he says, 'you owe your safety to the gods, you should not dishonour them by refusing burial to a corpse.'

1130. ἐγὼ γὰρ κ.τ.λ. 'Do you mean to insinuate that I am the man to slight (hold in contempt) the laws of the gods?'—'You do so, if you object to, and pre-

vent by your presence, the burial of the dead.' As οὐκ ἔῃς forms one idea, generally meaning 'to object to,' 'protest against,' the οὐκ is retained even after εἰ.

1133. προὔστη, 'faced you,' 'confronted you in battle.' The reply is, 'We hated each other, and you knew it,' when you put the question, whether Ajax ever opposed me.'

1135. ψηφοποιός. Here is a passage clearly derived from the Troica (i. e. the 'Homer') current in the time of Sophocles. The precise meaning of the line is obscure, because we have not the details, which however are alluded to in Pind. Nem. viii. 45, κρυφαῖσι γὰρ ἐν ψάφοις Ὀδυσσῇ Δαναοὶ θεράπνευσαν χρυσέων δ' Αἴας στερηθεὶς ὅπλων φόβῳ πάλαισεν. Schol. μὲν ψήφῳ φησὶ (φασὶ) κατακριθῆναι τὸν Αἴαντα ὑπὸ Μενελάου. 'A juggling stealer of his votes' seems to be the sense; i. e. by a sleight of hand you contrived that votes intended for Ajax should be counted against him. Menelaus evades the charge by saying the 'mistake' was made by the judges, not by himself. Some regard Αἴας as the subject to ἐσφάλη, and take τόδε (σφάλμα) for a cognate accusative.

1137. σὺ. ('No, not the judges;') you would be just the person to do speciously many fraudulent deeds.' The reading καλῶς (for κακῶς) is supported by the Schol., ἐμπείρως, and is justly

- ME. τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινί.
 TET. οὐ μᾶλλον, ὡς ἔοικεν, ἢ λυπήσομεν.
 ME. ἔν σοι φράσω· τόνδ' ἐστὶν οὐχὶ θαπτέον. 1140
 TET. σὺ δ' ἀντακούσει τοῦτον ὡς τεθάψεται.
 ME. ἤδη ποτ' εἶδον ἄνδρ' ἐγὼ γλώσση θρασὺν
 ναύτας ἐφορμήσαντα χειμῶνος τὸ πλεῖν,
 ᾧ φθέγμ' ἂν οὐκ ἂν ἡῦρες, ἡνίκ' ἐν κακῷ
 χειμῶνος εἶχετ', ἀλλ' ὑφ' εἵματος κρυφεῖς 1145
 πατεῖν παρείχε τῷ θέλοντι ναυτίλῳ.
 οὕτω δὲ καὶ σὲ καὶ τὸ σὺν λάβρον στόμα
 σμικροῦ νέφους τάχ' ἂν τις ἐκπνεύσας μέγας
 χειμῶν κατασβέσειε τὴν πολλὴν βοήν.
 TET. ἐγὼ δέ γ' ἄνδρ' ὅπωπα μωρίας πλέων, 1150
 ὃς ἐν κακοῖς ὕβριζε τοῖσι τῶν πέλας·
 κᾶτ' αὐτὸν εἰσιδὼν τις ἐμφορῆς ἐμοὶ
 ὀργήν θ' ὁμοῖος εἶπε τοιοῦτον λόγον,
 ἄνθρωπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς·
 εἰ γὰρ ποιήσεις, ἴσθι πημανούμενος. 1155
 τοιαῦτ' ἄνολβον ἄνδρ' ἐνουθέτει παρών.
 ὀρῶ δέ τοί νιν, κᾶστιν, ὡς ἐμοὶ δοκεῖ,
 οὐδεὶς ποτ' ἄλλος ἢ σύ. μῶν ἡνιξάμην;
 ME. ἄπειμι· καὶ γὰρ αἰσχρὸν, εἰ πύθοιτό τις,

preferred by Prof. Campbell and Mr. Blaydes. It has also the authority of MS. Laur.

1138. τινί, i. e. σοί, 'you shall suffer for saying that!' Cf. Agam. 1606, καὶ ταῦτα τᾷπῃ κλαυμάτων ἀρχηγνή. 'Not so much,' the rejoinder is, 'as we shall cause pain (by the saying it), as it seems (from the threat it has extorted).' But the Schol. explains πλέον λυπήσομεν ἔτι, ἢ ἐλυπήσαμεν.

1141. The Schol. records a variant σὺ δ' ἀντακούσει, the other reading being ἀλλ' ἀντακούσει.

1142. γλώσση θρασύν. 'Mere talk, this,' retorts Menelaus; 'you dare not act, and you know it.' The passage following, about the effects of sea-sickness in taking the courage out of a voyager, seems alluded to in Plat. Theaet. p. 135, A, ἐὰν δὲ πάντῃ ἀπορήσωμεν, ταπεινωθέντες τῷ λόγῳ, παρέξομεν ὡς ναυτιῶντες πατεῖν τε καὶ χρῆσθαι ὃ τι ἂν βούληται. Some suspicion is thrown

on the genuineness of the passage by the form κρυφεῖς (al. κρυβέις), for which the Tragic use κρυφθεῖς. If κρυβέις is genuine, it would seem to indicate a later hand. Euripides however has εἰ κρυβήσονται χθονί, Suppl. 543. The Scholiast does not notice the passage at all.

1144. Dindorf reads οὐκ ἐνεῦρες.

1147. οὕτω δὲ καὶ σὲ κ.τ.λ. 'So too with respect to yourself—a very little cloud may bring a gale strong enough to stop a great deal of talk.' The syntax resembles that explained on El. 92. Trach. 287. See Eur. Hel. 2—3.

1151. Aesch. Ag. 1590, Αἴγιος, ὕβριζειν ἐν κακοῖσιν οὐ σέβω. Note the Attic irony in 'I know a man, and somebody said to him,' an *alter ego* in respect of sentiment. The moral conveyed is a weighty one, that ἀσέβεια brings a sure penalty. The passive form of the future follows the analogy of τιμῆσομαι, λέξομαι, φυλάξομαι.

1159. Construe, αἰσχρὸν εἰ πύθοιτό

- λόγοις κολάζειν ᾧ βιάζεσθαι παρῇ. 1160
- ΤΕΤ. ἄφερπέ νυν. κάμοι γὰρ αἰσχιστον κλύειν
ἀνδρὸς ματαίου φλαῦρ' ἔπη μυθουμένου.
- ΧΟ. ἔσται μεγάλης ἔριδός τις ἀγών.
ἀλλ' ὡς δύνασαι, Τεῦκρε, ταχύνας
σπεύσον κοίλην κάπετόν τιν' ἰδεῖν 1165
τῷδ', ἔνθα βροτοῖς τὸν αἰέμνηστον
τάφον εὐρώεντα καθέξει.
- ΤΕΥ. καὶ μὴν ἐς αὐτὸν καιρὸν οἶδε πλησίοι
πάρεισιν ἀνδρὸς τοῦδε παῖς τε καὶ γυνή,
τάφον περιστελοῦντε δυστήνου νεκροῦ. 1170
ὦ παῖ πρόσελθε δεῦρο, καὶ σταθεὶς πέλας
ικέτης ἔφαψαι πατρός, ὃς σ' ἐγείνατο.
θάκει δὲ προστρόπαιος ἐν χερσὶν ἔχων
κόμας ἐμὰς καὶ τῆσδε καὶ σαντοῦ τρίτου,
ικτήριον θησαυρόν. εἰ δέ τις στρατοῦ 1175
βίβ' σ' ἀποσπάσειε τοῦδε τοῦ νεκροῦ,
κακὸς κακῶς ἄθραπτος ἐκπέσοι χθονὸς,
γένους ἅπαντος ρίζαν ἐξημημένους,

τις, i. e. it would be discreditable to be talked about. See Trach. 93.—ᾧ παρῇ Wunder and Dind. with Laur. *Vulgo* πάρα. Cf. 555. 965. 1183.—Menelaus here retires from the stage, leaving the matter in dispute to be settled by Agamemnon.

1161. αἰσχιστον. An hyperbole on αἰσχρὸν in 1159.

1165. By κοίλη κάπετός τις not a dug grave, but some chamber in the rock or some hollow in a ravine seems meant, over which a tumulus (χῶμα) could be raised. For ἰδεῖν implies the looking for such a place, not the preparing it (inf. 1403), and the epithet αἰέμνηστος refers to the primary object of these tumuli, which are generally on some headland, as monuments conspicuous from afar. See Il. vii. 86—91. A dead person is said κατέχειν θήκην, as he is himself γαῖα κάτοχος, and the earth κατέχει νεκρὸν. In Aesch. Suppl. 25 the Chthonian powers are said to have tombs in their keeping, θήκας κατέχοντες.—εὐρώεντα, an epic epithet, 'Αἰδεω δόμον εὐρώεντα, Od. x. 512, which Virgil rendered by *per loca senta situ*.

1168. πλησίοι. See El. 640.—περι-στέλλειν, like περιστέφειν, refers to the

placing memorials and offerings round the spot. It is a funeral term, more often applied to the person than to the place.

1173. προστρόπαιος. The suppliant petition was to the χθόνιοι and the δαίμονες, to hear and ratify the imprecation which is primarily directed against Menelaus. Profs. Jebb and Campbell explain it of a petition to the Greeks to permit the burial. It might mean, 'not to drag you away.' Yet the 'suppliant store' was surely an offering to the dead; a suppliant (wool-tufted) bough would have been exhibited to the Greeks. Besides, how could Eurysaces be called *ικέτης πατρός*, unless he invoked his father's aid as a δαίμων? The child is directed to lay his hand on the body and hold it, this being a formula of claiming possession, like the Roman *manum injicere*. This explains the point of v. 1180—1.

1177. ἐκπέσοι, i. e. ἀπορριφθήη. Cf. Dem. Mid. p. 548, ἐξόριστον ἀνρῆσθαι καὶ μηδαμῇ παρεθῆναι, 'to be allowed admission nowhere within the boundaries.'

1178. ἐξημημένους, 'mowed down,' 'cut up by the scythe of death.' Antig. 602, κατ' αὐτὸν φονία θεῶν τῶν νεκρῶν ἀμὰ κοπίς. The Schol. probably recorded a

αὐτως ὅπως περ τόνδ' ἐγὼ τέμνω πλόκον.
 ἔχ' αὐτὸν, ὦ παῖ, καὶ φύλασσε, μηδέ σε 1180
 κινησάτω τις, ἀλλὰ προσπεσὼν ἔχου.
 ὑμεῖς τε μὴ γυναιῖκες ἀντ' ἀνδρῶν πέλας
 παρέστατ', ἀλλ' ἀρήγετ', ἔς τ' ἐγὼ μόλω
 τάφου μεληθεῖς τῷδε, κἂν μηδεὶς ἔᾳ.

ΧΟ. τίς ἄρα νέατος ἐς πότε λήξει πολυπλάγκτων ἐτέων
 ἀριθμὸς στρ. α. 1185

τὰν ἄπαιστον αἰὲν ἐμοὶ δορυσσοτήν
 μόχθων ἄταν ἐπάγων
 ἀνὰ τὰν εὐρώδην Τρωϊάν, 1190
 δύστανον ὄνειδος Ἑλλάνων;
 ὅφελε πρότερον αἰθέρα δύναι μέγαν ἢ τὸν πολύ-
 κουνον Αἶδαν ἀντ. α. 1192

variant *ἐξηρημένος*, for his comment *ἴν' ἢ ἀφρημένος* can hardly have any other reference.

1179. αὐτως. See on Phil. 426.

1183. Linwood cites a variant *μαλὼν μεληθῶ* from Etymol. Mag., adding "recte fortasse."

1184. κἂν μηδεὶς ἔᾳ, 'even if every one should object.' Cf. Phil. 443, *ὅπου μηδεὶς ἐφῆ*.—*Exit* Teucer, leaving Tecmessa in charge of the body.

1185. The *stasimon* following, in a somewhat unusual metre partaking of a choriambic-glyconic character, expresses the eager desire of the army to return home. The hardships of the camp, the curse of war, the untiring energy of their late master, and the dulness of the 'squalid Troad' form the burden of the song.

Ibid. Schol. τίς ἄρα ἡμῖν ὁ ἔσχατος τῶν ἐτῶν ἀριθμὸς τῶν πολυπλάγκτων; ἐς πότε λήξει ὁ ἀριθμὸς τῶν ἐτῶν, ἐμοὶ πόνοους (πλάνους;) παρασκευάζων; The notion is that of a long series, in which the last term or number has not yet appeared. It is uncertain whether the epithet is not a mere common-place, 'years that have a wide range,' or wearisome length. Others understand, with the Schol., 'troubles,' 'unquiet years.' Linwood approves the syntax suggested by Schneidewin, *τίς ἀριθμὸς λήξει νέατος*, i. e. *ὥστε νέατος γενέσθαι*. The obvious question is, 'What will be the last year of this dreary service?'

1189. ἐπάγων. The long term of years is said to 'bring on this endless

plague of war-toils in this dull dreary Troy' (Troad).—*δορυσσοτής*, a form of *δορυσσός*. The common reading *δορυσσόντων*, retained by Mr. Palmer, is clearly barbarous. The other form is given in MS. Laur., Schol. τῶν κατὰ πόλεμον μόχθων. The same confusion of *δορύσσοντα* and *δορυσσόγητα* occurs in Eur. Heracl. 774.

1190. εὐρώδην. Schol. σκοτεινὴν καὶ ἀερῶδην τοῖς Ἑλλήσιν. It is clear from the context that an epithet of disparagement is intended, and it is surprising that editors should follow Lobeck in his attempt to show that *εὐρώδην* here means *εὐρὺν*, which would give a very feeble sense.—I have given *Τρωϊάν* for *Τροίαν*, not only because Cobet has shown, *Miscell. Crit.* p. 253, that the former is the only true form, but because the metre requires it. Wunder reads *ἀντὰν εὐρώδεα Τρωϊάν*. The coincidence with v. 1197 is not exact with that of 1190, but both may be reduced to an iambic dimeter. Linwood marks the passage with an *obelus* as corrupt. Violent changes have been introduced without sufficient reason, *ἀν* (*sic*) τὰν εὐρυεδῇ Τροίαν Mr. Blaydes, partly after Musgrave, and *ἰὼ πόνοι πρόπονοι* Dindorf, —an invocation which *per se* is nonsense. (Mr. Palmer calls it "a most abominable monstrosity," p. 121.) But 'toils which beget other toils' well describe wars which involve new conflicts and new disasters. Schol. ἢ παλαιὸν, ἢ ἀρχηγὸν τῶν πόνων.

1192. ὅφελε κ.τ.λ. 'Would that that

κείνος ἀνὴρ, ὃς στυγερῶν ἔδειξεν ὄπλων 1195
 Ἑλλάσι κοινὸν Ἄρη.
 ἰὼ πόνοι πρόγονοι πόνων.
 κείνος γὰρ ἔπερσεν ἀνθρώπους.
 ἐκείνος οὔτε στεφάνων 1200
 οὔτε βαθειῶν κυλίκων
 νεῖμεν ἐμοὶ τέρψιν ὁμιλεῖν,
 οὔτε γλυκὺν αὐλῶν ὄτοβον
 δύσμορος οὔτ' ἐννυχίαν
 τέρψιν ἱαίνειν.
 ἐρώτων δ' ἐρώτων ἀπέπαυσεν, ὦμοι. 1205
 κείμεν δ' ἀμέριμος οὕτως,
 αἰὲ πικριναῖς δρόσοις
 τεγγόμενος κόμας,
 λυγρᾶς μνήματα Τρώας. 1210
 καὶ πρὶν μὲν ἐξ ἐννυχίου
 δείματος ἦν μοι προβολὰ
 καὶ βελέων θούριος Αἴας,
 νῦν δ' οὗτος ἀνείται στυγερῶ
 δαίμονι. τίς μοι, τίς ἔτ' οὖν 1215
 τέρψις ἐπέσται ;
 γενοίμαν ἵν' ὑλάεν ἔπεστι πόντου

man who first showed the Greeks a general conflict of hateful arms had ere that vanished into the broad sky or into the unseen world, the common abode of so many; for he it was who caused the deaths of his fellow-men.' It was a frequent form of expression, to fly into the air or sink into the earth; see on Aesch. Suppl. 760—3, and for πολυκοινων *Ἄιδαν* *ibid.* 148, τὸν γάϊον, τὸν πολυξενώ-
 ταν Ζῆνα τῶν κεκμηκότων.

1199. ἐκείνος κ.τ.λ. 'Not he, luckless wight! gave me a share in the pleasures of festive chaplets or of the deep bowl in company with others (ὁμιλεῖν), nor the booming sound of the sweet pipe, nor the nightly joys of love for sleepers: no! from love, from all my loves, he stopped me, alas! and now I am lying here without pursuit, my hair ever drenched by the clinging dew, with sad memories of Troy.' There is nothing in this beautiful passage that presents any serious difficulty. The Schol. explains

ἀμέριμος by πολυμέριμος, but more correctly by ἐν οὐδεμίᾳ μερίμῃ ὢν. *Nullam mei curam habens*, Linwood from Meineke.

1210. μνήματα is in apposition to the sentence; 'and these are the recollections which I have of my campaign in the Troad.'

1214. ἀνείται, ἀνερὸς γέγονε, 'has become a victim of the hateful god of war.' So Eur. Phoen. 954, οὗτος δὲ πῶλος τῇδ' ἀνειμένος πόλει.

1216. ἐπέσται, 'will follow after his fate.' Mr. Blaydes reads ἔτ' ἔσται, objecting to ἔπεστι following so close.

1217. γενοίμαν, 'O that I could be where the woody headland overhangs the sea, washed by its spray, even under the high top of Sunium, that from thence I might greet the sacred Athens.' To a resident in Salamis, the foreland known to all as Σοῦνιον ἄκρον Ἀθηνέων would be an object of special regard and veneration.—For πόντου, depending

πρόβλημ' ἀλίκλυστον, ἄκραν
 ὑπὸ πλάκα Σουνίου,
 τὰς ἱεράς ὅπως
 προσείποιμεν Ἀθάνας.

1220

ΤΕΥ. καὶ μὴν ἰδὼν ἔσπευσεν τὸν στρατηλάτην
 Ἀγαμέμνον' ἡμῶν δεῦρο τόνδ' ὀρμώμενον
 δῆλος δέ μοῦστι σκαιὸν ἐκλύσων στόμα.

1225

ΑΓΑΜΕΜΝΩΝ.

σὲ δὴ τὰ δεινὰ ῥήματ' ἀγγέλλουσί μοι
 τλῆναι καθ' ἡμῶν ὧδ' ἀνοιμωκτὶ χανεῖν ;
 σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος λέγω,
 ἧ που τραφεῖς ἂν μητρὸς εὐγενοῦς ἄπο
 ὑψηλ' ἐκόμπεις καπ' ἄκρων ὠδοιπόρεις,
 ὅτ' οὐδὲν ὦν τοῦ μηδὲν ἀντέστης ὑπερ,
 κοῦτε στρατηγούς οὔτε ναυάρχους μολεῖν
 ἡμᾶς Ἀχαιῶν οὔτε σοῦ διωμόσω
 ἀλλ' αὐτὸς ἄρχων, ὥς σὺ φῆς, Αἴας ἔπλει.

1230

on πρόβλημα, Mr. Blaydes would read πόντω, which is probable. But Schol. ἔνθα ὁλώδης ἐξοχὴ τῆς θαλάττης ἐστί.—Hesych. ἐλῆεν δασὺ, ξυλῶδες.

1221. τὰς ἱεράς. The Schol. notices the compliment to an Athenian audience.

1223—5. Teucer returns rather suddenly (see 1184). The genuineness of these three lines, which are not very Sophoclean in character, may perhaps be questioned. The Schol. says that Didymus read the last thus, καὶ δῆλος ἐστὶν ὥς τι σημανῶν νέον. They may have been added by an actor who thought σὲ δὴ in Agamemnon's speech too abrupt. The tragics, I believe, say λύειν, not ἐκλύειν στόμα.

1226 seqq. The imperious address of the general-in-chief is well conceived and rhetorically expressed. We may surmise that in so long extending the controversy about the burial, the poet designed to illustrate the evils of too autocratic military government.—σὲ δὴ, 'so it is you, is it,'—see Ant. 441, El. 1445, and for τὰ δεινὰ sup. 312.

1227. ἀνοιμωκτὶ, 'with impunity.' Both οἰμᾶσθαι, 'to suffer for it,' and χανεῖν, *hiscere*, are of comic rather than tragic character; but προσχάνης occurs in Agam. 893.

1228. αἰχμαλωτίδος. Schol. τῆς Ἡσιόνης.

1229. ἄπο. It would be easy to read ὕπο, but the full sense is 'born-and-bred from.'—ἐπ' ἄκρων, Schol. ἐπ' ἄκρων δακτύλων ἔβαινες γαυριῶν.—τοῦ μηδὲν, τοῦ Αἴαντος τελευτήσαντος, *id.* Cf. Eur. Ion 594, ὁ μηδὲν ὦν καὶ οὐδέναν κεκλήσομαι.

1233. οὐδὲ σοῦ Mr. Blaydes, perhaps rightly, though the tendency to attraction may account for οὔτε. As usual in verbs of this kind, the negative, though really belonging to the infinitive, 'you swore we did not come as commanders by land or sea either of the Greeks generally or of you,' in respect of syntax attaches to διωμόσω. See Trach. 378. The Schol. remarks γρ. διωρίσω.

1234. ὥς σὺ φῆς. See v. 1099. Prof. Jebb remarks that this is an exaggeration, as Teucer had only denied the special right of Menelaus to dictate to him. It seems that Agamemnon regards himself and his brother as joint rulers with equal authority over subordinates. The phrase πρὸς δούλων roughly reminds Teucer of his parentage. Cf. 1020. Wunder observes that οὔτε σοῦ really and more particularly means Ajax.

ταῦτ' οὐκ ἀκούειν μέγала πρὸς δούλων κακά; 1235
 ποίου κέκραγας ἀνδρὸς ὧδ' ὑπέρφρονα;
 ποῖ βάντος ἢ ποῦ στάντος οὐπὲρ οὐκ ἐγώ;
 οὐκ ἄρ' Ἀχαιοῖς ἄνδρες εἰσὶ πλὴν ὅδε;
 πικροὺς ἔοιγμεν τῶν Ἀχιλλείων ὄπλων
 ἀγῶνας Ἀργείοισι κηρῦξαι τότε, 1240
 εἰ πανταχοῦ φανούμεθ' ἐκ Τεύκρου κακοῖ,
 κοῦκ ἀρκέσει ποθ' ὑμῖν οὐδ' ἡσσημένοις
 εἵκειν ἅ τοῖς πολλοῖσιν ἤρεσκεν κριταῖς,
 ἀλλ' αἰὲν ἡμᾶς ἢ κακοῖς βαλεῖτέ που
 ἢ σὺν δόλῳ κεντήσεθ' οἱ λελειμμένοι. 1245
 ἐκ τῶνδε μέντοι τῶν τρόπων οὐκ ἂν ποτε
 κατάστασις γένοιτ' ἂν οὐδενὸς νόμου,
 εἰ τοὺς δίκη νικῶντας ἐξωθήσομεν
 καὶ τοὺς ὀπισθεν ἐς τὸ πρόσθεν ἄξομεν.
 ἀλλ' εἰρκτέον τάδ' ἐστίν. οὐ γὰρ οἱ πλατεῖς 1250
 οὐδ' εὐρύνωτοι φῶτες ἀσφαλέστατοι,
 ἀλλ' οἱ φρονούντες εἴ κρατοῦσι πανταχοῦ.

1236. ποίου κ.τ.λ. 'What sort of man was this, about whom you utter such haughty words (that he was independent of us, &c.)? Whither did he go, or where did he stand, that I did not?' Hesych. *ὑπέρφρονα*: *ὑψηλόφρονα*. The meaning is (Wonder), that Ajax had neither undertaken nor performed anything without Agamemnon's assistance, and therefore he was not the prime actor in any exploit. The best MSS. have *ποῦ βάντος*, but this reading gives virtually the same sense to both participles. See Trach. 40, and for the genitive, Phil. 439. Trach. 928.

1239. πικροὺς, 'to our cost.' The contest of the arms between Ajax and Ulysses, and the assent of Agamemnon to Nestor's proposal that the Trojans shall adjudge them, is described at length in Q. Smyrnaeus, v. 140 seqq.

1241. εἰ πανταχοῦ κ.τ.λ. 'If on every score (tyranny as well as unfairness) we shall be made out by Teucer to have acted basely.' See on *φάvels*, sup. 1020, and for *πανταχοῦ* inf. 1369. Prof. Campbell translates 'in all that we do,' Prof. Jebb, 'come what will,' 'in any case.'

1242. ὑμῖν, viz. you and Ajax, and

your partisans; 'if you are not content, even when beaten in the contest, to concede (submit to) what the majority of the judges decided on.' Schol. *οὐκ εἴξετε καὶ ἐμμενεῖτε τοῖς κεκριμένοις*.

1244. βαλεῖτε, 'assail us with bad words,' or 'with charges of doing wrong' (cf. κακοῖ, 1241). So αἰτία βάλοι κακῇ, Trach. 940.—σὺν δόλῳ, 'or by the use of craft stab us (in spite) as the party defeated.' (Prof. Jebb's version, 'prick me by stealth,' is terse and brief, but hardly brings out the full sense.)—οἱ λελειμμένοι, sc. ἡττηθέντες, as τοὺς ὀπισθεν v. 1249.

1247. κατάστασις. If such ways (practices) are to prevail, no law can remain firmly established. See v. 1074.

1250. ἀλλ' εἰρκτέον κ.τ.λ. 'No! some check must be put to these proceedings, (and men must not imagine that mere strength will carry the day; for 'tis not your wide-shouldered or your broad-backed men that stand most securely; it is those who are right-minded that prevail on every occasion.' For the simile following compare Ant. 477. 'Huge as the ox may be, and small the goad that drives him, nevertheless he is made by it to go straight on the road.'

- μέγας δὲ πλευρὰ βούς ὑπὸ σμικρᾶς ὁμως
 μάστιγος ὀρθὸς εἰς ὁδὸν πορεύεται.
 καὶ σοὶ προσέρπον τοῦτ' ἐγὼ τὸ φάρμακον 1255
 ὁρῶ τάχ', εἰ μὴ νοῦν κατακτήσει τινα·
 ὃς ἀνδρὸς οὐκέτ' ὄντος, ἀλλ' ἤδη σκιάς,
 θαρσῶν ὑβρίζει καὶ ξελευθεροστομεῖς.
 οὐ σωφρονήσεις; οὐ μαθὼν ὃς εἴ φύσιν
 ἄλλον τιν' ἄξεις ἄνδρα δεῦρ' ἐλεύθερον, 1260
 ὅστις πρὸς ἡμᾶς ἀντὶ σοῦ λέξει τὰ σά;
 σοῦ γὰρ λέγοντος οὐκέτ' ἂν μάθοιμ' ἐγώ·
 τὴν βάρβαρον γὰρ γλῶσσαν οὐκ ἐπαῖω.
 XO. εἴθ' ὑμῖν ἀμφοῖν νοῦς γένοιτο σωφρονεῖν.
 τούτου γὰρ οὐδὲν σφῶν ἔχω λῶον φράσαι. 1265
 TET. φεῦ· τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς
 χάρις διαρρεῖ καὶ προδοῦσ' ἀλίσκεται,
 εἰ σοῦ γ' ὅδ' ἀνὴρ οὐδ' ἐπὶ σμικρῶν λόγων,
 Αἴας, ἔτ' ἴσχει μνήστιν, οὐδ' σὺ πολλάκις
 τὴν σὴν προτείνων προῦκαμες ψυχὴν δόρει· 1270
 ἀλλ' οἴχεται δὴ πάντα ταῦτ' ἐρριμμένα.
 ὦ πολλὰ λέξας ἄρτι κἀνόητ' ἔπη,

1255. τὸ φάρμακον. Schol. τὸ τῆς μάστιγος.

1257. ἀνδρός. The Schol. supplies ὑπέρ. The genitive in v. 1236 seems similar; but some take it here as genitive absolute.

1260. ἐλεύθερον, i. e. not δοῦλον, like yourself. In ἀντὶ σοῦ there is a reference to the πρόξενοι or προστάται, who, as *patroni*, protected the rights of those who had no legal status.

1263. ἐπαῖω. A rare word, used in Ar. Nub. 650, and two or three times by Plato. There is an allusion to his having learned the mother tongue of the Trojan Hesionē. The bitter feelings engendered by *caste* are here well shown.

1266. ταχεῖά τις. He should rather have said ὡς ταχύ τι διαρρεῖν καὶ οὐ χρόνιον ἔστιν ἡ χάρις, 'how transient a thing is gratitude in mortals,—how soon it passes away and is found to leave them!'—*διαρρεῖ*, viz. like water; cf. v. 523, and *διαρρόδην* applied to blood, Aesch. Cho. 59. Teucer is indignant that the question should have been put (1236), 'Who was this man?' when

Ajax had performed such services for the Greeks.—*ἀλίσκεται*, cf. 648.

1268. εἰ, 'as is proved by the fact that,' &c. Cf. Oed. Col. 260. In the sense of *siquidem* or *quoniam* it is followed by οὐ, and not by μή.—ἐπὶ σμικρῶν λόγων, 'even in matters of small import,' or consideration, viz. in such a trifling matter as permitting a burial. So ἐπὶ δίκης 'at a trial,' ἐπὶ ἀγώνων, ἐπὶ δώρων ἔρχο, Il. ix. 602. Wunder maintains that neither the plural nor the genitive is good Greek, and he reads *σμικρῷ λόγῳ* on his own conjecture, 'if this man makes no mention of you even in a few words.'

1269. οὐ, governed partly by the preposition in *προτείνων*, i. e. *προβαλλόμενος*, *παραβαλλόμενος* ψυχὴν, Il. ix. 322.

1271. δῆ. 'All these services, it seems, are thrown away and are forgotten.' The compound *ἀπορρίπτειν* is usual in this sense, since *ρίπτειν* is merely to toss or fling, e. g. Trach. 780.

1272. ἀνόητ', 'foolish,' seems a better reading than *ἀνόητ'*, 'vain,' 'useless.' It has much the same MS. authority,

οὐ μνημονεύεις οὐκέτ' οὐδὲν, ἡνίκα
 ἐρκέων ποθ' ὑμᾶς οὔτος ἐγκεκλημένους,
 ἦδη τὸ μηδὲν ὄντας, ἐν τροπῇ δορός 1275
 ἐρρύσατ' ἐλθὼν μῦνος, ἀμφὶ μὲν νεῶν
 ἄκροισιν ἦδη ναυτικοῖς ἐδωλίοις
 πυρὸς φλέγοντος, ἐς δὲ ναυτικὰ σκάφη
 πηδῶντος ἄρδην Ἐκτορος τάφρων ὑπερ;
 τίς ταυτ' ἀπείρξεν; οὐχ' ὅδ' ἦν ὁ δρῶν τάδε, 1280
 ὃν οὐδαμοῦ φῆς οὐδὲ συμβῆναι ποδί;
 ἄρ' ὑμῖν οὔτος ταυτ' ἔδρασεν ἐνδίκᾳ;
 χῶτ' αὖθις αὐτὸς Ἐκτορος μόνος μόνου,

and is preferred by Wunder and Prof. Campbell. See v. 758.

1273. οὐκέτ' οὐδὲν. 'Have you no memory at all left of the time when this man came alone and rescued you when you were shut in your ramparts and were already as good as dead, at the critical turn of the fight, when the fire was blazing on the upper benches of the vessels, and Hector was taking a high leap over the trench right into (amongst) the hulls of your ships?' This is one of the many passages in this play which show a marked deviation from the Iliad as we have it, in which Patroclus, and not Ajax, was the real defender of the fleet, Il. xvi. 293, though Ajax did good service by keeping off the enemy for a time, *ib.* xv. 420 and 731, *ἔγχεϊ δ' αἰ Τρῶας ἔμυνε νεῶν, ὅστις φέροι ἀκάματον πῦρ*. In xvi. 122 Ajax is distinctly beaten, and the fleet is fired, *χάζετο δ' ἐκ βελέων, τοὶ δ' ἐμβαλον ἀκάματον πῦρ νηὶ θεῇ*. In Q. Smyrnaeus v. 215 Ajax boasts to Ulysses that he was the saviour of the fleet, *ἐγὼ δ' ὅπ' ἀταρβεί θυμῷ ἔστην καὶ πυρὸς ἄντα καὶ Ἐκτορος, ὅς μοι ὑπείκε πάντῃ ἐν ὁμίλῃ*.

1274. ἐρκέων. The Schol. supplies *ἐντός*, and there can be no doubt that in the mind of the poet the idea of 'enclosure within' led to an anomalous use of his favourite genitive. A very similar use is *τόνδ' εἰσεδέξω τειχεῶν*, for *εἰσω*, Eur. Phoen. 451. Here we might easily read *ἐνδον* or *ἐντός* for *οὔτος*.

1275. ἐν τροπῇ δορός. Cf. Agam. 1208, *ὡς δ' ἐπωλολύετο ἡ παντότολμος, ὥσπερ ἐν μάχῃς τροπῇ*.

1276. The repetition in *νεῶν*—*ναυτικοῖς*—*ναυτικὰ* is awkward. Bothe proposed *ναυτικοῖς θ'*, in which case *νεῶν ἄκροισι* (*κορύμβοις*) will be meant, Il. ix.

241. Wunder adopts the correction.

1279. πηδῶντος. In Il. xii. 462—6 Hector is said to have broken the gates of the camp, and *ἔσθορε* and *ἔσᾶλτο πόλιν* imply his rushing in at the breach. But not a word is said in the Iliad about his taking a leap over the trench, and Wunder is wrong in saying 'the fact is related by Homer, Il. xv. 355 seqq.' Prof. Jebb is, I think, also wrong in supposing this will fit with Il. xiii. 53, where it is merely said that Hector led the Trojans who had crossed (*ὑπερκατέβησαν*) the trench. The word *ἄρδην* is in fact very significant, and describes what we call a 'flying leap,' whereas *ὑπερκαταβῆναι* is to cross by getting down into a moat. It is no use contending against the obvious fact, that the poet had not, or knew not, our version of the Iliad.

1280. Hesych. *ἀπείρξεν ἐκάλυπεν*.

1281. συμβῆναι. This evidently refers, as the Schol. perceived, to *ποῦ βάντος* in v. 1237. But the exact sense is not clear. 'Set foot by thine,' Prof. Campbell; 'stood by thee against the enemy,' Wunder. In either case, this was different from what Agamemnon really said, and Linwood supposes that in his indignation he regards the general meaning rather than the actual words uttered by Agamemnon.

1282. ἐνδίκᾳ. Again the meaning is rather doubtful; 'did not Ajax do all this for you as his duty prompted him?' Prof. Jebb thinks there is emphasis on *ὑμῖν* as well as on *ταῦτα*, and that the sense is, 'even enemies can scarcely quarrel with his conduct here.' This seems somewhat artificial. Mr. Blaydes adopts *ἡ δίχα*, from Jacobs, which seems to me very improbable. Linwood renders it *voûis probata*, comparing v. 1363.

λαχών τε κακέλευστος, ἦλθ' ἐναντίος,
 οὐ δραπέτην τὸν κλῆρον ἐς μέσον καθείς, 1285
 ὕγρας ἀρούρας βῶλον, ἀλλ' ὅς εὐλόφου
 κυνῆς ἔμελλε πρῶτος ἄλμα κουφιεῖν;
 ὃδ' ἦν ὁ πρᾶσσω ταῦτα, σὺν δ' ἐγὼ παρὼν,
 ὁ δοῦλος, οὐκ τῆς βαρβάρου μητρὸς γεγώς.
 δύστηνε, ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς; 1290
 οὐκ οἶσθα σοῦ πατρὸς μὲν ὃς προῦφν πατῆρ
 ἀρχαῖον ὄντα Πέλοπα βάρβαρον Φρύγα;
 Ἀτρεία δ', ὃς αὖ σ' ἔσπειρε δυσσεβέστατον,
 προθέντ' ἀδελφῶ δειπνον οἰκείων τέκνων;
 αὐτὸς δὲ μητρὸς ἐξέφυς Κρήσσης, ἐφ' ἣ 1295
 λαβὼν ἐπακτὸν ἄνδρ' ὁ φιτύσας πατῆρ
 ἐφήκεν ἑλλοῖς ἰχθύσιν διαφθοράν.
 τοιοῦτος ὦν τοιῶδ' ὄνειδίζει σποράν;
 ὃς ἐκ πατρὸς μὲν εἰμι Τελαμῶνος γεγώς,
 ὅστις στρατοῦ τὰ πρῶτ' ἀριστεύσας ἐμὴν 1300
 ἴσχει ξύνευνον μητέρ', ἣ φύσει μὲν ἦν

1286. ὕγρας κ.τ.λ. In this also we have a non-Homeric account of the *μονομαχία* between Ajax and Hector in Il vii. 183. Here it is said that a fraud was committed in making one ballot of clay, which by its weight remained in the helmet when shaken to see which lot fell out first. The same story was told of Cresphontes and the sons of Aristodemus in casting lots for the Peloponnese. Even the Schol. says *ἐπαινεῖ αὐτὸν οὐχ Ὀμηρικῶς*, i. e. not according to the Homeric account, though it was the custom of the scholiasts to force everything to suit Homer.

1289. ὁ δοῦλος, sc. ὑπὸ σου καλούμενος, v. 1228.

1292. Here, like Aeschylus describing the same event in Ag. 1560 seqq., the poet probably follows the narrative of the 'Cypria.' Sophocles wrote a play on this theme, the *Atreus*, and Euripides the *Κρήσσαι*. Aeschylus alludes to the adultery of Aërope with Thyestes, Ag. 1164, *ἐνὰς ἀδελφοῦ τῷ πατοῦντι δυσμενείς*. Atreus is called *δυσσεβέστατος*, *nefarius Atreus*, Hor. A. P. 186, as the perpetrator of the Thyestean banquet.

1296. *ἐπακτὸν ἄνδρα*, 'an imported (introduced) man,' 'a man who had no

business to be there,' Schol. τὸν *μοιχόν*. One account said that Aërope was detected in the company of a slave, and if Sophocles followed this, it is uncertain whether it is the man or the woman who was flung to be food for the 'mute fishes,' or both of them together.

1298. *τοιῶδε*, sc. *ἐμοὶ τῷ τοιῶδε ὄντι*. Linwood reads *τοιάνδ'* with two MSS.—*ὄνειδίζει*, v. 1228.

1299. *ἐκ πατρὸς μὲν*. He should have added, *ἐκ δὲ μητρὸς Ἡσιόνης*.

1300. *ὅστις*, 'one who—.' The use of this word is very subtle. It is never used for the simple *ὅς* (in Agam. 162 the true reading is probably *οὐδ' ὅς τοῖς πάροιθεν ἦν μέγας*), but has either a causal sense, or implies 'one of a class.' Here he may mean, *ἐκ Τελαμῶνος*, *ἐπεὶ Ἡρακλῆς ἔδωκεν Ἡσιόνην αὐτῷ, ὅστις ἄριστος ἦν στρατοῦ*. Hesione had been saved by Hercules from a sea-monster, just as another solar hero, Perseus, delivered Andromeda. The event is alluded to in the *Iliad*, xx. 147, *ὅφρα τὸ κῆτος ὑπεκπροφυγὼν ἀλείαιτο*.

1301. *φύσει μὲν*. The context to be supplied is *εἰ καὶ αἰχμαλωτίδα αὐτὴν λέγεις*, v. 1228. The *δὲ* following connects the narrative

βασίλεια, Λαομέδοντος ἔκκριτον δὲ νῦν
 δώρημ' ἐκείνη δακεν Ἀλκμήνης γόνος.

ἄρ' οὐδ' ἄριστος ἐξ ἀριστεύον δυοῖν

βλαστῶν ἂν αἰσχύνοιμι τοῖς πρὸς αἵματος, 1305

οὓς νῦν σὺ τοιοῦσδ' ἐν πόνοισι κειμένους

ὠθεῖς ἀθάπτους, οὐδ' ἐπαισχύνει λέγων;

εἰ νῦν τόδ' ἴσθι, τούτον εἰ βαλεῖτέ που,

βαλεῖτε χημάς τρεῖς ὁμοῦ συγκειμένους.

ἐπεὶ καλὸν μοι τοῦδ' ὑπερπονουμένη 1310

θανεῖν προδήλως μᾶλλον ἢ τῆς σῆς ὑπὲρ

γυναικὸς, ἢ † τοῦ σοῦ γ' ὁμαίμονος λέγω;

πρὸς ταῦθ' ὅρα μὴ τοῦμόν, ἀλλὰ καὶ τὸ σόν.

ὥς εἴ με πημανεῖς τι, βουλήσει ποτὲ

καὶ δειλὸς εἶναι μᾶλλον ἢ ἔμοι θρασύς. 1315

ΧΟ. ἄναξ Ὀδυσσεῦ, καιρὸν ἴσθ' ἐληλυθὼς,

1303. ἐκείνη. As usual, this is *illi*, not *ei* (*αὐτῇ*), 'to that distinguished man.' See v. 20.—ἔκκριτον, sc. ἐξείρεται, Aesch. Ag. 927.

1305. τοῖς πρὸς αἵματος, i.e. my kinsman Ajax. See El. 1125. The sense is, 'I am not likely, am I, thus born of parents most distinguished in deeds and in birth, to disgrace Ajax,' i.e. to be one of whom he was ashamed? Porson read *ἀριστέρων*, but the change does not exceed a reasonable probability. Prof. Jebb seems to adopt it (though he has *ἄριστος* in the text), "born to the nobleness of two noble parents."

1306. ἐν πόνοισι. 'In the midst (in a time of) such troubles.' The general position of affairs is meant,—the mad action of Ajax, and the grievous consequences of it.—λέγων, 'at giving the order,' viz. to refuse burial, (or, with Hermann, 'to avow it.') In fact, the order had been given by Menelaus, v. 1064. Mr. Blaydes needlessly reads *ψέγων*, and seems to think *γγελῶν* (!) a possible reading,—which I do not.

1308. βαλεῖτε. On account of *που*, this probably means *ἐκβαλεῖτε ἀθᾶπτον*. Cf. v. 1333. Yet both *κακοῖς βαλεῖτε* in v. 1244, and *βαλεῖτε χημάς*, point to the sense 'you will assail.' On the one hand, *συγκειμένους* will bear the sense *οἱ ὁμοῦ προκείμενοι*, but on the other, the Schol. gives a var. lect. *συνεμ-πόρους*.

1311. προδήλως. 'Plainly,' 'avowed-

ly,' 'without any mistake.' "Certae occumbere morti," Linwood. Schol. *λαμπρῆς, ἀνδρείως*,—a somewhat strange gloss. Most of the editors understand 'publicly,' which is rather a feeble sense. Prof. Campbell explains, 'dying in conflict with the chieftains.'

1312. ἢ—λέγω; 'Or your brother's wife (woman), should I rather say?' If the passage is correct, there seems a strong and bitter reflection on the character of Helen. Possibly some gossip of the old epics is alluded to. Prof. Campbell says, "Teucer speaks with contemptuous indifference of the woman belonging to the Atridae." But the reading is not certain. The MSS. give *τοῦ σοῦ θ' ὁμαίμονος λέγω*; Several corrections have been proposed, *τοῦ σοῦ ξυναίμονος*, *σοῦ σοῦ θ' ὁμαίμονος*, *τῆς τοῦ ξυναίμονος*. I agree with Mr. Palmer that "*τοῦ σοῦ γ'*" is not the sort of Greek which Sophocles would have used."

1313. ὅρα κ.τ.λ., 'look not to my interests only, but to your own also; since, if you persist in doing me a wrong, you shall wish some day that you had even played the coward rather than the bold man in my case (in dealing with me).' For *ἐν ἐμοὶ* see 366. 1092. Schol. *βουλήσει ποτὲ καὶ δειλὸς εἶναι καὶ μὴ ὑπ' ἐμοῦ ἀνααιρεθῆναι*.

1316. καιρόν. 'Know that your arrival is timely, if you are here to help not in tightening, but in loosing, the knot'

- εἰ μὴ ξυνάψων, ἀλλὰ συλλύσων πάρει.
 ΟΔ. τί δ' ἔστιν, ἄνδρες; τηλόθεν γὰρ ἡσθόμην
 βοὴν Ἀτρειδῶν τῷδ' ἐπ' ἀλκίμῳ νεκρῷ.
 ΑΓΑ. οὐ γὰρ κλύοντές ἐσμεν αἰσχίστους λόγους, 1320
 ἄναξ Ὀδυσσεῦ, τοῦδ' ὑπ' ἀνδρὸς ἀρτίως;
 ΟΔ. ποίους; ἐγὼ γὰρ ἀνδρὶ συγγνώμην ἔχω
 κλύοντι φλαῦρα συμβαλεῖν ἔπη κακά.
 ΑΓΑ. ἤκουσεν αἰσχροῖα δρῶν γὰρ ἦν τοιαῦτά με.
 ΟΔ. τί γάρ σ' ἔδρασεν, ὥστε καὶ βλάβην ἔχειν; 1325
 ΑΓΑ. οὐ φησ' ἑάσειν τόνδε τὸν νεκρὸν ταφῆς
 ἄμοιρον, ἀλλὰ πρὸς βίαν θάψειν ἐμοῦ.
 ΟΔ. ἔξεστιν οὖν εἰπόντι τάληθ' ἡ φίλῳ
 σοὶ μηδὲν ἦσσον ἢ πάρος ξινηρετεῖν;
 ΑΓΑ. εἶπ' ἡ γὰρ εἶπεν οὐκ ἂν εὖ φρονῶν, ἐπεὶ 1330
 φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω.
 ΟΔ. ἄκουέ νυν. τὸν ἄνδρα τόνδε πρὸς θεῶν
 μὴ τλῆς ἄθαπτον ὧδ' ἀναλγήτως βαλεῖν
 μηδ' ἡ βία σε μηδαμῶς νικησάτω
 τοσόνδε μισεῖν ὥστε τὴν δίκην πατεῖν. 1335
 κάμοι γὰρ ἦν ποθ' οὗτος ἔχθιστος στρατοῦ,

(Jebb). See sup. 34, *καίρῳ δ' ἐφήκεις*, and Ant. 39, *λύουσ' ἂν ἡ φάπτουσα*. Trach. 933, *τοῦργον ὡς ἐθάψειν*. Mr. Palmer rightly explains the sense, "if you are come not to aggravate the strife, but to allay it." Prof. Campbell takes *ξυνάψων* quite differently, 'to begin a fray.'

1319. *βοὴν*, 'the loud voice.'—*ἀλκίμῳ*, as the Schol. observes, conveys the opinion of the speaker that the deceased was a valiant man, and so deserving of funeral honours. He remarks too that the complimentary address *ἄναξ Ὀδυσσεῦ* is intended to court his assistance.

1323. *συμβαλεῖν*, 'to contribute on his part.' ("To join wordy war," Prof. Jebb, who compares *συμβάλλειν λόγους*, *ἔριν*, to join in argument, strife, &c.) "Should retort abusive language," Mr. Blaydes.

1324. *δρῶν γὰρ ἦν*. 'He (Teucer) had discreditable things said of him, because what he had been doing to me was of the like kind,' viz. attempting to defy my authority. He alludes to the taunt about his birth v. 1228.

1325. *τί γάρ κ.τ.λ.* 'Why, what did he do to you, so that you were harmed by it?' (Lit. 'so grievous as even to hurt you.') For *βλάβας ἔχειν* see Aesch. Ag. 862. Eum. 766.

1329. *ξινηρετεῖν*, on the analogy of *ὑπηρετεῖν* and *ἀντηρέτης*, seems safer than *ξινηρεμεῖν*, the reading of the Schol. and Laur. by a correction, the first hand having *ξινηρεμεῖν*, with most of the other MSS. Ulysses asks if a friend may speak the truth (i. e. an unwelcome truth, since it implies *ἀσέβεια* in Agamemnon), and not give offence. Eur. Troad. 48, *ἔξεστι—μέγαν δαίμονα προσεννέπειν*;

1330. *εἶπεν οὐκ ἂν*, viz. if I were to object to your free speaking.—*φίλον μέγιστον*, see Phil. 586.

1333. *ἀναλγήτως*, 'in this heartless way.' Cf. *δυσάλητος*, Oed. R. 12.

1334. *ἡ βία*. Schol. *ἡ ἐξουσία*, 'your authority.' Rather, 'your vehemence,' or 'headstrong determination.' Others understand violence of temper, or despotic power.—*πατεῖν*, a favourite Aeschylean word, as Agam. 363, *δοῖς ἀθίκτων χάρις πατοῖτο*. Cf. Ant. 745.

ἐξ οὗ κ' ῥά τ' ἔσθλ' ἄνδρα ἔμεινεν ὅπλων
 ἀλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόνδ' ἐμοὶ
 οὐτ' ἄν ἀτιμάσαιμ' ἄν, ὥστε μὴ λέγειν
 ἐν' ἄνδρ' ἰδεῖν ἄριστον Ἀργείων, ὅσοι
 Τροίαν ἀφικόμεσθα, πλὴν Ἀχιλλέως.
 ὥστ' οὐκ ἂν ἐνδίκως γ' ἀτιμάζοιτό σοι.
 οὐ γάρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους
 φθίροισι ἄν. ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι,
 βλάπτειν τὸν ἐσθλόν, οὐδ' ἔαν μισῶν κυρῆς. 1340

ΑΓΑ. σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί;
 ΟΔ. ἐγὼ γ' ἐμίσην δ', ἥνικ' ἦν μισεῖν καλόν.
 ΑΓΑ. οὐ γὰρ θανόντι καὶ προσεμβῆναί σε χρή;
 ΟΔ. μὴ χαῖρ', Ἀτρεΐδῃ, κέρδεσιν τοῖς μὴ καλοῖς.
 ΑΓΑ. τόν τοι τύραννον εὖ σε βεῖν οὐ ῥάδιον. 1350
 ΟΔ. ἀλλ' εὖ λέγουσι τοῖς φίλοις τιμὰς νέμειν.
 ΑΓΑ. κλύειν τὸν ἐσθλὸν ἄνδρα χρή τῶν ἐν τέλει.
 ΟΔ. παῦσαι· κρατεῖς τοι τῶν φίλων νικώμενος.

1339. οὐτ' ἄν for οὐκ ἂν seems much better than Bothe's conjecture, adopted by Dindorf, Linwood, and Prof. Campbell, ἀντιτιμάσαιμ' ἄν, in defence of which we can only adduce the late Attic ἀντεντοιεῖν. Cf. Agam. 331, οὐτ' ἄν ἐλόντες κ.τ.λ., where the MSS. have οὐκ ἂν ἐλόντες.—ἔσπε, i. e. ἐς τοσοῦτον ἔσπε. The Schol. well expounds the argument, that personal hostility ought to give way to justice. 'I will not so far dishonour him as to affirm that he was not (what he really was) the bravest man I ever saw among the Greeks, Achilles alone excepted.'

1343. τοῦτον. Supply ὑβρίζοις or βλάπτεις ἄν, and cf. v. 1129, where Teucer had expressed the same sentiment to Menelaus.

1345. τὸν ἐσθλόν, sc. γενόμενον, agrees with ἄνδρα, 'when (as in the case of Ajax) he has proved himself brave.' Schol. τὸν ἐσθλόν οὐ δεῖ βλάπτεισθαι, οὐδ' ἔαν μισούμενος ᾖ. He remarks that τὸν ἐσθλόν might be the subject; but the other is clearly the meaning. Cf. v. 1352.—Wunder reads on his own conjecture εἰ θάνοι.—μισῶν κυρῆς, not 'if you should chance to hate him,' but 'if you should hate him at the time.'

1346. ὑπερμαχεῖς. See Oed. R. 264. Aesch. Eum. 622, πῶς γὰρ τὸ φεύγειν

τοῦδ' ὑπερδίκειν ὄρα. 'Do you contend with me about him?' viz. just as Teucer has done.—'My hatred of him,' replies Ulysses, 'was limited to the time when he opposed me in life.'—'Well, ought you not to trample on him also now that he is dead?'—'There might be some gain in that (viz. popular approbation), but it would not be a safe or good one' (since ἀσέβεια would bring harm in the end).—'You chiefs can afford to talk about religion, but those in supreme command find it hard to do so.' 'The difficulty which stood in his way he afterwards explains in v. 1362. He was afraid that he would be looked upon by the people as a coward, if he did not revenge himself on his enemy by forbidding his burial.' Mr. Palmer, who compares Ant. 743—5.

1348. καὶ προσεμβῆναι, etiam insultare. Agam. 858, τὸν πεσόντα λακτίσαι πλέον. Both καὶ and πρὸς express the idea of a further action.

1351. ἀλλὰ, supply ῥάδιόν ἐστι. Schol. ἀντὶ τοῦ, ἐμοὶ καλῶς σοὶ συμβουλευόντι τιμὴν ἀπόδος. He therefore took the infinitive in the imperative sense.

1352. Hesych. τῶν ἐν τέλει τῶν ἀρχόντων ἐν τῷ δήμῳ.

1353. τοι. This marks a saw or maxim, 'Know that to be overruled by

- ΑΓΑ. μέμνησ' ὅποι' ὤφωτι τὴν χάριν δίδως.
 ΟΔ. ὃδ' ἐχθρὸς ἀνὴρ, ἀλλὰ γενναῖός ποτ' ἦν. 1355
 ΑΓΑ. τί ποτε ποιήσεις; ἐχθρὸν ὦδ' αἰδεῖ νέκυν;
 ΟΔ. νικᾷ γὰρ ἀρετὴ με τῆς ἔχθρας πολὺ.
 ΑΓΑ. τοιοῖδε μέντοι φῶτες ἐμπληκτοὶ βροτῶν.
 ΟΔ. ἡ κάρτα πολλοὶ νῦν φίλοι καὺθις πικροί.
 ΑΓΑ. τοιούσδ' ἐπαινεῖς δῆτα σὺ κτᾶσθαι φίλους; 1360
 ΟΔ. σκληρὰν ἐπαινεῖν οὐ φιλῶ ψυχὴν ἐγώ.
 ΑΓΑ. ἡμᾶς σὺ δειλοὺς τῇδε θῆμέρα φανεῖς.
 ΟΔ. ἄνδρας μὲν οὖν Ἑλλησι πᾶσιν ἐνδίκους.
 ΑΓΑ. ἄνωγας οὖν με τὸν νεκρὸν θάπτειν ἔαν;
 ΟΔ. ἔγωγε. καὶ γὰρ αὐτὸς ἐνθάδ' ἵξομαι. 1365

one's friends is not to be defeated,' but in fact, to win. To this there seems an allusion in Agam. 914, τοῖς δ' ὁλβίοις γε καὶ τὸ νικᾶσθαι πρέπει.

1355. ποτ' ἦν. 'He was once my enemy, but a noble one,' and deserving of forgiveness when dead.

1356. ποιήσεις, *facturus es*; 'What are you going to do?' viz. in this matter of burying your own foe. Wunder explains, 'What sort of a man will you be to the living enemy, who show such reverence to a dead one?'

1357. νικᾷ πολὺ, i. e. πολλῶ κρείσσων ἐστί. The neuter is regularly used with νικᾶσθαι, as in Aesch. Cho. 1041, μὴ φοβοῦ νικῶν πολὺ. Homer uses the genitive even with καίνομαι in this sense, Il. xxiv. 545, τῶν σε, γέρον, πλούτῳ τε καὶ νιάσι φασὶ κεκάσθαι. Still the με is here irregular, and the idea in the mind of the poet must have been ἡ ἀρετὴ νικᾷ με πολλῶ μᾶλλον τῆς ἔχθρας. Mr. Blaydes reads τὰ τῆς ἔχθρας, after Wolff.

1358. ἐμπληκτοί. Schol. οἱ μὴ ἐμμένοντες τῇ ἀρχαίᾳ ἀρετῇ καὶ φιλίᾳ, ἀφρονες παρὰ τοῖς ἀνθρώποις.—ὀνειδίζει δὲ Ὀδυσσεὶ ὡς εὐμεταβλήτῳ. Mr. Palmer cites Plat. Lysis, p. 214, c, μηδέποθ' ὁμοίους μηδ' αὐτοὺς αὐτοῖς εἶναι, ἀλλ' ἐμπληκτοὺς τε καὶ ἀσταθμήτους, and Mr. Blaydes Eur. Tro. 1212, ταῖς τροπαῖς γὰρ αἱ τύχαι, ἐμπληκτοὺς ὡς ἄνθρωπος, ἄλλοτ' ἄλλοσε πηδῶσι.—βροτῶν, 'among mortals.' The Schol. read βροτοῖς, which is also a correction in Laur., and perhaps a true one. So also Linwood and Prof. Jebb read. Mr. Palmer, in a good note, defends βροτῶν, comparing Od. xvii. 589 and xxiii. 187, where ἄνδρες and βροτοὶ or ἄνθρωποι are combined.

1359. αἴθις πικροί. Cf. Oed. Col. 615, τὰ τερπνὰ πικρὰ γίγνεται, καθύς φίλα. The reasoning is this: 'Men like Ajax are too unstable to be trusted, being violent in their hatred and impulsive in their friendship.' 'That,' replies Ulysses, 'is a common case; many turn enemies who have been friends.' He hints that, if his request is refused, he too, like Ajax, may turn against Agamemnon. Linwood takes a different view of the passage: 'Many have become enemies after being friends; I cannot be blamed for becoming a friend after being an enemy.'—'Do you approve then of becoming a friend to such a man as Ajax?' Similarly Wunder; but he wrongly takes νῦν, which means νῦν μὲν—αἴθις δὲ, for 'even in my time.'—For ἡ κάρτα see Trach. 379.

1360. σύ. 'Then do you advise the making friends of such men?' viz. who may turn hostile any day. Ulysses evades a direct reply, and says, 'what I do not advise (approve of) is a harsh unforgiving spirit.' There is the same emphasis on the pronouns in 1362, 'We, it seems (if we comply), shall be made out by you (a subordinate) to be cowards (afraid of Teucer's threats, 1315) by the events of this day.' Cf. v. 1020.

1363. μὲν οὖν. 'No! not cowards,—say rather, just in the sight of all the Greeks.' The one, says the Schol., makes bravery, the other justice, the first point (*προβάλλεται*).

1365. ἐνθάδε, *ut sepultura indigeam*, Linwood. See Phil. 377. The sense is, 'I advise you to do as I myself would be done by.' The Schol. gives another meaning, preferred by Prof. Campbell,

- ΑΓΑ. ἡ πάνθ' ὅμοια· πᾶς ἀνὴρ αὐτῷ πονεῖ.
 ΟΔ. τῷ γάρ με μᾶλλον εἰκὸς ἢ 'μαντῷ πονεῖν;
 ΑΓΑ. σὸν ἄρα τοῦργον, οὐκ ἐμὸν κεκλήσεται.
 ΟΔ. ὡς ἂν ποιήσης, πανταχῇ χρηστός γ' ἔσει.
 ΑΓΑ. ἀλλ' εὖ γε μέντοι τοῦτ' ἐπίστασ', ὡς ἐγὼ 1370
 σοὶ μὲν νέμοιμ' ἂν τῆσδε καὶ μείζω χάριν·
 οὗτος δὲ κακὴν κἀνθάδ' ὦν ἔμοιγ' ὁμῶς
 ἔχθιστος ἔσται. σοὶ δὲ δρᾶν ἔξεσθ' ἃ χρῆς.
 ΧΟ. ὅστις σ', Ὀδυσσεῦ, μὴ λέγει γνώμη σοφὸν
 φῦναι, τοιοῦτον ὄντα, μῶρός ἐστ' ἀνὴρ. 1375
 ΟΔ. καὶ νῦν γε Τεύκρῳ τὰπὸ τοῦδ' ἀγγέλλομαι
 ὅσον τότε ἔχθρὸς ἦ, τοσόνδ' εἶναι φίλος.
 καὶ τὸν θανόντα τόνδε συνθάπτειν θέλω,

'For I myself shall pursue that course' (or 'come to bury him'). The 'sentimental argument,' he thinks, would not persuade Agamemnon. Wunder also says the true sense is evidently, 'for I myself will bury him.'

1366. The Schol. observes that this verse is difficult (ἔχει τινὰ δυσκολίαν). 'Every man is selfish,' and aims at some interest of his own; as Ulysses may have in view his own burial, or the credit to be gained by conceding burial to Ajax. And this gives a good sense. It is to be observed that the Schol. certainly found a stop after *ὅμοια*, as Mr. Blaydes has edited after Hermann and Dobree: *ὄντως πάντα τὰ ἀνθρώπινα ὅμοια· πᾶς γὰρ ἄνθρωπος τὴν οἰκίαν πραγματεύεται σωτηρίαν*. 'Tis the same everywhere; every one takes trouble for himself.' Prof. Campbell says Agamemnon means, 'I see, you do not wish to bear the odium (of favouring his burial) alone. That is why you try to persuade me.' It is not clear to me how this sense can be got from the words. Prof. Jebb says, "The true meaning is, When a man takes trouble, it is always for some selfish end," lit. "truly in all things alike each man works for himself." Ulysses accepts the charge, and replies that, of course, he does so. Cf. Oed. Col. 309, *τίς γὰρ ἑσθλὸς οὐχ αὐτῷ φίλος*;

1368. *σὺν ἄρα*. Agamemnon gives a reluctant consent, on condition that not he, but Ulysses, shall be held responsible. 'In whatever way you shall have done it,' replies Ulysses, ('either directly or indirectly,) under any circumstances you

will certainly be called a worthy good man.' (Perhaps there is a little irony in the *γε*.) For *ὡς ἂν* cf. Aesch. Eum. 33, *μαντεύομαι γὰρ, ὡς ἂν ἡγήται θεός*. Eur. Med. 331, *ὅπως ἂν, οἶμαι, καὶ παραστῶσιν τύχαι*. Troad. 1052, *ὅπως ἂν ἐκβῇ τῶν ἐρωμένων ὁ νοῦς*, and for *πανταχῇ*, 'anyhow,' Eum. 447, *πράξας γὰρ ἐν σοὶ πανταχῇ τὰδ' αἰνέσω*.

1370. *ἐπίστασο*. He charges Ulysses distinctly to understand, that the concession is made to him, and not to Ajax, who is hateful equally in life and in death, *καὶ ἐκεῖ καὶ ἐνθάδε*. On the future *ἔσται* Prof. Campbell observes that Ajax is not regarded as in the other world till he is buried.

1372. *ὁμῶς*, 'equally.' Lobeck observes that it is not elsewhere used by Sophocles. But *ὁμῶς* (L. m. pr.) may mean *καὶ θανὼν ὁμῶς*.

1373. *ἔξεστι*. 'You have my permission to do what you please.' On *χρῆς* (MSS. *χρή*) see El. 606. Mr. Palmer retains *χρή*, 'to do what is right,' viz. according to the moral aspects of the question, which are not disputed.

1374. *σοφόν*. The victory gained, not by force but by eloquence and diplomacy, is thought to show a natural cleverness in Ulysses. He proceeds to claim further a character for generosity, and proffers friendship henceforth to Teucer.—*ἀγγέλλομαι*, here for *ἐπαγγέλλομαι*.

1378. *θέλω*. Schol. *εἰ ἐπιτρέποι γε*, 'provided that he allows me to take part in the ceremony,' and with his full

- καὶ ξυμπονεῖν καὶ μηδὲν ἐλλείπειν ὅσων
 χρη τοῖς ἀρίστοις ἀνδράσιν πονεῖν βροτούς. 1380
- ΤΕΤ. ἄριστ' Ὀδυσσεύ, πάντ' ἔχω σ' ἐπαινέσαι
 λόγοισι· καὶ μ' ἔψευσας ἐλπίδος πολὺ.
 τούτῳ γὰρ ὦν ἔχθιστος Ἀργείων ἀνὴρ
 μόνος παρέστης χερσὶν, οὐδ' ἔτλης παρὼν
 θανόντι τῷδε ζῶν ἐφυβρίσαι μέγα, 1385
 ὡς ὁ στρατηγὸς οὐπιβρόντητος μολῶν,
 αὐτός τε χῶ ξύναιμος ἠθελήσάτην
 λωβητὸν αὐτὸν ἐκβαλεῖν ταφῆς ἄτερ.
 τοιγάρ σφ' Ὀλύμπου τοῦδ' ὁ πρεσβεύων πατὴρ
 μνήμων τ' Ἐρινὺς καὶ τελεσφόρος Δίκη 1390
 κακοὺς κακῶς φθείρειαν, ὥσπερ ἤθελον
 τὸν ἄνδρα λώβαις ἐκβαλεῖν ἀναξίως.
 σέ δ', ὦ γεραιοῦ σπέρμα Λαέρτου πατρὸς,
 τάφου μὲν ὀκνῶ τοῦδ' ἐπιψαύειν ἑἶν,
 μὴ τῷ θανόντι τοῦτο δυσχερὲς ποιῶ· 1395
 τὰ δ' ἄλλα καὶ ξύμπρασσε, κεῖ τινα στρατοῦ
 θέλεις κομίζειν, οὐδὲν ἄλγος ἔξομεν.
 ἐγὼ δὲ τὰλλα πάντα πορσυνῶ· σὺ δὲ

consent in the matter, viz. since there was formerly hostility between us. Cf. 1400.

1379. ὅσων Porson and Elmsley for ὅσον, which some editors retain. Mr. Blaydes suggests ὅσα.

1381. Teucer cordially accepts the proffered friendship. 'You have greatly disappointed me of my hope,' he says, meaning 'you have deceived me in my expectation of continued hostility.'—For ἔχω, 'I am able,' Mr. Blaydes compares Med. 453, ὦ παγκάκιστε, τοῦτο γὰρ σ' εἶπεν ἔχω. So also Agam. 1262, Αἰδοῦ πύλας δὲ τὰς δ' ἔχω πορσεννέπειν (vulg. τὰς λέγω πορσεννέπω).—λόγοισι, 'for what you have said,' a 'causal dative.' The rendering 'by my words' seems feeble.

1384. παρέστης, *adfuisti*, 'you stood up for him and his rights, by active interference in his behalf (χερσὶν), and you had not the cruelty in the presence of the dead to employ a living tongue in grievously insulting him.'—For τούτῳ—τῷδε see Phil. 841.

1386. The repetition of the article, besides the strong epithet, indicates the intensity of dislike to the Atreidae. See sup. 726.

1389. ὁ πρεσβεύων, i.e. ὁ πρῶτος καὶ ὑπέρτατος ὢν τῶν ἐν Ὀλύμπῳ. See Aesch. Eum. 1, where the word takes a genitive transitively.—τελεῖα Δίκη and Ἐρινὺς are similarly combined in Ag. 1407, and the Erinyes are called μνήμονες in Prom. 524, Eum. 361.

1394. ἐἶν, 'to allow you.' The Schol. remarks that this is gracefully said, εὐσχημόνως. There is a sort of apology for declining his presence at the funeral, though his co-operation and assistance in the preparations for it are accepted.

1398. Cf. Aesch. Suppl. 516, ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι.—καθ' ἡμᾶς, 'according to our estimate,' παρ' ἡμῖν. Mr. Blaydes less correctly translates 'with respect to us,' 'towards us,' and similarly Prof. Jebb, 'in our regard,' 'in relation to us.' The words might mean 'of our standard,' viz. of a less

ἀνὴρ καὶ ἡμᾶς ἐσθλὸς ὢν ἐπίστατο.

ΟΔ. ἀλλ' ἤθελον μὲν εἰ δὲ μή' στί' σοι φίλον 1400

πράσσειν ταῦτ' ἡμᾶς, εἴμ', ἐπαυέσας τὸ σόν.

ΤΕΤ. αἷας' ἤδη γὰρ παλὺς ἐκτέταται

χρόνος. ἀλλ' αἱ μὲν κοίλην κάπτεον

χερσὶ ταχύνετε, ταῖ δ' ὑψίβατον

τρίτοδ' ἀμφύπτουρον λουτρῶν ὁσίων 1405

θέσθ' ἐπίκαιρον

μία δ' ἐκ κλισίας ἀνδρῶν ἴλη

τὸν ὑπασπίδιον κόσμον φερέτω.

παῖ, σὺ δὲ πατρός γ', ὅσον ἰσχυεῖς,

φιλότητι θνητῶν πλευρὰς σὺν ἐμοὶ 1410

τάσδ' ἐπικουφίξ'. ἔτι γὰρ θερμαὶ

σύρεγγες ἄνω φύσῳσι μέλαν

μένος. ἀλλ' ἄγε πᾶς, φίλος ὅστις ἀνὴρ

φῆσιν παρεῖναι, σούσθω, βάτω,

τῷδ' ἀνδρὶ πονῶν τῷ πάντ' ἀγαθῷ 1415

[κοῦδενί πω λῶονι θνητῶν

exalted position than the Atreidae. "Quod ad nos attinet," Linwood.

1400. ἤθελον, sc. τάρῃ παρεῖναι. Cf. 1378.—τὸ σόν, 'your view of the matter.' See on v. 99.

1402 seqq. There are reasons for thinking the concluding speech of Teucer to be interpolated. The style is very unlike that of Sophocles, and the play would have ended very well with a procession from the stage, while the three sententious lines at the end were being recited by the chorus.—ἐκτέταται, 'has been extended,' more commonly used in the aorist of speeches &c., as μακρὰν γὰρ ἐξέτεινας, Agam. 889, λέξασα κακτείνασα ib. 1200, but in the passive perfect of bodies laid prostrate (in death or sleep), as in Phil. 857. The Schol. says the haste is due to the body having lain some time unburied; but the description in 1411 seems to indicate the contrary,—the corpse is still bleeding.

1404. ταχύνετε. Schol. μετὰ σπουδῆς ὀρύετε. This is a strange expression; but χερσὶ is added as if πονοῦντες or ἐργαζόμενοι were to be supplied. The passage may have been made up from v.

1164. ταχύνας σπείδον κοίλην κάπτεον τιν' Ἰεῖν.—ταῖ δέ, Linwood observes, is not elsewhere used for αἱ δέ. (He means, in Sophocles; for it occurs in Aesch. Pers. 570. Theb. 284.)

1407. Δα, in the sense of 'troop,' or 'regiment,' is very unusual. It is used of animals in Eur. Alc. 580, λεόντων ἀδαφονὸς Δα. Hesychius explains ἴλην as a compact body of cavalry, *turmatam*. Still more strange is κόσμος ὑπασπίδιος, which the Schol. explains by ἐνόπλιος. "Arma praeter clipeum," Ellendt. The meaning perhaps is, the armature of a ὑπασπιστής. The shield itself was not to be buried with the body, but was to be an heir-loom to the son, sup. 575—7.

1410. φιλότητι, for φιλίᾳ, is again unusual. The γε may be transferred to mean σὺ δέ γε, ὦ παῖ.

1411. ἔτι γάρ. This is given as a reason either for removing the body, or for removing it with care. But the statement is exaggerated and rather unnatural; and the description seems made up from v. 918.

1416—17. This distich is utterly feeble. Dindorf and others reject the latter;

Αἴαντος, ὅτ' ἦν, τότε φωνῶ].

ΧΟ. ἦ πολλὰ βροτοῖς ἔστιν ἰδοῦσιν
γινῶναι· πρὶν ἰδέειν δ' οὐδεὶς μάντις
τῶν μελλόντων ὅ τι πράξει.

Mr. Blaydes reads *κούδενός οὐ λῦσι θνη-
τῶν*, 'and braver than any other mortal,'
in the former. Donaldson (New Crat.
§ 205) calls this "the singular passage
at the end of the Ajax." He remarks
that the Oed. Col., Electra, and Philoct.

conclude with three anapaestic verses
uttered by the chorus. Such verses
always contain common-place reflections,
often turning on the uncertainty of
human affairs.

THE END.

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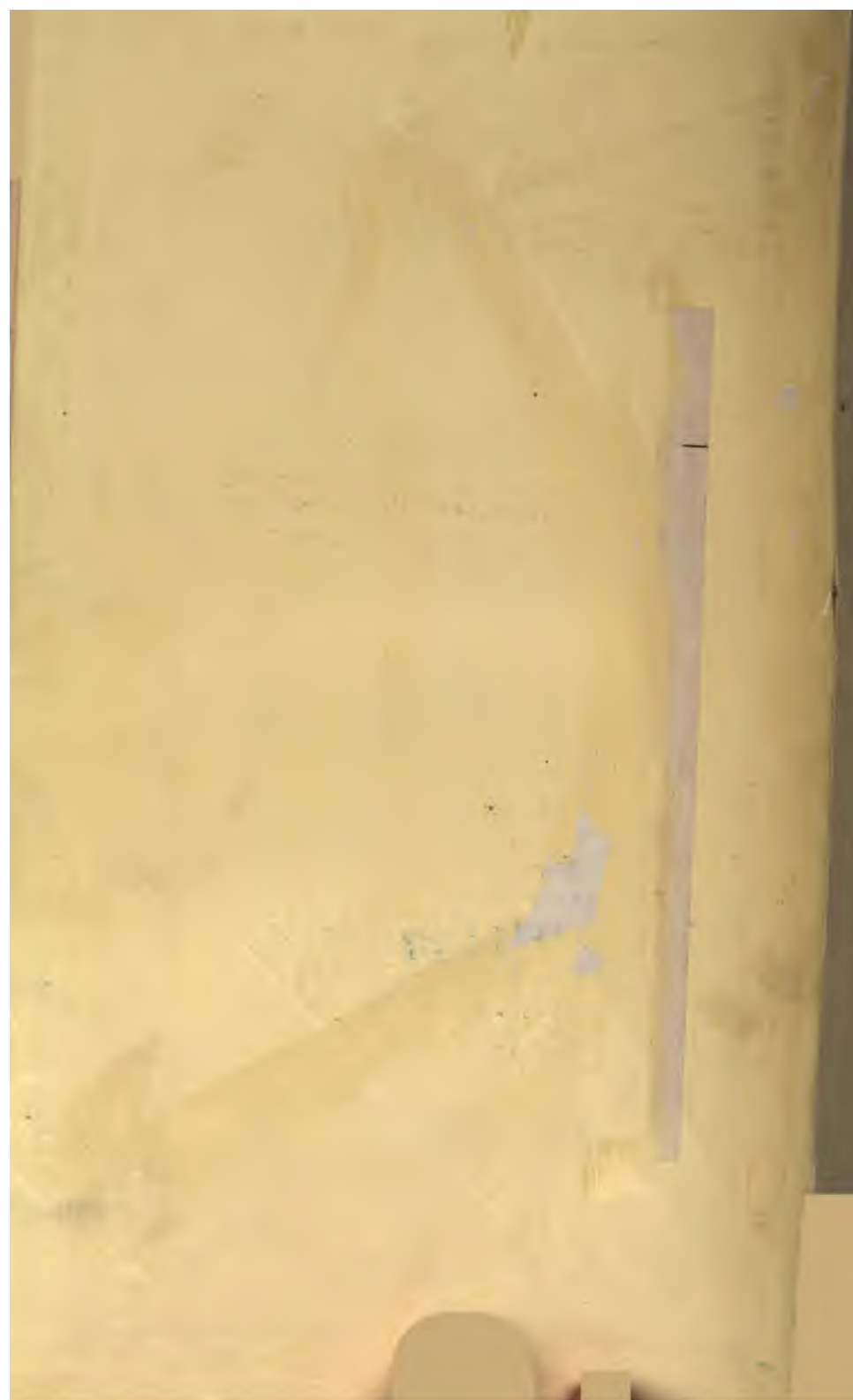
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